



Sample

HEFTER'S

GUIDE

ג'ה

TO A

MORE JOYOUS

PASSOVER SEDER

by

SEYMOUR HEFTER



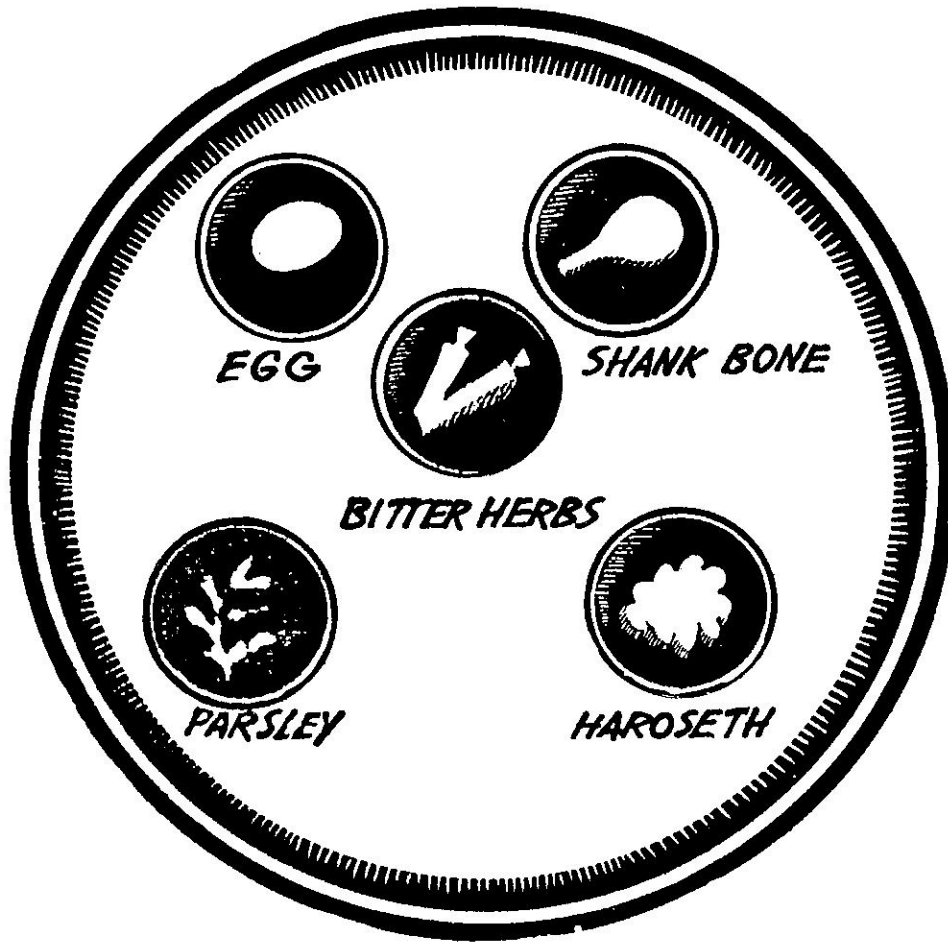
JEWISH COMMUNITY CENTER

60 S. River Street Wilkes-Barre, Pennsylvania 18701



ERRATA

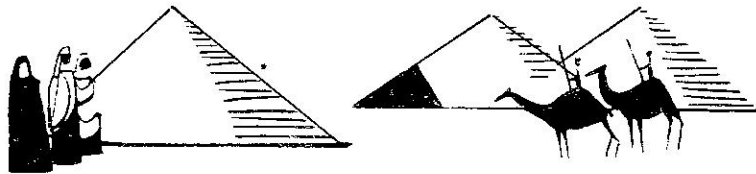
- P. 16 Answer to Question #6 should be: Didn't have time to bake bread.
P. 17 Last sentence in next to last paragraph should read "10 plagues."
P. 20 Title in mid-page should read: THE TEN PLAGUES
P. 28 In mid-page should read "Rub-a-dub-dub, thanks for the grub,...."



SEDER PLATE

GUIDE TO A MORE JOYOUS PASSOVER SEDER

INTRODUCTION



The Festival of Passover was instituted in Egypt to commemorate the liberation of the Jewish people more than three thousand years ago. It marked the birth of the Jewish nation. Today, it is probably the most joyous of all the festivals. Mixed as it is with family reunions, special foods, beautiful customs and the telling of the Exodus from Egypt, it contains all the ingredients needed to produce a sharing between old and young, the knowledgeable and the unlettered. The traditions act like cement in holding all the ingredients together.

FOREWORD

The purpose of this pamphlet is to serve as a guide to a more joyous Passover Seder. It does not contain the Haggadah, but the means toward making the Seder some alive at your table. The head of the family can keep it alongside his own Haggadah.

Much of the material was used in annual Passover Seder Family Workshops conducted at the JCC. Thanks must be given to the five Hefters who were among the first to try out the recommendations at our own Seders at home. To Ruth, my beloved wife; and to Jesse, Seth, David and Jodi, my wonderful children, I owe a large share of gratitude for their understanding as I tried to integrate new ideas into a very traditional format. Special thanks to Janelle Beccaris whose accurate typing and layout of the final manuscript contributed to the attractive final result.

There was a time when the traditions of the Jewish family were learned year after year by living in homes where they were practiced. Even when not well understood, they gave warmth, uniqueness and depth to the Sabbaths, festivals and special occasions.

This book was designed to assist those people who are genuinely interested in the transmission of the Passover traditions to their families. In its pages, the leader will find explanations for many traditions. Included are many Sephardic customs. People mentioned in the Haggadah will come alive.

The author has also invented some new ideas to stimulate the interest of his children to better enjoy and understand Passover and the Seder. The reader is invited to share with the author any innovations he may have instituted. Review the guide several weeks before Passover and.....ENJOY! ENJOY!



AMBIENCE - SPECIAL ATMOSPHERE

The atmosphere of Passover is developed weeks before as the various preparations are begun. There are jobs for each member of the family, young and old, and all are important. In the home where every vestige of chametz (leavened products) is removed before Passover, the mother may be the key person who assumes responsibility for a total cleaning of all the rooms, warning all that no forbidden substances may be brought into the cleaned rooms. At long last, the only room left will be the kitchen which is completed the morning preceding the first Seder

In a planned system, the mother will use up all foods containing Chametz before Passover. What is left; cereals, canned food, whiskey and others, is sealed in closets or cabinets to be sold by her husband, or a rabbi, to a non-Jew in a prescribed manner.

Within a few days of Passover, the year round dishes are exchanged with the Passover dishes as are the silverware, pots and pans. In some homes, a handmade linen Passover towel, embroidered with symbols and phrases pertaining to Passover as well as cloth napkins with suitable designs, are retrieved from their year long resting place. A Matzoh cover¹, specially embroidered pillow cases to cover the pillows used at the chairs around the Seder table, a cloth bag to hold the afikomen¹ - these are items that may be made over a number of years by anyone in the home who is skilled in needlecraft.

A father or older son could carve designs into the "STAFF OF MOSES" to be used during the Seder.

Whosoever is talented in this regard could design a 50-day OMER CALENDAR which bears upon it all the special occasions that occur between the second day of Passover and Shavuos. Such a calendar would hang in the kitchen for seven weeks. The youngest child would have the responsibility of marking off each day as soon as the Omer Count is made.²

Should the person conducting the Seder wear a Kitl, this should be readied. This long white garment worn over the shirt adds a special quality to the Seder. It is a reminder of the garment worn on sacred occasions by the priests in the ancient Temple.

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1. Mae Shafter Rockland, "The Work of Our Hands; Jewish Needlecraft for Today", Schocken, 1973. This book contains lovely examples.
 2. For details about simple and more complex Omer Calendars, write to the author.

Some families put aside special Yarmulkas, either Israeli or Russian, for use by the men and boys at the Seder. Bukharian Jews wear very beautiful Yarmulkas and robes to the Seders.

A special job for the father should be to order flowers for the table. Picking them out personally at a florist can be a pleasant Pre-Passover job.

Nothing makes the Seder more of a learning experience than having guests who are genuinely interested in the entire experience. Should the hosts have room, invite a family with children, an older person, or a couple, especially those individuals who for one reason or another are not able to join their own families. Some families have invite non-Jewish friends. In explaining to the guest every item, the educational purpose of the Seder is reinforced as the host and his family are forced to think out answers. College students away from home should be especially sought out.

