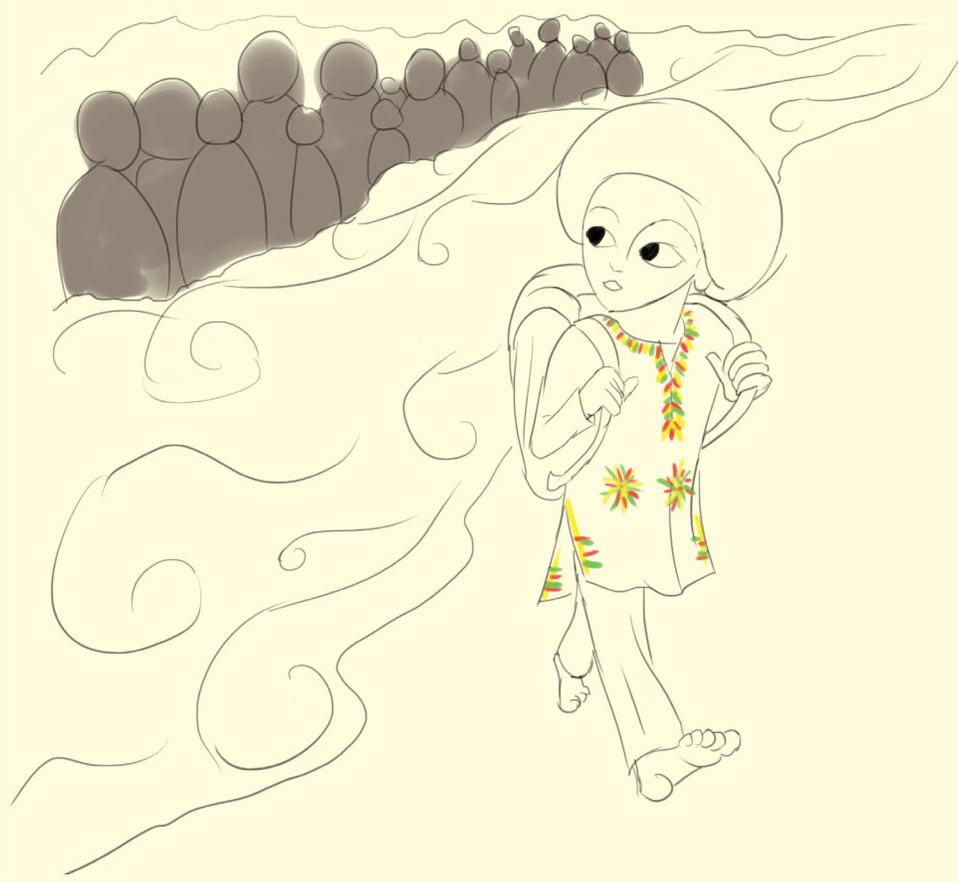




# The Stories of Israel Haggadah



# The Jewish Exodus from Ethiopia



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Contact [storiesofisrael@gmail.com](mailto:storiesofisrael@gmail.com) in order to order a copy of this Haggadah, or to submit questions or comments about the content of the Stories of Israel Haggadah.



# Stories of Israel Haggadah - Introduction

Over the past forty years, no Jewish community has experienced its own Exodus quite as dramatically or as completely as the Beta Israel, the community of Ethiopian Jews. For three millennia, the Beta Israel lived apart from the rest of the Jewish people and never stopped dreaming of a return. Every autumn, according to Ethiopian folk tradition, Jewish families would gather outside and call out to the migrating storks overhead, “stork, stork, how is our beloved Jerusalem?”

The story of the *aliya*, or immigration to Israel, of Ethiopian Jewry, like the story of the Exodus 3500 years before, is full of miracles, unexpected heroes, bitterness and redemption. And just as the challenges for ancient Israel only really began once the twelve tribes entered their Promised Land, so too, today, Ethiopian Jewry is engaged in a daily struggle for dignity, success and a vibrant cultural identity. The older generation of Ethiopian Jews has a tremendous story to tell, and their children have a lot of questions that need answering.

The Passover Haggadah is based on the assumption that in every generation and in every community, whether in Jerusalem, Amsterdam, New York or LA, children challenge their parents’

narrative. “*When you arrive in the land,*” predicts the Book of Deuteronomy, “*your child will ask you questions.*” It is clear from the context that the child is not just asking for *information*. Children need more than knowledge; they need their parents to tell a story about why we are here, what is important to us, why we are Jewish, and why it is all worth the sacrifice. Already 1900 years ago, Ben Zoma, one of the rabbis of the Mishna, understood that Deuteronomy’s prediction applies to Jewish children everywhere. In every generation we ask “why.”

The Stories of Israel Haggadah that you are holding focuses on the experience of Ethiopian Jewry. Through the story of the Beta Israel, we will gain some insight into what the journey from captivity to freedom can be like and what it means to dream of freedom and then to deal with redemption’s challenges once we reach our Promised Land.

