

THE INTER-VIEW



**PEDAGOGY
OF PARTNERSHIP**

How we learn is what we learn.

"When Israel went forth from Egypt... the sea saw them and fled...
What alarmed you, O sea, that you fled?"
(Tehillim 114).

This *pasuk* from Tehillim, which forms part of Hallel, reflects the remarkable idea that we can develop greater insight into a story by considering the perspective of an entity we might easily overlook, such as that of the sea.

This activity is designed to help us raise up quieter or overlooked voices and perspectives from the Pesah story so that we may understand it better. To do that, we will use our imaginations by "interviewing" objects, animals, or marginal characters we may not have thought about so much. Each interview will help us to see things from a new perspective.

During the *Maggid* section of the Haggadah, break into pairs.

Choose from the cards on the opposite page. Each card names (front) and describes (back, turn page over) a person or object to interview.

Each pair should take turns asking the questions and being interviewed. Together you will uncover a true inside view of this night's incredible story!

The interviewer should ask questions that help the interviewee tell their story, such as:

- What was your role in the Exodus story?
- What did you see/hear/notice around you? Can you describe it for us?
- What is your relationship with the Israelites? With *Moshe*? With Pharaoh?
- How do you feel about what happened? Is there something you wish had happened differently?

The interviewee should answer the questions from the perspective of the person or object on the card. When you're pretending to be someone or something in an interview, it is important to use **empathy**. That means trying as best as you can to see, feel, and think as if you are the person or object in the story.

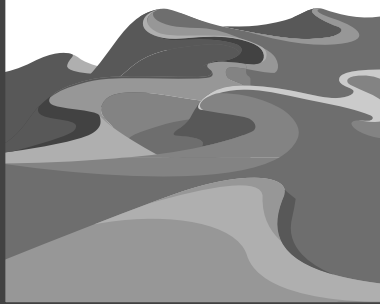
By taking an inside view—experiencing the story as if you were inside it—you will understand the story better, and practice understanding other people better too!

Finally, go around the table and ask people to share any new understandings the interview helped them arrive at.