CHAMETZ

Some have seen chametz, that which rises and becomes leaven, as symbolically representing those tendencies in a man which arouse him to evil. The search for Chametz and its elimination serve as a reminder that one should search through his deeds and purify his actions. It is any one of the five major grains - wheat, rye, barley, oats, or spelt that has come in resting contact with water for at least 18 minutes, that defines Chametz.

Chametz may be disposed of by means of one of the four elements - fire, wind, water and dust.

Fire - It may be burnt

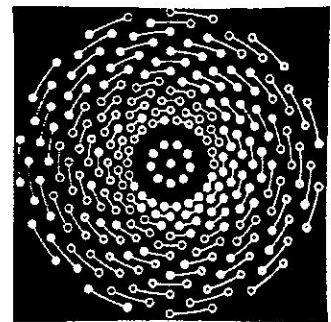
Wind - It may be crumbled and scattered to the wind.

Water - It may be crushed and thrown in the sea.

Dust - Ownership of it may be renounced by considering it void as dust of the earth.

REMOVE CHAMETZ FROM HOME

All leavened products in the home must either be used up or removed from the home by Passover. There is a tradition that those products that cannot be used up may be sold to a non-Jew directly or via the services of a rabbi. At the end of Passover, if the non-Jew is unwilling to pay the rest of the cost, above the deposit which he had previously paid, the deposit is returned and the products returned to the possession of the Jew. Dishes, silver, pots and pans which have been used with Chametz are locked away for the period of the festival and need not be sold.



SEARCH FOR CHAMETZ

It is customary on the night before the first Seder to symbolically conduct a search for the last pieces of Chametz. Pieces of bread or crumbs are placed on dressers or tables in different rooms and the family searches for them by candlelight after reciting the blessing found in the Haggadah. The followers of Isaac Luria, the famous Kabbalist and mystic, introduced the custom of depositing Chametz in ten separate places in their houses. The number ten represented to them the ten SEPHIROS or divine emanations through the medium of which the finite world was created by an infinite G-d.¹ They are: Keser (crown), Chachmah (wisdom), Binah (understanding), Chesed (grace), Gevurah (strength), Rachamim (mercy), Netzach (lastingness), Hod (glory), Y'sod (foundation), Malchus (kingdom).

The same number corresponds to the TEN PLAGUES. Others saw a relationship with the TEN SONS OF HAMAN.

The meticulous care with which Jews remove their Chametz made its particular appeal to Rabbi Levi Isaac of Berditchev. (Rabbi Levi Isaac - Hasidic leader of Dov Ber of Mezhirich, who settled in the Ukrainian city of Berditchev in late 1700's.) His basic doctrine was in the "love for Israel" and he composed fervent prayers asking Divine mercy for the Jewish people. "How wonderful are thy people Israel", he once said in one of his many arguments on Jewry's behalf. "Were the Czar of Russia to issue an order forbidding the importation of certain goods into his realm, his subjects would seek means to smuggle them across the borders. But G-d declared that Chametz must neither be seen nor found, and every Jew religiously removed even the last crumb of leaven from his household...."

On the morning of the day of the first Seder, the last crumbs of Chametz should be burned up by fire, while reciting a special prayer. There are some families who save pieces from the previous year's Afikomen and burn them with this year's Chametz. A fire can be built with twigs in an outdoor fireplace, or charcoal grill. Boy Scouts, Cub Scouts, Girl Scouts, Brownies, campers all would enjoy the helping prepare the fire. Neighbors who have also collected their chametz should be invited to add their contribution to the neighborhood mini-bonfire.

FOUR VIRTUES were displayed by the Israelites in Egypt, states the Midrash, which made them worthy of ultimate redemption.

1. They did not change their names
2. They clung religiously to the Hebrew language
3. They maintained a strict code of morality
4. They did not indulge in slander

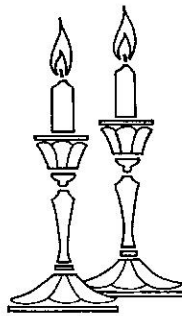
1. See 9½ Mystics by Weiner, Herbert, Collier Books, pp. 27-29.

There are ten other familiar examples of "fours" in the Seder and in Jewish life. At some point in the Seder, conduct a quiz. Answers below.

- 4 Kings mentioned in Book of David as having oppressed Israel (Chapter 7)
- 4 Kingdoms mentioned in Book of David as having oppressed Israel
- 4 kinds of plants waved during Sukkos; palm, esrog, willow and myrtle.
- 4 Portions of Torah in Tefillin
- 4 Tzitzis on a garment
- 4 Questions
- 4 Matzohs - two whole and two halves
- 4 Foods on Seder table: Bone, Matzoh, Maror and Charoses
- 4 Expressions of redemption
- 4 Sons
- 4 Cups of wine

It is customary for the first born son, or his father should the son be under 13 years of age, or both, to attend early morning services erev Passover and be present at the SIYUM, a ceremony marking the completion of the study of one of the tractates of the Talmud or a comparable work. All attending a SIYUM must eat, for it is a religiously ordained meal. Otherwise, the first born or his father would be required to fast the entire day to commemorate the miraculous way in which all the Israelite first born males were saved prior to the Exodus from Egypt.

Before sunset, the mother and daughters light the candles and recite:



"O G-d and G-d of Sarah, Rebekah, Rachel and Leah; May the rays of these candles cast their glow upon all who enter his home. May this season which recalls the deliverance of our ancestors from Pharaoh, arouse us against any leader who keeps his people in servitude. May we always strive for universal peace. Bless our home and all within it. Watch over them always and inspire them to be ever proud of their Jewish heritage." (Creative families might form molded candles in muffin dishes, place them in a snifter half filled with water and watch the floating candles radiate their light through the glass.)

Just before the Seder is begun, there is a tradition that parents and grandparents place their hands on the heads of their children and bless them as follows:

FOR SONS

May G-d make you like
Ephraim and Menasseh!¹

Y'simchah elohim k'Ephraim
v'Kimenasseh.

FOR DAUGHTERS

May G-d make you like Sarah,
Rebekah, Rachel and Leah.²

Y'Simach elohim k'Soro,
Rivka, Rochel v'Leah.

CONCLUDE WITH THE FOLLOWING:

May the L-rd bless you
and keep you.

May the L-rd make his
countenance shine upon
you and be gracious to
you.

May the L-rd lift up his
countenance to you and
give you peace.

Y'vo-rech-cho adonai v'yish-
m'rech-cho.

Yaw-ayr adonoy paw-nov ay-leh-
cho v'yish-m'reh-cho.

Yi-saw adonoy paw-nov ay-leh
cho, v'yaw sem l'cho sholom.