The Haggadah functions like the script of a play. Alongside the text, it preserves stage instructions that bring the words to life; “*youngest child asks question here,*” “*five wise men enter stage left,*” and “*eat horseradish and discuss bitterness.*” But, like any great script, the Haggadah needs a great actor. That actor is you. It is not enough on Passover night to be an observer of events -whether they

took place in ancient Egypt or in modern day Ethiopia. “In every generation we must see ourselves as if we left Egypt.” Ultimately, this is our story and tonight we and our children have roles to play. The Haggadah mentions four children, the **wicked**, the **wise**, the **simple**, the **one who does not yet know how to ask**. The **wicked child** behaves as if she is on the outside, testing her parents’ narrative, unsure what of their story she will adopt. “What do these laws mean to *you*?” The **wise child**, too, remains on the periphery of her parents’ experience, but her independence awakens curiosity, not rebellion. The **simple child** wonders what this is all about, and the **child who does not know what to ask** is just taking it all in. Most of us, at different times in our lives, identify with each of the four children. I have observed my own children over the years as they experiment with the Haggadah’s roles. When our kids were young, our seder was primarily a tactile experience; there was matzah to eat, wine to spill and an afikomen to hide. When the children grew a little older, we devised games to stimulate questions. We dressed up as ancient desert travelers, acted out each of the plagues, rewarded questions with chocolate chips and recited the Haggadah reclining on cushions on the floor.

When our kids reached teenage years, they made sure I noticed their skepticism. “Oh, so you really think God split the sea?” “So, if God saves the Jews, where was God in the Holocaust?” “What does all this mean to *you*?”

My task, as the Haggadah suggests, was to open texts and their commentaries and to encourage my children to take ownership of their Jewish identity - to ask their excellent questions from the inside and not from the outside. The Haggadah’s phrase “set his teeth on edge,” in the context to the wicked child, refers to a verse from Jeremiah and Ezekiel that promises that no longer will “parents eat unripe grapes and set their children’s teeth on edge.” Anyone who has ever eaten an unripe grape knows exactly what it does to your teeth, and the prophets promise that from now on each generation is responsible for its own destiny; when your teeth are set on edge it is your job to examine the grapes you have been eating. The age of wisdom, in my experience, begins only after rebellion, when a child has left home and returned with a new kind of question. This Stories of Israel Haggadah is our attempt to help with the task of bringing the story of the Exodus to life. The brief and powerful account of Ethiopian Jewry, the commentary on themes of the text, and the suggested questions are all but tools for you to make the story of the Exodus meaningful for all of us: wise, wicked, and simple. Enjoy!

Chag Sameach!

Joshua Weisberg and the Stories of Israel team.

ערב פסח תשפ"א.

Jerusalem, 2021,



## The Order of the Seder: Kadesh urchatz

1. Kadesh
2. Urchatz
3. Karpas
4. Yachatz
5. Magid
6. Rachtza
7. Motzi, Matza
8. Maror
9. Korech
10. Shulchan Orech
11. Tzafun
12. Barech
13. Hallel
14. Nirtza

1. קִדְּשׁ
2. וּרְחַץ
3. כַּרְפָּס
4. יַחַץ
5. מַגִּיד
6. רְחִצָּה
7. מוֹצִיא, מַצָּה
8. מָרֹר
9. כּוֹרֵךְ
10. שְׁלַחן עוֹרֵךְ
11. צָפוּן
12. בָּרַךְ
13. הַלֵּל
14. נִרְצָה





## Urchatz - וְרַחֵץ

*Wash your hands without reciting the blessing "on the washing of the hands."*

## Karpas - כַּרְפָּס

*Dip the Karpas (parsley, potato or other vegetable) in the salt water and say the blessing "who creates the fruit of the earth." Keep in mind that this blessing will also be for the bitter herbs we eat later during the seder.*

*Eat without reclining.*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה.

Blessed are you, Lord our God, King of the universe, who creates the fruit of the earth.

## Yachatz - יַחַץ

*Split the middle matzah in two, and conceal the larger piece for use later as the afikoman.*





## Ha Lachma

This is the bread of affliction that our ancestors ate in the land of Egypt. Anyone hungry or in need, come join us for Passover. Today we are here; next year we will be in the land of Israel. This year we are slaves; next year we will be free.

הָא לַחְמָא עֲנִיָא דִּי אֶכְלוּ אֲבֹהֵתָנָא  
בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי  
וְיִיכַל, כָּל דְצָרִיךְ יִיתִי וְיִפְסֹחַ. הַשְׁתָּא  
הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא דְיִשְׂרָאֵל.  
הַשְׁתָּא עַבְדִּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין.



## Finding ourselves in an old story

We are about to begin the maggid section of the Haggadah - the part in which we tell the story of the Exodus. The maggid section opens with three statements: The first places us within a context. We come from somewhere. We have family. We have ancestors. We are a part of a people with a shared historical memory and a common cultural language. The second reminds that whatever our circumstances, we have something to share with others. It might be food for the hungry, it might be company for the lonely and it might be a Jewish experience for someone who cannot do the Passover Seder themselves. The third acknowledges that the Bible's story of slavery and freedom is still relevant to us. Each of us, in our own way, remains captive to something - to habits, prejudices or ideologies- and we all yearn for freedom.