MOSHE'S
BASKET



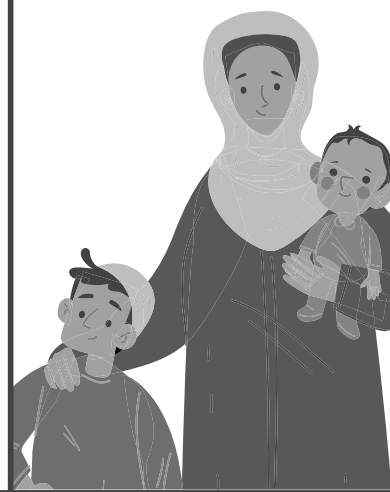
THE SAND
OF EGYPT



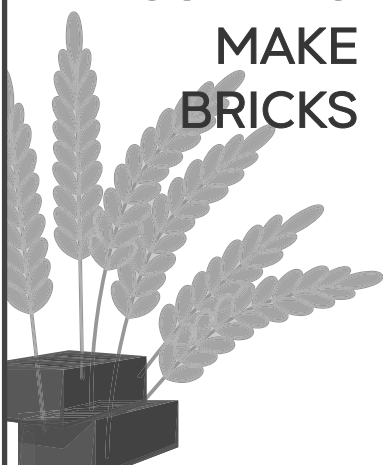
MOSHE'S
STAFF



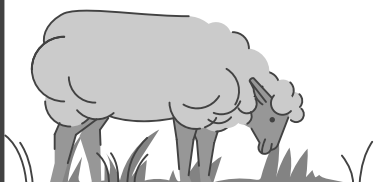
TZIPPORAH



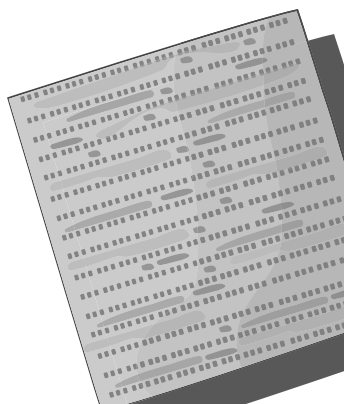
STRAW THE
ISRAELITES
USED TO
MAKE
BRICKS



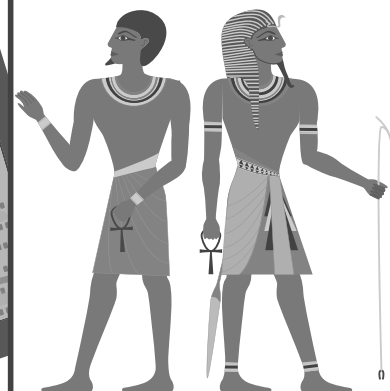
A LAMB



MATZAH



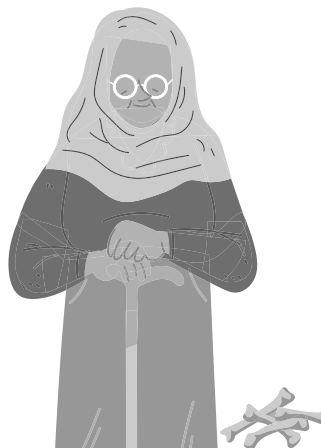
YUNUS AND
YOMBRUS



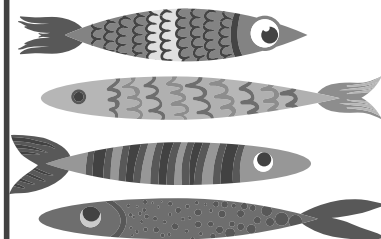
A NON-
ISRAELITE
WHO
DECIDED TO
LEAVE EGYPT
DURING THE
EXODUS



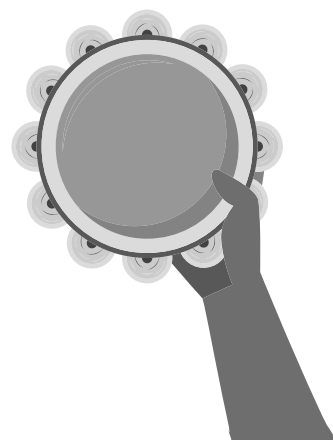
SERAH
BAT ASHER



A SEA
CREATURE
IN THE
SPLITTING
SEA



MIRIAM'S
TAMBOURINE



Moshe's wife, Tzipporah, accompanied him to Egypt (Exodus 4:20), but Moshe sent her and their children back to Midian after Aharon advised him not to put his family in danger. (This midrash explains why Tzipporah is not mentioned again in the Exodus story.) <i>Mekhilta Masekhta de-Amalek Yitro 1</i>	The staff with which Moshe performed miracles and plagues was created on the eve of the first Shabbat and handed down by Adam. Moshe's father-in-law, Yitro, planted it in a garden and nobody was able to approach it until Moshe came and lifted it up. <i>Pirkei de-R. Eliezer 40:2-3</i>	When Moshe saves an Israelite by killing an Egyptian, he buries the Egyptian in the sand. <i>Exodus 2:12</i> Also, in the third plague, the sand turns into lice. <i>Exodus 8:13</i>	Moshe's mother, Yokheved, put him in a basket made of bulrushes and placed it in the Nile, in the hopes of saving his life (Exodus 2:3). She used bulrush for the basket because it "is able to withstand an impact both from a soft item and from a hard item." <i>Talmud Bavli Sotah 12a</i>
A <i>midrash</i> identifies Pharaoh's magicians (Exodus 7:11) as the men Yunus and Yombrus, who left Egypt with the Israelites during the Exodus and later caused a number of terrible incidents such as the building of the golden calf. <i>Midrash Tanhuma Ki Tissa 19:1</i>	The <i>matzah</i> is the bread baked from dough which did not have time to rise during the Exodus. According to the Talmud, the <i>matzah</i> tasted like manna, the miraculous food which would fall from the heavens to sustain the Israelites during their desert wanderings after the Exodus. <i>Talmud Bavli Kiddushin 38a</i>	The Israelites are told to take a lamb on the 10th of Nissan and to slaughter it on the 14th. The lamb's meat became a central part of the first Pesah meal the following night and its blood was smeared outside each Israelite home as a sign for the final plague to "pass over" them. <i>Exodus 12:3-13</i>	After Moshe first asks Pharaoh to free the Israelites, Pharaoh responds by making the work harder on them. He does this by no longer providing straw for their brickmaking, forcing them to gather it themselves. (Ibn Ezra explains that straw was added to dirt in brickmaking in order to help the dirt hold its shape.) <i>Exodus 5:7</i>
After the Song of the Sea, Miriam played her tambourine and all the women took their tambourines and danced with her. <i>Exodus 15:20</i>	In his commentary on the Mishnah, Maimonides notes that, during the splitting of the Sea of Reeds, the waters hardened like rocks, and sea creatures injured their heads crashing into them. <i>Rambam's Commentary to Mishnah Avot 5:4</i>	Serah bat Asher is the only woman among the Israelites who went down to Egypt named in the Torah (Genesis 46:17). In the <i>midrash</i>, Serah is the only one who knew where Yosef was buried. It was she who gave this information to Moshe, who was then able to retrieve Yosef's bones and bring them out of Egypt. <i>Bereishit Rabbah 94:9</i>	A "mixed multitude" left Egypt with the Israelites (Exodus 12:38). A <i>midrash</i> states that this included the <i>kesherim she-be-mitzrayyim</i> (the good people of Egypt). <i>Shemot Rabbah 18:10</i>