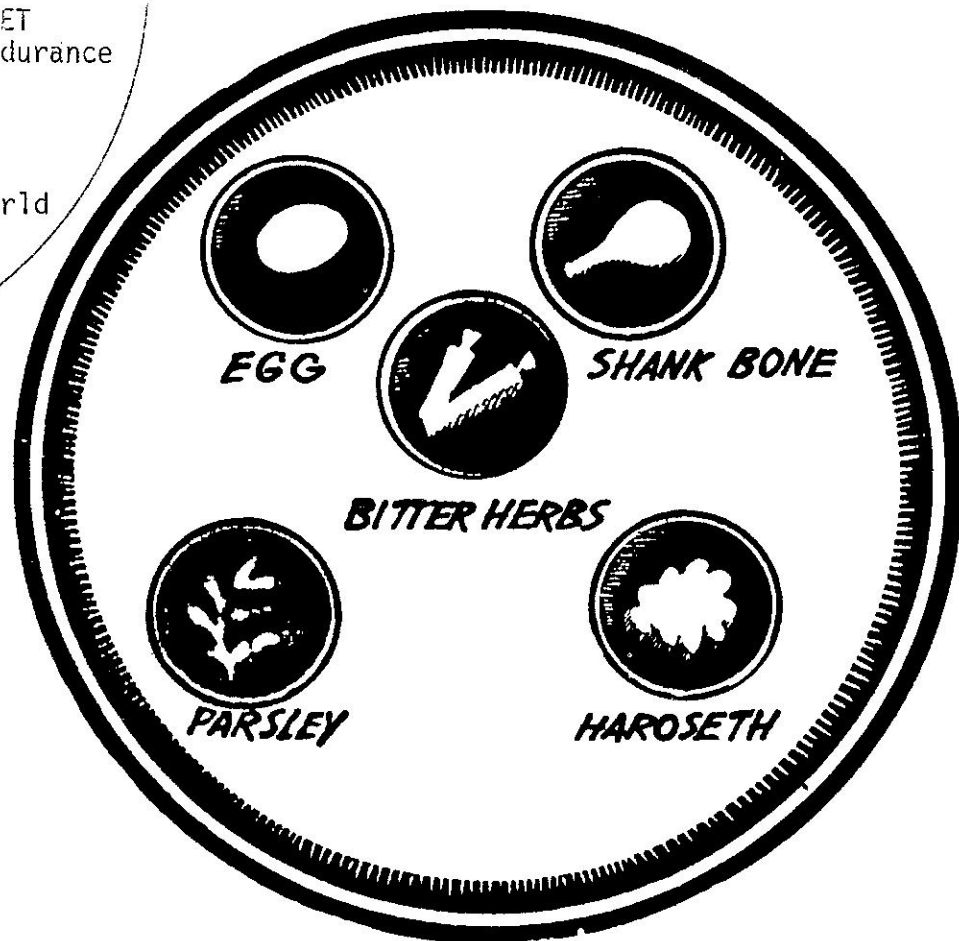
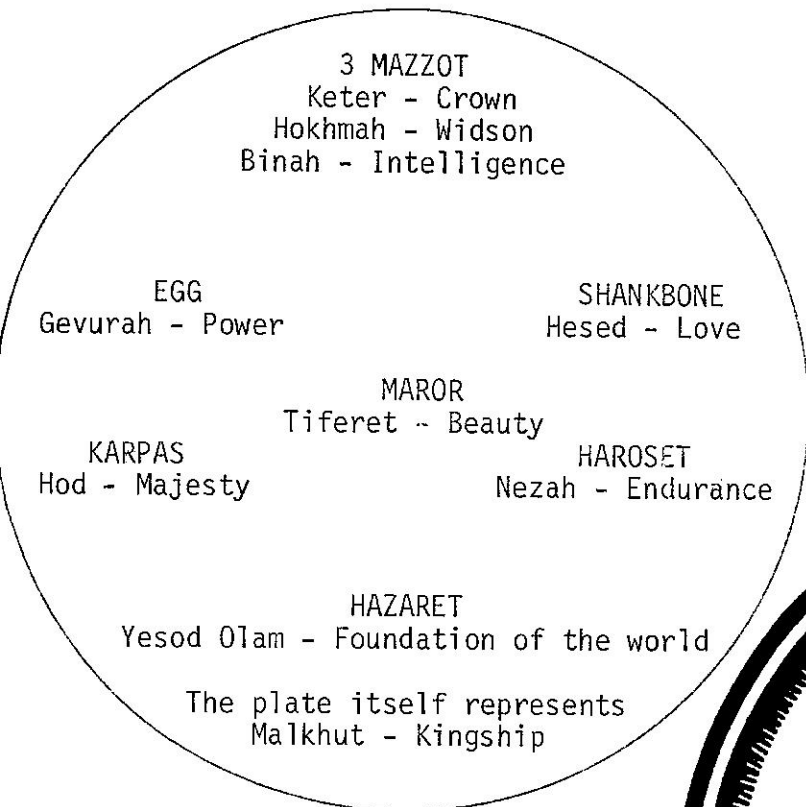
1. Ephraim and Menasseh, the two sons of Joseph, are considered ideal models for Jewish sons. They voluntarily gave up their place in the Egyptian aristocracy and retained their "Jewishness".
2. Sarah, Rebeka, Rachel and Leah, the wives of Abraham, Isaac, and Jacob, are considered ideal models for Jewish daughters.

SEDER PLATE

Many of the objects that are used in the course of the ceremony are arranged on a Seder plate, which may well be a plate that has been specially made for use at the seder.

Opinions vary as to the objects that are to be placed on this plate, and as to their arrangement. Most people follow the arrangement of the kabbalist, Rabbi Isaac Luria of Safed, known as the Ari, who set out the objects to correspond to the ten Sefirot or divine emanations, which are named in brackets under the names of the objects in the first diagram.

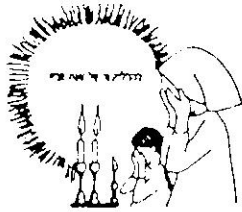
Each of these objects has a story to tell.



One of the best materials available to help the family at the Passover Seder is the Barton's Passover Information sheet. Write to 80 DeKalb Ave., Brooklyn, New York.

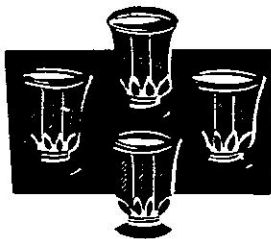
MEANING OF ITEMS ON THE SEDER TALBE

CANDLES



Candles are lighted by the mother of the house to usher in the festival of Passover. The benediction recited over the candles gives a religious meaning to this simple act. The light symbolizes joy and festivity. In some families, daughters light individual one-candle candlesticks.

CUP OF WINE



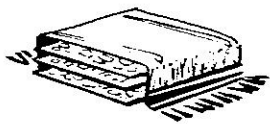
Place a cup of wine at each table setting. The sanctification of the holiday is recited over the first cup. Three more cups are drunk during the Seder, making a total of four, to symbolize the 4 expressions of the Divine promise to redeem the Israelites and deliver them from slavery. The amount to be drunk for each cup is at least a quarter of a LOG (0.137 liter) or 5 liquid ounces.

HAGGADAH: ("Telling")



The Haggadah contains all the Seder readings and ceremonies in their proper order (Seder) (Seder means "Order" in Hebrew.) Half of the book, which primarily reviews the story of the deliverance from Egypt, is read before the meal. The part read after dinner consists of songs of praise and thanks to G-d. Although some families purchase similar Haggadahs for all present at their Seders, others acquire different versions. The variations are discussed as the Seder unfolds. The illustrations in most Haggadahs add enjoyment to the reading.

MATZOS



Matzoh represents the "bread of affliction" eaten by Jews in Egypt, and also the bread that was baked in haste without leavening during the flight. Three whole matzohs are placed on the Seder tray.

SHANKBONE



A roasted shank bone is placed on the Seder tray. It represents the ancient sacrifice of the Pascal lamb (Pesach), which had to be eaten roasted. Pesach, the Hebrew name for Passover, also refers to the L-rd's passing over the Jewish homes during the plague visited upon the Egyptian first-born.

ROASTED EGG



A roasted egg is placed to the left of the Z'Roah. It symbolizes the required offering brought on all festivals to the ancient Temple. The egg, while not itself sacrificed, is used in the Seder as it is the Jewish symbol of mourning (in this case for the loss of the Temple).

KARPAS



Yepes lettuce.
Bitter herbs (usually horseradish, Romaine lettuce or iceberg lettuce) are placed in the middle of the tray and symbolize the bitter suffering of the Jews under the Egyptian yoke.

MOROR



(Mortar)
A mixture of chopped apples, nuts, cinnamon, and wine is designed to look like the mortar and bricks used by the Jews in building the palaces and pyramids of Egypt during centuries of forced labor. The charoses may be formed in the shape of bricks by pressing them into a plastic ice cube form (for Passover only). If frozen for several hours, they can be arranged on the Seder plate in the form of a brick wall. The bricks should thaw within an hour. Small pieces of parsley stalks mixed into the bricks will symbolize the straw used by the Israelites to make the bricks.

CHAROSES



A piece of parsley is placed to the left of the Charoses. It symbolizes the meager diet of the Jews in Egyptian bondage. Its green color represents springtime, the season of Passover.

Spring

CUP OF ELIJAH



An extra cup is kept on the table throughout the Seder. Later it is filled with wine in the hope that the prophet Elijah may appear as a messenger of G-d and announce the coming of the Messiah. Thus, in the midst of their memories of the past, the Jews look forward to the day of universal peace, love and brotherhood.