### Questions for discussion:

- Question for children: Is there something your family shares with others?
- Question for adults: Are you captive to something from which you hope to free yourself this coming year?

## Exodus from Ethiopia Unit 1: Origins

According to the traditions of the Beta Israel, Ethiopian Jewry descends from the ancient tribes of Judah and Levi. A ninth century merchant and Hebrew linguist named Eldad the Danite claimed to be a citizen of an independent Jewish state in East Africa. The tribe of Dan, he wrote, emigrated to Africa in the 9th century BCE, following the death of King Solomon.

### Did you know that?

Ethiopian Jews refer to their community as "Beta Israel," meaning the House of Israel.



# Four Questions

*Pour the second cup of wine. Traditionally, the youngest participant at the table recites the four questions.*

What makes this night different from all other nights?

1. On all other nights we eat leavened bread (hametz) and matzah; why tonight do we eat only matzah?

2. On all other nights we eat different vegetables; why tonight do we eat maror?

3. On all other nights we don't dip our food; why tonight do we dip twice?

4. On all other nights we eat either sitting or reclining; why tonight do we recline?

מה נשתנה הלילה הזה מכל הלילות?  
שבכל הלילות אנו אוכלין חמץ ומצה,  
הלילה הזה – פלו מצה.  
שבכל הלילות אנו אוכלין שאר ירקות  
– הלילה הזה מרור.  
שבכל הלילות אין אנו מטבילין אפילו  
פעם אחת – הלילה הזה שתי פעמים.  
שבכל הלילות אנו אוכלין בין יושבין  
ובין מסבין – הלילה הזה פלנו מסבין.



## Questions

*"I never teach," Albert Einstein once said, "I only attempt to provide the conditions in which my students can learn."*

On Passover eve, Jewish tradition teaches us to provide the conditions in which children will be comfortable asking their questions. The Haggadah itself is based on unusual customs that encourage curiosity - eating unusual foods, dipping food, and reclining. You might have your own creative ideas for encouraging questions at the table tonight.

## Questions for discussion:

- Question for children: Did you ever ask your parents a question and get a surprising answer?
- Question for adults: Are there questions you would like or would have liked to ask your parents about their childhood?

## Exodus from Ethiopia Unit 2: Menelik

Non-Jewish Ethiopians also maintain a deep connection with the story of King Solomon. According to Christian Ethiopian legend, Solomon and the Queen of Sheba had a son named Menelik whom the queen raised as a Jew. The Ethiopian Orthodox Church believes that Menelik acquired the Ark of the Covenant from Solomon and that it is in Ethiopia to this day.

### Did you know that?

Although Ethiopian Jews speak Amharic, the holy language for Ethiopian Jewish texts is called Ge'ez.



# We Were Slaves in Egypt

## Uncover the matzah

We were slaves to Pharaoh in the land of Egypt. And God took us out from there with a strong hand and an outstretched arm. And if the Holy One had not taken our ancestors from Egypt, we, our children, and our children's children would still be enslaved. And even if we were all sages, all wise, all elders, and all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the Exodus from Egypt. Anyone who spends extra time telling the story of the Exodus from Egypt is praiseworthy.

עֲבָדִים הָיינו לְפָרַעַה בְּמִצְרַיִם, וַיּוֹצִיאֵנוּ  
ה' אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזֵרַע  
נְטוּיָה. וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ  
הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ  
וּבְנֵינוּ וּבְנֵי בְנֵינוּ מִשְׁעֲבָדִים הָיינו  
לְפָרַעַה בְּמִצְרַיִם. וְאִפְּלוּ כָלֵנוּ חֲכָמִים  
כָּלֵנוּ נְבוֹנִים כָּלֵנוּ זְקֵנִים כָּלֵנוּ יוֹדְעִים  
אֶת הַתּוֹרָה מְצוּהָ עָלֵינוּ לְסַפֵּר בִּיצִיאַת  
מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת  
מִצְרַיִם הֲרִי זֶה מְשֻׁבָּח.



## Memory

When John Churchill, eventually the first Duke of Marlborough, became a peer in 1682, another lord asked Churchill, with a sneer, "Whose descendant are you?" Churchill responded, "I am not a descendant. I am an ancestor." 250 years later, John Churchill's descendant and biographer, Sir Winston Churchill, said, "A nation that forgets its past has no future."

The Haggadah reminds us that whether or not we are scholars, whether or not we have children with us at the table and whether or not we have children at all, we are part of a people with a history. And the future of that people depends on our ability to tell our story to the next generation.

## Questions for discussion:

- Question for children: Has something ever happened to you, or have you ever done something that you want to remember forever?
- Question for adults: Is there something particularly significant about your relationship to Judaism that you would like your children to remember?

## Exodus from Ethiopia Unit 3: Ethiopian Jewish Law

For centuries, Ethiopian Jews practiced their own unique version of Jewish law. Traditional Ethiopian interpretation of the Torah is close to the literal meaning of the original text. Ethiopian Jewry was strict in its observance of the Torah's laws and preferred loyalty to ancient traditions over modern interpretation.

## Did you know that?

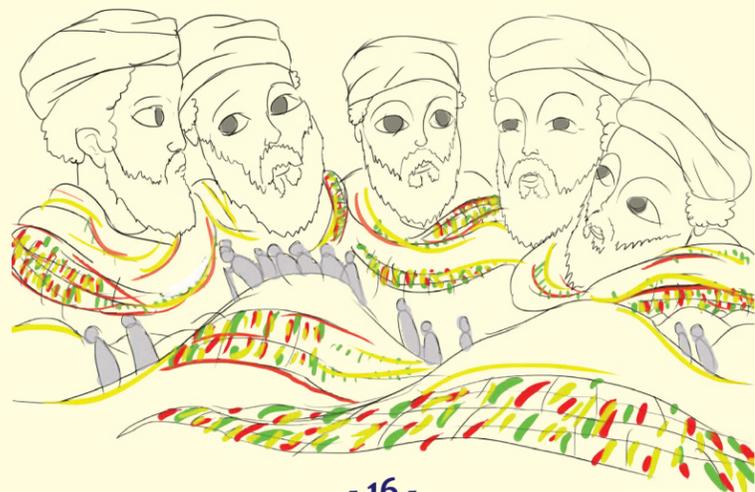
In addition to the Five Books of Moses, the Ethiopian Torah includes the books of Joshua, Judges, and Ruth. Beta Israel call the Torah "Orit."



# Story of the Five Rabbis

Once, in the city of Bnei Brak, five rabbis stayed up all night telling the story of the Exodus from Egypt. Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva and Rabbi Tarfon discussed the Exodus until their students came and said to them, *“The time of reciting the morning Shema has arrived.”*

Rabbi Elazar ben Azariah said, *“I am as a man seventy years old and I did not understand why the Exodus from Egypt should be said at night until Ben Zoma explicated it, as it is stated (Deuteronomy 16:3), ‘In order that you remember the day of your going out from the land of Egypt all the days of your life;’ ‘the days of your life’ refers to days, ‘all the days of your life’ refers to nights.”* But the Sages disagree with Rabbi Elazar and say, *“the days of your life’ refer to this world, ‘all the days of your life’ refers to the Messianic era.”*



מַעֲשֵׂה בְּרַבֵּי אֱלִיעֶזֶר וְרַבֵּי יְהוֹשֻׁעַ וְרַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה וְרַבֵּי עֲקִיבָא וְרַבֵּי טַרְפוֹן שֶׁהָיוּ מְסֻבִּין בְּבִנְיָבְרַק וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל־אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם רְבוֹתֵינוּ הִגִּיעַ זְמַן קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

אָמַר רַבֵּי אֶלְעָזָר בֶּן־עֲזַרְיָה הֲרִי אָנִי כֶּבֶן שְׁבַעִים שָׁנָה וְלֹא זָכִיתִי שֶׁתֵּאָמֵר יְצִיאַת מִצְרַיִם בַּלַּיְלוֹת עַד שֶׁדָּרְשָׁה בֶן זוֹמָא, שֶׁנֶּאֱמָר לְמַעַן תִּזְכֹּר אֶת יוֹם יְצִיאַתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיָּמִים. כֹּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְחֻכְמָיִם אוֹמְרִים יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה. כֹּל יְמֵי חַיֶּיךָ לְהַבְיֵא לִימּוֹת הַמָּשִׁיחַ:

## Wisdom

The five scholars of the Haggadah spent all night asking one another questions, discussing the Exodus and arguing the finer points of Jewish law. The rabbis knew that the story of the Exodus has endless potential for meaning and that every generation can, if it looks, find insight into its own struggles and aspirations through this story.

Over history, many non-Jews have also found tremendous meaning and inspiration in the story of the Exodus. In 1850, when she began her work on the Underground Railroad, Harriet Tubman used the lyrics of the spiritual Go down Moses as a code for fugitive slaves: *“Go down Moses, way down in Egypt land, tell all pharaohs to let my people go!”*

## Questions for discussion:

- Question for children: Is there something, such as a book you are reading or a podcast you are listening to, you find so interesting that you could learn about it all night?
- Question for adults: To whom do you turn when you need wisdom? What about that person makes them wise in your eyes?

## Exodus from Ethiopia Unit 4: Independence

During the Middle Ages, the Ethiopian Jewish community became a feared military power and the Beta Israel established their own Jewish autonomous region in Northern Ethiopia. With a priest, Phineas, as king, the Beta Israel defended their land against hostile Christian armies.