BABY MOSES

Take half of a walnut shell. In it place some cotton around which has been wrapped blue wool. Leave one end uncovered. Arrange the cotton to resemble a baby and lay it inside the shell. Finally, place the shell in a small dish of water. It will represent the baby Moses, who was placed in the bulrushes by his sister, Miriam.



FROG



Using fine smooth rocks of various sizes, glue together a frog with 2 eyes and 2 legs. Paint green with black spots and black and white frises. It's a creative reminder of one of the plagues.

CUP OF SALT WATER



Used as a fluid in which to dip the KARPAS (parsley). It symbolizes the tears of the Israelites in bondage.



סימן לסדר של פסח.

ORDER OF THE PASSOVER SEDER

There are fourteen steps which delineate the sequence of the Seder service. Children in some schools learn to sing from memory the terms signifying the steps.

- | | |
|---|--|
| 2. וְרַחַץ .
Wash the hands. | 1. קִדּוּשׁ .
Recite the Kiddush. |
| 4. יִחַץ .
Break the middle matzah
and hide a half of it for
the <i>Afikoman</i> . | 3. כֶּרֶפֶס .
Eat a green vegetable. |
| 6. רְחַצְהָ .
Wash the hands before
the meal. | 5. מַגִּיד .
Recite the Passover story. |
| 8. מְרוֹר .
Eat the bitter herb. | 7. מוֹצִיא מַצָּה .
Say the <i>Hamotzi</i> and the
special blessing for the
matzah. |
| 10. שְׁלַחַן עוֹרֵךְ .
Serve the Festival meal. | 9. כּוֹרֵךְ .
Eat the bitter herb and
matzah together. |
| 12. בְּרַךְ .
Say the grace after meal. | 11. צְפוּן .
Eat the <i>Afikoman</i> . |
| 14. נִרְצָה .
Conclude the Seder. | 13. הַלֵּל .
Recite the Hallel. |

1. קִדּוּשׁ .

Recite the Kiddush.

The Bible uses four different expressions for the redemption of the Israelites from Egyptian bondage. The first reads "V'ho-tzay-see...." "And I will bring you out from under the burdens of the Egyptians....". Dedicate the first cup of wine to universal political freedom. (Read the appropriate blessing in the Haggadah.)

- H. 1 Ask each person at the table, man, woman, boy, and girl to recite the Kiddush individually. (Unless numbers and time preclude this.) Those who cannot read Hebrew can do it in English.
- H. 2 Consider using more than one brand of Passover wine for the Seder. Perhaps four varieties.



ALL THE DAYS OF YOUR LIFE

Rabbi Elazar, the son of Azariah and Ben Zoma, engaged in a discussion of the meaning of the words "all the days of your life".

BARUCH HAMAKOM

Find from friends the beautiful melody that can be sung to this paragraph.

THE FOUR SONS

The Torah mentions four times that a father should tell his son the story of Passover. The sages derived from these sentences that there were four kinds of sons.

THE WISE ONE: He is interested in learning. Give him further instruction. Encourage him to ask questions



THE SIMPLE ONE: He knows little. Therefore, teach him about how the Jews were rescued from Egypt with the might of the L-rd. Cover just the basic story. Skip the intellectual concepts of redemption.

THE WICKED ONE: He is selfish and irreverent to the Supreme Being. Shake him up and tell him that had he been in Egypt at the time of the Exodus, he would have been left behind.

THE ONE UNABLE TO ASK: Tell him that we remember the Passover because of what the L-rd did for each person individually in the Exodus from Egypt.

H. 5 Sing the following parody to the melody of "MY DARLING CLEMENTINE"

Said the father to his children
"At the Seder you will dine,
You will eat your fill of Matzoh
You will drink four cups of wine."

Now this father had no daughters
But his sons they numbered four,
One was wise and one was wicked.
One was simple and a bore.

And the fourth was sweet and winsome,
He was young and he was small
While his brothers asked the questions
He could scarcely speak at all.

Said the wise son to his father
"Would you please explain the laws?
Of the customs of the Seder
Will you please explain the cause?"

And the father proudly answered,
"As our fathers ate in speed,
Ate the Paschal lamb 'ere midnight
And from slavery were freed."

Then did sneer the son so wicked
"What does all this mean to you?"
And the father's voice was bitter
As his grief and anger grew.

"If yourself you don't consider
As a son of Israel,
Then for you this has no meaning
You could be a slave as well."

Then the simple son said simply
"What is this?" and quietly
The good father told his offspring
"We were freed from slavery".

But the youngest son was silent
For he could not ask at all,
His bright eyes were bright with wonder,
As his father told him all.

My dear children, heed the lesson
And remember evermore
What the father told his children
Told his sons that numbered four.

So we follow their example
And 'ere midnight must complete
All the Seder, and we should not
After 12 remain to eat.

Written by Ben Aronin

.2 וְיָחִיז

Wash the hands.

Since no bread will be eaten after this first washing of the hands, no blessing is recited. In former days, it was customary to wash one's hands before eating a food dipped into a liquid.

- H. 6 Everyone participates in washing hands.
- H. 7 Let one person go around the table with a pitcher in one hand and towel in the other washing everyone's hands while water falls into a basin being passed around.
- H. 8 Let one person wash the hands of his neighbor on the right. This neighbor will then wash the hands of his neighbor on the right, etc.
- H. 9 Why not use rose scented water in the pitcher?



.3 כָּרְפָס.

Eat a green vegetable.

The vegetable is a symbol of springtime and the miracle of nature's renewal. The vegetable to be eaten could include parsley, lettuce, endive, cress (chervil), or scallion. The salt water into which the KARPAS is dipped to make it palatable has been interpreted as salty tears, to remind us of the tears shed by the oppressed Israelites.

alery

.4 .חג

Break the middle matzah and hide a half of it for the *Afikoman*.

Ordinarily, we may find one loaf of bread at a meal. On the Sabbath we place two loaves as a reminder of the double portion of manna which fell on Friday for the Israelites as they traveled in the wilderness. In honor of Passover, a third matzoh was added for the Seder table. The top matzoh is designated KOHEN; the Center one LEVI; and the lowest YISRAEL. These represent the basic three classifications of Jews.

Break the middle matzoh in half and replace half on the Seder plate. Place the second half in a cloth Afikomen bag. This half will be eaten at the end of the meal.

- H. 10 After the meal, the host will hide the Afikomen bag while the children are out of the room. The one who finds the bag wins a gift. Then the matzoh within the bag is eaten.

The broken matzoh represents "the bread of affliction". The wrapping of the one half in a napkin signifies the Biblical account that the Israelites carried their dough, before it was leavened, as well as their kneading troughs, "bound up" in their clothes. Further, a poor person, who has a full loaf of dough, will generally save part of it for another day.

- H. 11 The leader takes the half matzoh wrapped up in napkin, places it first on his right shoulder, then on his left and recites "Our ancestors.....(see Haggadah).....carried their dough before it was leavened." The wrapped matzoh is passed on to the person on the right who repeats the action and statement and on around the table.

.5 .מגיד

Recite the Passover story.

As the matzoh (bread of affliction) is uncovered, and the ceremonial plate is lifted, the Haggadah tells in Aramaic, the ancient vernacular of the Jewish people, that whoever is hungry and needy is welcome to join the Passover meal. The wish is expressed that if we are living in the Diaspora, may we be privileged next year to be in Israel. If this year we are under oppression, let next year bring freedom.

- H. 12 Symbolically, as we ask anyone who is hungry to join the Seder, let one of the younger children present open the door. Standing outside should be one of the guests who left the house by a back door and waiting in his street clothes by the front door to be admitted. Invite the "guest" to join the Seder.

- H. 13 The ceremonial plate is shown to everyone. Then the host may walk around the table, holding the plate above the head of each person to symbolize that the angel of Death passed over the Israelites in Egypt and preserved their lives.

MA NISHTANA (Four Questions)

It appears that questions were created to maintain the interest of children. The answers would be used to instruct them concerning Israel's history.

ה - נְשִׁמְנָה הַלֵּילָה הַזֶּה מִכָּל -
הַלֵּילוֹת:



A Haggadah printed in 1939 in Kibbutz Ein Harod contained the following four questions:

1. Why is so much blood now being shed in the world?
2. Why do people all over the world hate Jews?
3. When will the people of Israel return to this land?
4. When will our country be a fertile and luxuriant garden?