During the 10th century, a Jewish woman named Judith became queen of the Jewish kingdom. Judith led several triumphant military campaigns, killed a competing Christian king's male heirs and secured several generations of Jewish rule. The Jewish army was so powerful that a contemporary Christian emperor instructed his soldiers to fight *“like Jews.”*

## Did you know that?

In preparation for Passover, many Ethiopian Jews break their dishes and make new ones to celebrate the nation's renewal.



# Four Children

The Torah speaks of four types of children: the **wise**, the **wicked**, the **simple**, and the **child who does not know how to ask**.

What does the **wise child** ask? *“What are the statutes and the laws that God commanded you?”* And you should respond by teaching the laws of the Passover sacrifice, *“We may not eat the afikomen after we finish eating the Passover sacrifice.”*

What does the **wicked child** ask? *“What is this worship to you?”* *“To you and not to him.”*

Because the wicked child excludes himself from the collective experience of the people, he denies a principle of Jewish faith. And you should set his teeth on edge and say, *“For the sake of this did God take me out of Egypt.”* *“Me”* and not *“him.”* Had he been there, he would not have been saved.

בְּרוּךְ הַמְּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנִּתְּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא. כְּנֶגֶד אֲרַבְעָה בָּנִים דְּבִרְתָּה תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינֹו יוֹדֵעַ לְשִׂאוֹל. חָכָם מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵינוּ אֲתָכֶם. וְאִי אִתָּה אָמֹר לוֹ כִּהְלָכוֹת הִפְסַח: אֵין מִפְּטִירִין אַחַר הִפְסַח אֲפִיקוֹמֹן: רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה הַזֹּאת לָכֶם. לָכֶם – וְלֹא לוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל כִּפָּר בְּעֵקֶר. וְאִי אִתָּה הִקְהָה אֶת שְׁנֵי וְאָמֹר לוֹ: "בְּעִבּוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי מִמִּצְרַיִם." לִי וְלֹא-לוֹ. אֵלוֹ הָיָה שָׁם, לֹא הָיָה נִגָּאֵל:



## The Wicked and the Wise

Both the wise and the wicked child refer to their parents' experience as distinct from their own: *“What are the laws that God commanded you?”* *“What is this worship to you?”* They hover at the outer rim of their parents' experience, still at the table but unsure of where they belong and what of their parents' worldview they will adopt as their own. For many children, that separation is a necessary and healthy process. As Mark Twain once quipped, *“When I was a boy of fifteen, my father was so ignorant I could hardly stand to have the old man around. But when I got to be twenty-one, I was astonished at how much he had learned in six years.”*

That process of challenging and questioning can last years and sometimes it takes a lifetime before we know whether, in retrospect, a question was wicked or wise.

### Questions for discussion:

- Question for children: Who, in your life, do you think is wise? What makes them wise?
- Question for adults: Have you ever been a wicked child? When you think back to your youth, which of the four children would you have most identified with?

## Exodus from Ethiopia Unit 5: Persecution

Following the collapse of Jewish autonomy, Christian Ethiopians subjected the Beta Israel to persecution and intense religious discrimination. Ethiopian non-Jews called Jews *“Falasha,”* which means *‘wanderer’* or *‘landless person’*. Many Ethiopian Christians believed in a whole set of false prejudices about Jews - that they would turn into hyenas at night, possess young women, eat corpses or transform them to animals, and change people into donkeys. Jews were also blamed for natural disasters and illness.

### Did you know that?

Ethiopian matzah is baked over an open fire and has a pita-like texture. Community leaders count the baking time aloud and warn the bakers when to stop. This matzah can be up to two feet in diameter!



## Four Children

What does the **simple child** say?  
 “What is this?” And you should say,  
 “With the strength of God’s hand did  
 the Lord take us out from Egypt, from  
 the house of slavery”

Regarding the **child who doesn’t  
 know to ask**, open the conversation.  
 As it is written (Exodus 13:8), “And  
 you will speak to your child on that day  
 saying, ‘For the sake of this, did the  
 Lord do this for me in my going out  
 of Egypt.’”

Is the commandment to discuss the  
 Exodus from the beginning of the  
 New Month? The Torah teaches, “on  
 that day.” Is the commandment to  
 discuss the Exodus while it is still  
 day? The Torah teaches, “for the  
 sake of this.” Therefore, we discuss  
 the Exodus when “this” matza  
 and maror are in front of us - on  
 Passover night.