Unfortunately, the answers were not contained in the kibbutz Haggadah.

Traditionally, the youngest child able to do so, asks the Four Questions of the father. If possible, the child should learn to sing or chant them in Hebrew and English.

- H. 14 If any children read a foreign language, they can ask the questions in that language too. Imagine the surprise of guests who understand that language. (Available from the author are translations of the Four Questions into French, German, Yiddish, Russian, Hungarian, Judeo-Spanish, Turkish, Polish, Romanian and Ladino.)
- H. 15 This might be the moment, as the story of the Jewish people's struggle for freedom is told, for each adult at the table to relate how he or she tries to maintain Jewish integrity in one's personal life whether at school, work or play.
- H. 16 Some Sephardic Jews dramatize the Exodus story to bring home the salient facts to both children and adults. Here's how it goes. The oldest child begins. Dress him up in a Kaffiya (Arab kerchief), put a staff (wooden stick) in one hand, and let him hold on his shoulder with the other hand, a cloth bag containing a matzoh. The youngster goes to each person at the Seder table who asks him a question dealing with the Exodus. If there are some present who would not be able to pose a proper question, the host can write out suggested questions on cards and place them beneath the dinner plates. A piece of red material is placed on the floor and each child raises his staff over the cloth before crossing the "Red Sea". Brave families might substitute a basin filled with red tinted

water. After the first child to walk around fields the questions, those who follow, if asked similar questions, will have no trouble. Each child, boy and girl, in descending order dresses up the same way and follows the same procedure. We have seen as many as six children do this in succession around a table seating twelve. It was the highlight of the Seder for the children.

Some Sample Questions:

- | | | |
|-------------------------------------|------|--|
| 1. What is your name? | Ans. | Moses (Miriam) |
| 2. Where do you come from? | Ans. | Egypt |
| 3. Why did you leave Egypt? | Ans. | Seek freedom |
| 4. Where are you going? | Ans. | Israel |
| 5. What do you have on your back? | Ans. | Matzohs |
| 6. Why do you carry matzohs? | Ans. | Didn't have time to bake matzohs |
| 7. What will you do with the staff? | Ans. | Separate the Red Sea |
| 8. Why do we eat bitter herbs? | Ans. | Remind us of the bitterness our ancestors experienced in Egypt. |
| 9. Why do we lean to the left? | Ans. | It is a sign of freedom. Slaves had to stand or crouch while eating. Royalty and the wealthy dined on couches. |

There is a beautiful story told by Levin Kipnes that children would enjoy hearing at this time. It tells the history of the Jewish people through the media of the Staff of Moses.

THE AMAZING STAFF OF MOSES

When G-d sent Adam and Eve out of the Garden of Eden, the two of them passed the Tree of Knowledge. Adam saw a branch on the ground under the tree. This was the branch upon which sat the snake when he persuaded Eve to eat of the fruit from the Tree of Knowledge. The branch had broken and fallen to the ground.

Adam took the branch and formed it into a staff. The snake saw Adam and Eve at the gate and called out: "I want to go with you".

Adam touched the snake with the tip of his staff. Suddenly, the staff swallowed the snake and it disappeared inside the wood. Only the two eyes of the snake looked out of the staff like two precious stones.

Wherever Adam wandered, the staff was in his hand. When he was 930 years old, he said to Noah: "Oh righteous Noah, take this staff and watch it well".

Noah entered the Ark, staff in hand. He left the Ark, staff in hand. When Noah became old, at the age of 950 years, he gave the staff to his son, Shem. Shem gave it to Abraham.

Abraham gave the staff to Isaac who gave it to his son, Jacob. Jacob put the staff in a hiding place since he had 12 sons and only one staff.

One day Jacob sent his son, Joseph, to the fields to see how his brothers and the flocks were faring. Jacob took the staff from the hiding place, gave it to Joseph and said: "My son, take this amazing staff and it will be a help to you".

So it was. When the brothers threw Joseph in the pit, he found snakes all around him. The amazing staff swallowed all the snakes.

The merchants bought Joseph and took him to Egypt. On the way, they passed Midian. Joseph took the staff and threw it away as they passed over a high mountain.

The staff remained on the mountain for many years. The eyes of the snake stared up at heaven.

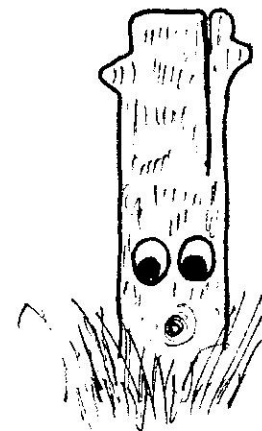
Jethro, who lived in Midian, had seven daughters, all beautiful. The prettiest of all was Zipporah. Zipporah took care of her father's flock. One day as Zipporah took care of the flock on a nearby mountain, she found the amazing staff. Zipporah took the staff and stuck it in the ground in her father's garden. When she came back to pull it out, she couldn't budge it.

Zipporah told her parents and sisters about the staff and they all went into the garden to see it. They all tried together to pull out the staff, but failed. Then Jethro declared in a loud voice: "That mighty man who will come and pull out the staff from the ground - to him will I give my daughter Zipporah as a wife".

A mighty man like this came and his name was Moses. Moses fled to Midian from Egypt and saw Zipporah near a well. Zipporah brought Moses to her father's garden. Moses pulled the staff out of the ground and Zipporah became his wife.

Moses cared for the flocks of Jethro. One day he was a bush burning and it was not consumed. Suddenly he heard G-d's voice: "Moses, Moses! Go to Pharaoh and tell him. 'Let my people go!'" G-d spoke further. "Moses, what is in your hand?" "A staff", replied Moses. G-d said to him, "Throw the staff on the ground!" Moses did so and the staff became a snake. "Grab its tail", said G-d. Moses did so and the snake became a staff. Moses went to Egypt, staff in hand. The staff ate up the snakes of Pharaoh's magicians. With the staff, Moses brought $1\frac{2}{3}$ plagues upon Pharaoh and brought the Israelites out of Egypt.

Moses used the staff to split the Red Sea and smite the rock to provide water for all the people. He also led the Israelites for 40 years with the staff in hand. When Moses was 120 years old, he went up on Mount Nebo and there he disappeared. The Amazing staff disappeared with him.

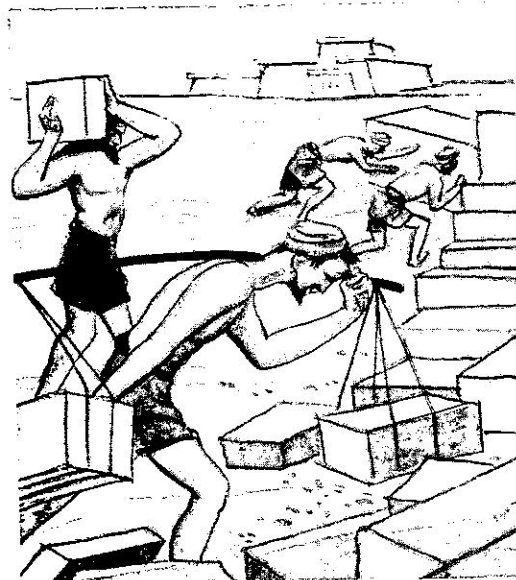


WE WERE ONCE SLAVES (AVODIM HA-YINU)

To maintain greater interest, involve everyone at the Seder in the reading of the Haggadah. Encourage those who read Hebrew even haltingly to read a few lines. Ask those who cannot read Hebrew to recite paragraphs in English. Pose questions and request questions of those at the table. Try to create an atmosphere of learning through the Seder.

As the reading begins, we are reminded to tell the entire story, although some of us may already know it well. All are invited to elaborate on the story if able to do so.

Talmud (compendium of Jewish laws and their interpretations) records that Rabbi Akiva and other scholars gave their full support to the Bar Kohkba rebellion against the Roman occupation of Eretz Israel in 135 c.e. Some scholars are of the opinion that the Seder mentioned here in the Haggadah was taking place in a cave where the rabbis were hiding from the Romans at the time of that revolt. This may have been the reason that these rabbis did not celebrate the Seder with their families. The assumption that they were in a cave is based on the fact that there were no windows. They had to be informed by their students, who may have been on guard outside the cave, that day was breaking. (Bnai Brak today is a flourishing city on the outskirts of Tel Aviv in Israel.) It may well be that the story of the liberation from Egypt that they were so avidly discussing, inspired them in their bid for liberation from the Romans. It was also on Passover, nearly 2,000 years later, that the fighters of the Warsaw Ghetto were to make their desperate stand against the Nazis. Their inspiration came from the same source.



WHO WERE THE SIX SCHOLARS?

RABBI ELAZAR BEN AZARYAH used his great wealth for the welfare of his people, around 130 c.e. during the persecutions that preceded Bar Kochba's revolt against Roman tyranny. At age 18, he was elected president of the Sanhedrin. He believed that moral goodness was more essential than speculative thought, and that wisdom was valueless unless it improved a man's character. He said, "One whose wisdom exceeds his deeds, to what is he like? To a tree that has many branches and few roots. The wind comes and plucks it up and turns it over." Avos 3;22.

RABBI TARFON, who had been a priest in the service of the Temple, used his great wealth for charitable purposes. He used to place his hands beneath the feet of his mother when she was obligated to cross the courtyard barefoot. He was extraordinarily modest. He used to say: "The day is short; the task is great; the Master is insistent. You are not called upon to complete the work, yet you are not free to evade it." Avos 2;20,27.

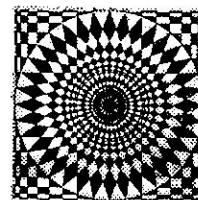
RABBI JOSHUA BEN HANANIAH, another disciple of Rabbi Yochanan ben Zakkai, circa 80 c.e., was one of the most prominent members of the Sanhedrin, the top council of rabbis in the period following the destruction of the second Temple. He was esteemed for his scholarship, his love of peace and his modesty. It is said that his mother took him as an infant to the house of study so that his ears might become attuned to the sound of the Torah. He believed that friendliness was the best quality to which a man might cling.

RABBI AKIBA began his career as a student at age 40 and soon became one of the greatest leaders of Israel. He trained a vast number of scholars in his academy at Bnai Brak. One of the main supporters of Bar Kochba, he died as a martyr in 135 c.e. He stressed the idea that Man's responsibility is based upon his unrestricted freedom of choosing between right and wrong. He said, "Beloved is man, for he is created in the image of G-d. Beloved are the people of Israel, for they are called the children of G-d. Everything is foreseen by G-d, yet free will is granted to man" Avos 3;18-19



RABBI ELIEZER BEN HYRCANUS, a disciple of Rabbi Yochanan ben Zakkai, circa 80 c.e., was famous for his retentive memory and was compared to a "cemented cistern which loses not a drop". Against his father's wishes, he decided late in life to study Torah and become one of the top scholars of his time.

BEN ZOMA died at an early age before he could be ordained. He asked, "Who is wise? He that learns from all men. Who is strong? He who subdues his evil impulses. Who is rich? He who is content with his lot. Who is honored? He who honors his fellow man." Avos 4:1.



IN THE BEGINNING MIT-HILA

The following pages relate the story of the Haggadah.

- H. 17 Another alternative is for the host or someone else to prepare an original narrative either written out or orally presented. Start with Abraham or earlier and bring the story right up to the going out of Egypt.
- H. 18 Make a FLIP CHART with pictures cut out of inexpensive Pass-over story books or pamphlets or draw original ones. Tell the story like a presentation, flipping pages as the story progresses.

THE ¹²TWELVE PLAGUES

Twelve plagues were visited upon Pharaoh and Egypt before the Jews were allowed to leave. Here is a short description of each.

BLOOD	The waters of the Nile and wells of Egypt turned red.	דָּם.
FROGS	The countryside was overrun by frogs.	צִפְרִידַע.
LICE	The bodies of the Egyptians were infested with lice.	בְּנִים.
FLIES	Flies swarmed all over the country.	עֲרוֹב.
PESTILENCE	The cattle and other animals were infested with a disease (pestilence).	דָּבָר.
BOILS	Man and cattle were covered with boils.	שִׁחִין.
HAIL	Hailstones pelted the corps.	בָּרָד.

LOCUST The fields were eaten up by waves of locusts.

אַרְבֵּה.

DARKNESS The land of Egypt lay in complete darkness for three days.

חֹשֶׁךְ.

KILLING OF THE FIRST BORN The first born sons of all the Egyptians were killed.

מַיִת בְּכוֹרוֹת:

Each plague lasted seven days and twenty-four days passed between one plague and the next. The ten plagues therefore lasted nearly twelve months.

The plagues are divided into three groups:

1. Blood, Frogs, Lice: the attack on man from the land and sea.
2. Flies, Pestilence, Boils: the attack on man on his own level.
3. Hail, Locusts, Darkness: the attack from the heavens above.

The killing of the First Born stands by itself, for here the "creator" himself sought man's destruction. (Maharal of Prague).

It is customary in many homes to dip our fingers in our wine cup and take out a drop while mentioning each plague. We symbolically reduce our joy (lessening our wine) even while recollecting the downfall of our enemies. Fingers should not be licked.

- H. 19 The first time around read the plagues in Hebrew.
- H. 20 The second time do it in English.
- H. 21 The third time ask ten people at the table to each name one tyrant who oppressed the Jewish people and tell a sentence about each. Example - Hilter, Antiochus, Stalin...
- H. 22 See if any of the children can recite the plagues from memory.



BLESSED IS HE BARUCH SHOMER....

In this paragraph, reference is found to a promise made by G-d to Abraham that his descendents would one day be slaves but later would be freed. The "Covenant between the Sections" is described in Gen. 15 where various sacrifices were divided in half and laid out in two rows. A Heavenly fire passed between the rows.

AND THIS IS IT V'HEE SH'OMDO....

There is a lilting melody to this paragraph which emphasizes that in every generation there have arisen enemies of the Jewish people. But, G-d delivered us out of their hands.

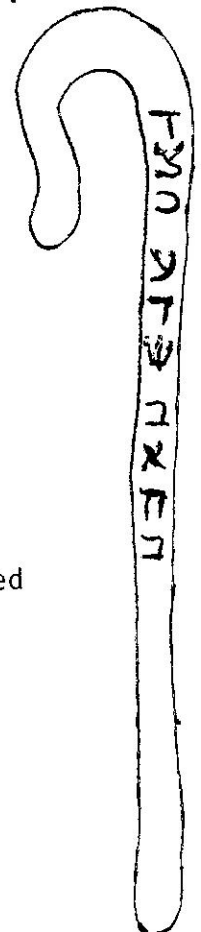
GO FORTH TZAY U'LMAC

Through the following paragraphs, we are introduced to selected passages from the Bible, which the rabbis comment upon phrase by phrases. For example: "And He saw our afflictions..." This referred to the abstinence from marital relations among the Jews in Egypt, so as not to bring sons into the world who would be thrown into the Nile and drowned.

RABBI JUDAH FORMED THE INITIALS

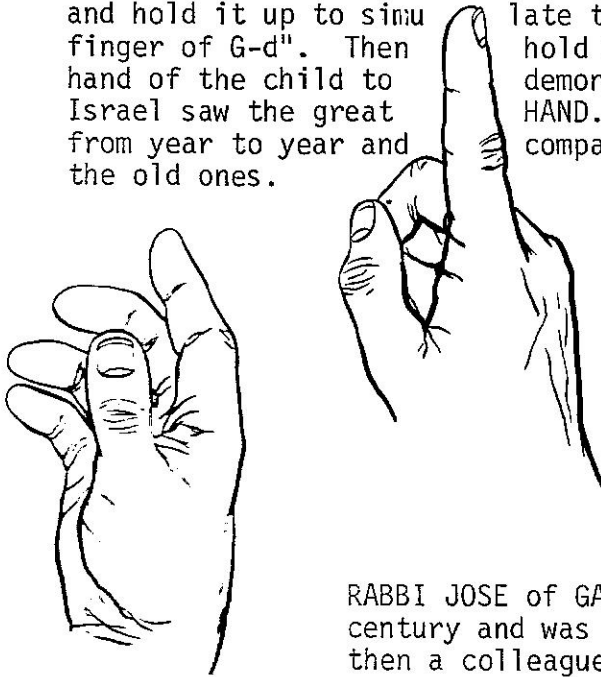
Rabbi Judah took the first initials of the ten plagues and formed them into three words in order to better remember them. "DETZACH, ADASH B'ACHAV".