תָּם מָה הוּא אוֹמֵר? מָה זֹאת? וְאָמַרְתָּ  
 אֵלָיו "בְּחֹזֶק יַד הוֹצִיאָנוּ ה' מִמִּצְרַיִם  
 מִבֵּית עֲבָדִים". וְשֵׁאִינּוּ יוֹדְעֵי לְשֵׂאוֹל  
 – אֵת פֶּתַח לוֹ, שְׁנֹאֲמַר, וְהִגַּדְתָּ לְבִנְךָ  
 בַּיּוֹם הַהוּא לֵאמֹר, בְּעֶבְרַת זֶה עָשָׂה ה'  
 לִי בְּצֵאתִי מִמִּצְרַיִם.  
 יְכוּל מֵרֵאשִׁי חֹדֶשׁ? תִּלְמוּד לֹמֵר בַּיּוֹם  
 הַהוּא. אִי בַּיּוֹם הַהוּא יְכוּל מִבְּעוֹד  
 יוֹם? תִּלְמוּד לֹמֵר בְּעֶבְרַת זֶה – בְּעֶבְרַת  
 זֶה לֹא אָמַרְתִּי, אֶלָּא בְּשָׂעָה שֵׁישׁ מִצָּה  
 וּמְרוֹר מְנַחִים לְפָנֶיךָ.



## The Simple Child and the Child Who Does Not Know How to Ask

“The only truly serious questions are ones that even  
 a child can formulate. Only the naivest of questions  
 are truly serious.” - Milan Kundera

Jewish tradition is ambivalent about the  
 simple son. On the one hand, the Talmud  
 values Torah study, knowledge and wisdom  
 above almost all else, and calling someone an  
 am haaretz, an “ignoramus,” is a terrible insult.  
 At the same time, Jewish thinkers over the  
 generations have admired those who know  
 that they do not know. Rebbe Nachman of  
 Breslav, one of Judaism’s most sophisticated  
 thinkers, taught that the greatest of the four  
 children is the simple one who wonders at the  
 world and asks: “What is this?”

Albert Einstein, one of the great minds of the  
 20th century, spoke often about the experience  
 of not knowing. “The most beautiful thing we  
 can experience,” he wrote, “is the mysterious. It is  
 the source of all true art and science. He to whom  
 the emotion is a stranger, who can no longer pause  
 to wonder and stand wrapped in awe, is as good as  
 dead; his eyes are closed.”

### Questions for discussion:

- Question for children: Is there something about the Passover story that you find puzzling or confusing?
- Question for adults: Were you ever faced with something so challenging that you didn’t even know how to start dealing with it? How did you deal with it?

## Exodus from Ethiopia Unit 6: Abba Zaga

In 1848, a Jewish Ethiopian priest named Abba Zaga sent a letter to the rabbis of Jerusalem asking whether the time has arrived for Ethiopian Jews to “return to our holy city of Jerusalem?” He wrote of the suffering of Ethiopian Jewry and of the hope to return to Israel. “People have risen in our country who say it is time to return to Jerusalem. They command us to separate ourselves from the Christians, to immigrate, to join our brethren, and to offer sacrifices to God, the God of Israel, in the Holy Land.”

### Did you know that?

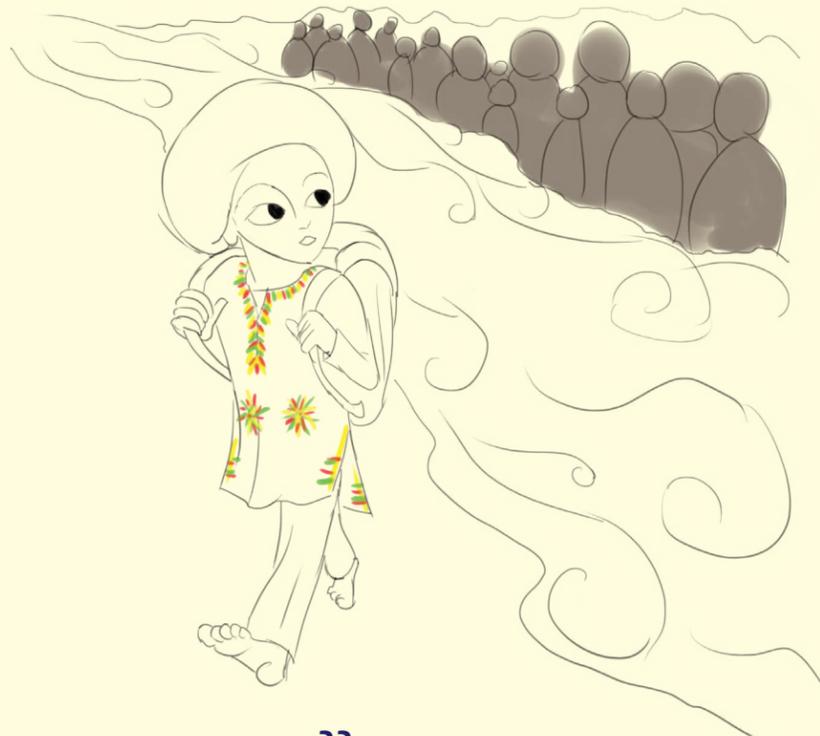
Ethiopian Jews understand the Biblical prohibition against “leaven” to include all fermented foods, so they do not eat yogurt, cheese, or leavened beverages on Passover.