RABBI JUDAH was one of the tannaim of the second century. He urged teachers to be very responsible in their work when he said: "Be careful in teaching, for an error in teaching amounts to intentional sin". (Avos 4:16) He wrote that the initial letters of the plagues were inscribed on the staff of Moses that he might remember their proper sequence.



Three rabbis, Jose of Galilee, Eliezer and Akiba deduced from different interpretations of certain verses that more than ten plagues were visited upon the Egyptians.

- H. 23 Before reading the paragraph starting with "Rabbi Jose of Galilee asked", trace the finger of a child on cardboard and hold it up to simulate the phrase, "This is the finger of G-d". Then hold up a tracing of an entire hand of the child to demonstrate the phrase, "And Israel saw the great HAND...". Save the tracings from year to year and compare the new tracings with the old ones.



RABBI JOSE of GALILEE lived in the second century and was first a student of and then a colleague of Rabbi Akiba.

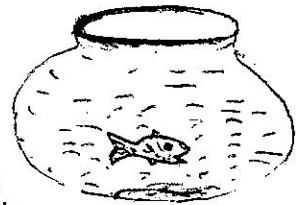
IT WOULD HAVE BEEN SUFFICIENT.....DAYYENU

This song of thanksgiving begins with gratitude for physical deliverance and ends with gratitude for the spiritual blessings of the Sabbath and Torah. The chorus DAYYENU means "It would have been sufficient", had G-d only done one thing for the Jewish people. But He did even more for us until finally He gave us the Torah and brought us to Israel.

- H. 24 Sing the verses and chorus in variations. Let different guests sing the verses. However, let the refrain be sung by clusters of people like....

All boys	All girls
Only married people	All over 16 years of age
All wearing glasses	All with brown eyes
(make up your own categories)	

- H. 25 Before singing the 8th verse, dealing with the "drowning our oppressors", uncover a small fish bowl with some tropical fish within. Drop in a small plastic soldier and indicate that in this manner, the Egyptians perished. Award the bowl and fish to a fish fancier. (Do not use fish unless they will be cared for after the Seder.)



HOW MUCH MORE SO AL ACHAS....

- H. 26 Can anyone read the entire next paragraph within one breath? Is there any improvement by the second night? In it are contained highlights of the fourteen verses of Dayenu.

RABBAN GAMALIEL I, who lived shortly before the Second Temple was destroyed in the year 70, was the first to be known by the title RABBAN ("great master"), given to the heads of the Sanhedrin, of the house of Hillel the Great.

PASCHAL LAMB (Pesach)

The Egyptians used to worship the lamb. The Israelites thus rejected the worship of animals. Most Jews do not eat roasted meat on Passover. But among some North African Jews, a leg of lamb is brought to the table on the first Seder night and shown to everyone. On the second night it is roasted and eaten.



MATZOH

Matzoh must be baked within an 18 minute limit. If there is any delay and it takes longer, it becomes leavened and cannot be eaten on Passover.

BITTER HERBS

Although many eat thin slices of horseradish or grated horseradish, still others eat Romaine or iceberg lettuce.

IN EVERY GENERATION B'CHOL DOR V'DOR

We should try to feel as though we personally witnessed the Exodus from Egypt. We feel the hurt of our ancestors. We feel the hurt of Jews today suffering under oppression. We have a responsibility for them until they are emancipated. In the following paragraph, taken from the MISHNA, we express gratitude to G-d for all the miracles which He has performed for our ancestors and our people. It contains ten synonyms of praise which have been compared to the ten plagues which did not harm the Israelites.



PSALMS

The next two paragraphs are Psalms #113 and #114, and are attributed to King David. Beautiful melodies have been composed to both of them.

BARUCH ATAH....

This paragraph, ending with the words "redeemer of Israel", was written by Rabbi Akiva who prayed for the restoration of Zion as it once was.

SECOND CUP OF WINE

This cup of wine may represent the second expression for the redemption of the Israelites from Egyptian bondage. "V'he tzaltee...." "And I will deliver you from their bondage..." Let this cup represent our search for economic freedom.



.6 .רְחֻצָה.

Wash the hands before
the meal.

This washing of the hands is required because shortly the blessing over the Matzoh will be recited and the meal begun. Because eating is considered a holy task, one's hands must be cleaned beforehand.

.7 .מוֹצֵיא מַצָּה.

Say the *Hamotzi* and the
special blessing for the
matzah.

Salt is added to the matzoh before eating as a reminder that all sacrifices brought into the Temple were salted before being burned on the alter. Hold up the two whole matzohs and the broken one before reciting the blessings.

- H. 27 There are synagogues, Centers and private homes that have encouraged families to very carefully bake their own matzohs especially the six used on the first two nights of Passover.



Baking matzohs in the Middle Ages.

In the Middle Ages, Jews were accused of using the blood of murdered Christian children in the making of Matzohs. Cases were contrived to accuse Jewish families of doing this and slaying them on account of this action. The book and film "The Fixer" were based on the actual case of the Jew Jacob Beilis, who in 1911 was falsely accused of murdering a Christian child. He was finally released as innocent.

.8 .מָרוֹר.

Eat the bitter herb.

The bitter herbs are a reminder of the bitterness the Israelites experienced in Egypt. The Charoses into which the herbs are dipped symbolizes the mortar and bricks with which our forefathers were forced to construct cities and treasure houses for Pharaoh.

.9 .פֶּתִיךָ.

Eat the bitter herb and
matzah together.

Hillel's Sandwich. The sage Hillel felt that slavery and freedom were merged together in one historic event. The Matzoh represented freedom and the maror, slavery. In time of freedom, we must not forget the bitterness of slavery and in time of oppression we must keep alive the hope of freedom.



HILLEL was born in Babylonia but traveled to Jerusalem where he lived before the common era. His meek and sweet disposition are illustrated by the well known story of how he answered a gentile, who asked to be taught the Torah while standing on one leg. Hillel said "What is hateful to you, do not do to another: this is the entire Torah; and now go and study it; the rest is commentary". (Shabbat 31a)

.12 .קָרָה.

Say the grace after meal.

Just as the meal is begun with a blessing praising G-d for the bread and other food we are about to eat, the Grace After Meals gives us the opportunity to thank G-d for the food already eaten.

It is begun with the singing of Psalm #126 which describes the joy of the exiles 2,500 years ago when they returned from Babylon to Zion. It may be sung to countless melodies such as Hatikvah, Waltzing Mathilda and B'Arvot Hanegev.

It is customary in many families at this time to wash their fingers with "MAYIM ACHARONIM" or (Completion waters) and cleanse themselves before reciting the prayers of thanksgiving to G-d for the food just eaten. If there are three males over the age of 13, or three females over the age of 12, one of the three formally opens the Grace with the printed version followed by the responses of others at the table.

Should most of the people present not be able to read Hebrew, the Grace can be read in English. For very young children, such lines as the following are suggested:

"Thank you G-d for all the food we have just eaten"

or

"Rub-a-dub-dub, thanks for the grug, Yeh-----G-d"

There are beautiful melodies for almost every paragraph in the Grace. Request a guest who knows them to teach the others at the table.

THIRD CUP OF WINE

This cup of wine represents the third expression of redemption of the Israelites found in the Bible. "V'go-altee" (and I will redeem you with an outstretched arm and with great judgements). Ex. 6;6-7.



Let this third cup encourage our search for intellectual freedom.

VISIT OF ELIJAH - POUR OUT THY WRATH

At this point, a special cup, reserved for the prophet Elijah, is filled. According to tradition, Elijah never died but was carried up to heaven. In legends he became the champion of the oppressed, the bearer of hope and relief to the downtrodden and the performer of miracles of rescue and deliverance. There is a legend that Elijah appears at every Seder and sips some wine from the cup reserved for him. If the children are very observant, they may notice that after the door is closed, there is a little less wine in his cup. The door is opened during the reading of the paragraph.