## Our Ancestors

Our ancestors once worshipped idols, but now God (Hamakom - the place of all things) has brought us close so we can worship Him. As it is written, *“Joshua said to the people, the God of Israel says, ‘Your ancestors, Terah Avraham’s father and the father of Nahor, dwelt over the river and they worshiped other gods. And I took your father, Abraham, from over the river and I had him walk the land of Canaan. I gave him Isaac, and to Isaac I gave Jacob and Esau. To Esau I gave Mount Seir. And Yaakov and his sons went down to Egypt.’”* (Joshua 24:2-4).

מִתְחִלָּה עֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ,  
וְעַכְשָׁיו קִרְבָּנוּ הַמָּקוֹם לְעִבְדָתוֹ,  
שֶׁנֶּאֱמַר: וַיֹּאמֶר יְהוָה אֱלֹהֵינוּ,  
כֹּה אָמַר ה' אֱלֹהֵי יִשְׂרָאֵל: בְּעֵבֶר הַנְּהַר  
יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם, תֵּרַח אָבִי  
אֲבִרָהָם וְאָבִי נָחוֹר, וַיַּעֲבֹדוּ אֱלֹהִים  
אֲחֵרִים. וְאַקַּח אֶת־אֲבִיכֶם אֶת־אֲבִרָהָם  
מֵעֵבֶר הַנְּהַר וְאוֹלָךְ אוֹתוֹ בְּכַל־אֶרֶץ  
כְּנָעַן, וְאַרְבֶּה אֶת־זֶרְעוֹ וְאֶתָּן לוֹ אֶת־  
יִצְחָק, וְאֶתָּן לְיִצְחָק אֶת־יַעֲקֹב וְאֶת־  
עֵשָׂו. וְאֶתָּן לְעֵשָׂו אֶת־הַר שֵׁעִיר לְרִשְׁתָּהּ  
אֹתוֹ, וַיַּעֲקֹב וּבְנָיו יָרְדוּ מִצְרָיִם.



## Taking a Different Path

Genesis tells us that in order to reach Canaan, Abraham had to leave his father Terah behind. *“And God told Abram, ‘Go forth from your native land and from your father’s house to the land that I will show you.’”* (Genesis 12). From this verse, we understand that Abraham needed to break away from his past in order to embark on his own journey.

However, a closer look at the previous verses suggest that Abraham’s father Terah had started on his own journey to Canaan years before. So, even as Abraham left his father behind, he was also fulfilling his father’s destiny.

By telling Abraham’s story, the Bible invites each generation to reassess its own relationship to the past - enabling both tremendous creativity and also the potential for rebellion. The Israeli poet Yehuda Amichai wrote often about his own conflicted relationship to Judaism, *“We are the sons of Abraham, but we are also the grandchildren of Terah, Abraham’s father. And now maybe it’s time for the grandchildren to do to their father what he did to his father, who broke his idols, his religion and faith.”*

### Questions for discussion:

- Question for children: Are there customs or values in your family that you want to pass on to your future children?
- Question for adults: Have you taken a different path from that of your parents? What led you to that decision?

## Exodus from Ethiopia Unit 7: Christian Missionaries

In the 19th and 20th centuries, European Christian missionaries targeted Ethiopian Jewry, taking advantage of their limited communication with world Jewry. The missionaries claimed that other Jewish communities believed in Jesus and the New Testament. Baptized Jews were called Falash Muqra, meaning *“horse of the raven.”* ‘Raven’ is a nickname for the black-robed Christian missionaries.



### Did you know that?

In Ethiopia, Jews would slaughter a sacrificial lamb on Passover. They would choose a lamb and turn it towards Jerusalem as they slaughtered it. Some of its blood was smeared on the synagogue’s doorposts in commemoration of the original Seder held in Egypt.