We now remember the thousands of Jews through our history for whom there was no deliverance. For centuries our people were cruelly persecuted because of their determination to maintain their religious beliefs, traditions and ideals.

- H. 32 At this time of the Seder, something is needed to liven up the proceedings. Ask one of your guests, of sturdy nature, to open the door. Earlier, arrange for another at the table to leave the room unobserved, dress up with either a pillow case or mask over the head and stand outside the main door. When it is opened, let this person give a shriek. The person opening the door may stagger from surprise (be prepared to catch him). Everyone will suddenly be very wide awake.



.13 הלל.

Recite the Hallel.

Psalms #115, 116, 117 and 118 and sung on all the joyful festivals. Again, ask help from your guests to lead and teach the others their favorite melodies. Psalm #117 is the shortest chapter in the Bible. Its two sentences invite all people to acknowledge G-d. Learn the melody for the chorus of Psalm 136.

VA-YEHI BA-CHA-TZI HA-LEI-LA and it came to pass at midnight.

Can be sung to the melody of FINJAN. It relates to Biblical events that supposedly took place at midnight.

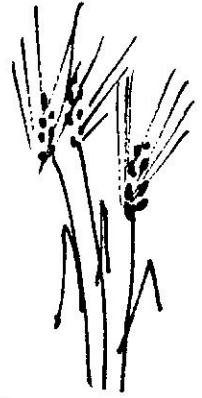
VA-AMARTEM ZEVACH PESACH

This hymn can also be sung to the melody of FINJAN. It is an alphabetic acrostic written by Rabbi Elazar ha'Kallir of the 8th century and names Biblical events that took place on Passover.

COUNTING OF THE OMER (only at 2nd Seder night)

The Bible tells us to count 49 days from the second day of Passover and then we will be able to celebrate the festival of Shavuot, the time of the giving of the Ten Commandments.

- H. 33 Many families have designed simple 49 day calendars to be hung in their kitchens and marked off daily to remind everyone of the approach of Shavuous. Some mothers award their children with homemade cheesecake if not one day of counting is skipped.
- H. 34 Other families have made ornate Omer Calendars like those used in 17th century Holland. These are enclosed in glass covered cases and have a scroll enclosed. They are returned with handles like on a Torah and indicate the Hebrew words denoting the days and weeks.
- H. 35 Because the Omer designated an amount of the new harvest that had to be set aside for the Temple, some families place several wheat stalks in a vase to remember the ancient tradition.
- H. 36 The period of the Omer has traditionally been a sad period in Jewish life during which weddings are not performed. It dates back to the time of Rabbi Akiba when thousands of his students perished in a plague that took place following Passover.



MATZOH OF HOPE

So that the Jews of the Soviet Union may know they have not been forgotten, the following should be read (lift up an extra matzoh and recite).

This matzoh, which we set aside as a symbol of hope for the Jews of the Soviet Union, reminds us of the indestructible links that exist between us.

As we observe this festival of freedom, we recall that Soviet Jews are not free to leave without harassment; to learn of their past; to pass on their religious traditions; to learn the language of their fathers; to train teachers and rabbis of future generations.

We remember the scores who sought to live as Jews and struggled to leave for Israel - the land of our fathers - but now languish in Soviet labor camps. Their struggle against their oppressors goes on. They will not be forgotten.

We will stand with them in their struggle until the light of freedom and redemption shines forth.



FOURTH CUP OF WINE

This cup represents the fourth expression of redemption of the Israelites found in the Bible. "L'lokachtee..." (I will take you to me for a people...Ex 66;6,7). Let this final cup refer to our search for spiritual freedom. A short Grace after drinking wine follows.



14. נְרִצָּה.

Conclude the Seder.

Sing "L'Shonah Haba'ah b'yerushalyim (Next year in Jerusalem). This is our hope that sometime during the coming year we will have the opportunity to visit Israel.

ADDITIONAL SONGS

KEE LO NO-EH - another alphabetic acrostic of unknown authorship.

ADIR HU - another alphabetic acrostic of unknown authorship.

WHO KNOWS ONE ECHOD MI YO'DAY-AH - A riddle song, designed to keep children awake until the end of the service.



In rotation, ask the first person to the right, "who knows one?". That person would answer, "I know one, one is our G-d who is in Heaven and earth." Ask the second person to the right "who knows two?". That person should answer "I know two, two are the tablets of the covenant", to be followed by the first person who continues "One is our G-d...."



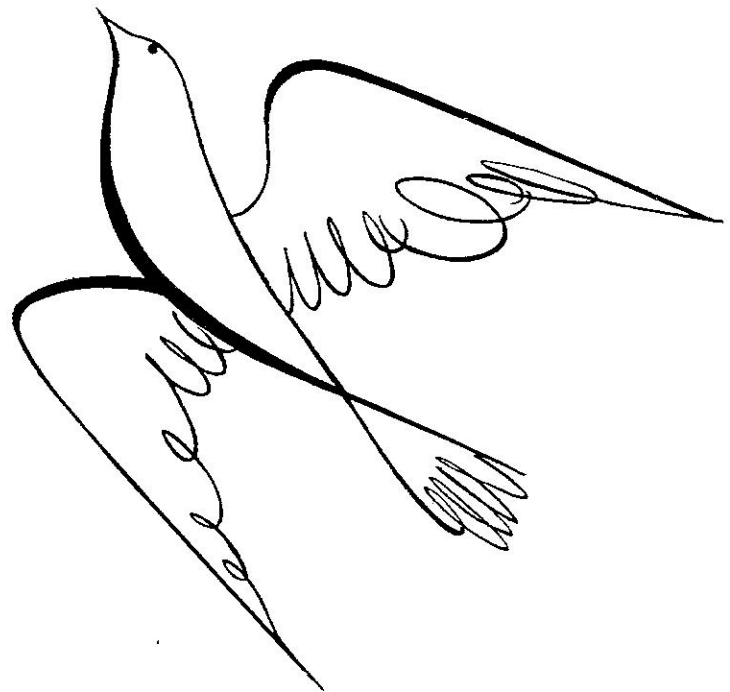
Continue around the circle. Third person would answer with the names of the three forefathers, Abraham, Isaac and Jacob. Fourth would name the matriarchs, Sarah, Rebekah, Rachel and Leah; fifth with the name of the first five Books of the Bible, Genesis, Exodus, Leviticus, Numbers and Deuteronomy; sixth with the names of the six books of the Mishneh, "Seeds, Holidays, Women, Injuries, Holy Things, and Purity". The seventh should name the seven days of the week. The tenth should name the Ten Commandments in summary: "I am the L-rd your G-d, you will have no other gods. Do not take the name of the L-rd in vain. Remember the Sabbath day to keep it holy. Honor your father and mother. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house. For eleven, reply the Sun, moon, Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. For twelve, Reuben, Simeon, Levi, Judah, Issachar, Zebulon, Benjamin, Dan, Naftali, Gad, Asher and Joseph.



The thirteenth would answer "The thirteen Attributes of G-d, namely, merciful, forgiving, mighty, sympathetic, helpful, slow to anger, full of goodness, full of truth, remembering his mercy for ever, forgiving of iniquity, forgiving of transgression, forgiving of sin and not allowing the guilty to go unpunished."

AN ONLY KID Chad Gadyo

The last song, in Aramaic, tells of "an only kid that father bought for two coins", but the kid is eaten by a cat, etc. The song was included in the Haggadah for the amusement of children, but some mystics have interpreted it as an allegory representing the various levels of the soul. Others have seen it as an allegory in which the one and only kid symbolizes the oppressed Jewish people which father (G-d) bought for two coins (Moses and Aaron). The oppressors of Israel are those that destroy, but who in turn are destroyed. The cat represents ASSYRIA, the dog - BABYLON, the stick - PERSIA, the fire - MACEDONIA, the water - ROME, the ox - the SARACENS, the slaughterer - the CRUSADERS, the Angel of Death - the TURKS. The end of the song expresses hope for the Messianic redemption. G-d destroys the foreing rulers of the Holy Land and vindicates Israel, "the only kid".



"If I forget you O Jerusalem,
 Let my right hand lose its cunning,
 Let my tongue cling to the roof of my mouth
 If I do not remember you.
 If I do not hold Jerusalem
 Above my chiefest joy."

Psalm 137: 5-6

End with singing of "G-d Bless America".

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