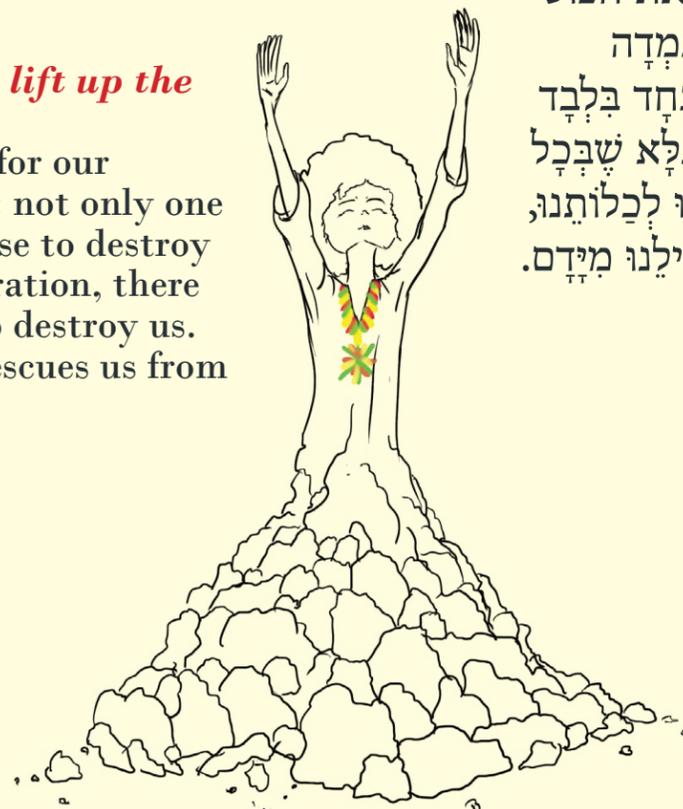


## He Sh'amda

Blessed be the One who keeps His promise to Israel; since the Holy One calculated the end of the exile, as God said to Abraham, our father, in the Covenant of the Halves, as it is written (Genesis 15:13-14), "And He said to Avram, 'you should surely know that your seed will be a stranger in a land that is not theirs, and they will enslave them and afflict them four hundred years. And that nation for which they labor will I judge, and afterwards they will go out with much wealth.'"

### **Cover the matzah, lift up the cup and say:**

And this stood true for our ancestors and for us: not only one person or nation arose to destroy us, but in each generation, there are those who rise to destroy us. But the Holy One rescues us from their hand.



בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ לְיִשְׂרָאֵל,  
בְּרוּךְ הוּא. שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא  
חָשַׁב אֶת־הַקֶּץ, לְעִשׂוֹת כְּמוֹ  
שֶׁאָמַר לְאַבְרָהָם אָבִינוּ בְּבְרִית בֵּין  
הַבְּתָרִים, שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם,  
יָדַע תְּדַע כִּי־גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ  
לֹא לָהֶם, וְעַבְדוּם וְעָנּוּ אֹתָם אַרְבַּע  
מֵאוֹת שָׁנָה. וְגַם אֶת־הַגּוֹי אֲשֶׁר  
יַעֲבֹדוּ דָן אֲנִי וְאַחֲרֵי־כֵן יֵצְאוּ  
בְּרֶכֶשׁ גָּדוֹל.

מכסה המצה ומגביה את הכוס  
בידו, ואומר: והיא שעמדה  
לאבותינו ולנו. שלא אחד בלבד  
עמד עלינו לכלותנו, אלא שבכל  
דור ודור עומדים עלינו לכלותנו,  
והקדוש ברוך הוא מצילנו מידם.

## Persecution

For two millennia, suffering has played an important role in shaping Jewish identity. Instead of tearing us apart and destroying us, persecution at the hands of our enemies has drawn us together and strengthened our sense of shared purpose and linked fate. Out of the hate and pain we have learned resilience, searching for meaning in our experience and growing in our wisdom. Rabbi Menachem Mendel of Kotsk instructed his students to take note of the power that lies in pain on a personal level as well. "Nothing," he said, "is as whole as a broken heart."

## Questions for discussion:

- Question for children: Is there something specific that makes you proud to be Jewish?
- Question for adults: What events in your lifetime have had an impact on how you feel about being Jewish?

## Exodus from Ethiopia Unit 8: Abba Mehari

In 1869, when Theodor Herzl, the founder of modern Zionism was still only 9 years old, an Ethiopian Jewish monk named Abba Mehari attempted a large-scale mass Aliyah to Jerusalem. A Christian contemporary wrote that Abba Mehari, "was convinced that the time was coming when the Lord would gather them the Jews of all peoples, and bring them into the land of their ancestors."

## Did you know that?

On the Seder night many Ethiopian Jews spend the entire night praying and thanking God for the redemption.



# Go and Learn

**Put down the cup and uncover the matzah.**

Go and learn what Lavan the Aramean sought to do to Ya'akov, our forefather. Pharaoh decreed the death sentence on the males alone, while Lavan sought to uproot the whole people. As it is written,

*“An Aramean was destroying my father. And he went down to Egypt and resided there with a small number and became there a great nation, powerful and numerous.”* (Deuteronomy 26:5).

**“And he went down to Egypt”** – against his will, since God told Abraham that his descendants would have to go into exile.

**“And he resided there”** - teaches that Ya'akov, our forefather, did not intend to settle in Egypt, but rather to reside there temporarily, as it is written (Genesis 47:4), *“And they said to Pharaoh, ‘To reside in the land have we come, since there is not enough pasture for your servant’s flocks, since the famine is heavy in the land of Canaan, and now please grant that your servants should dwell in the Land of Goshen.’”*

**“As a small number”** - as it is written (Deuteronomy 10:22), *“With seventy souls did your ancestors come down to Egypt, and now the Lord your God has made you as numerous as the stars of the sky.”*

**“And he became there a nation”** - teaches that Israel was distinguished there.

**“Great, powerful”** - as it is written (Exodus 1:7), *“And the Children of Israel multiplied, swarmed and grew numerous and exceedingly strong, and the land became full of them.”*

**“And numerous”** - as it is written (Ezekiel 16:7), *“I have given you to be numerous as the vegetation of the field, and you increased and grew and became highly ornamented, your breasts were set and your hair grew, but you were naked and barren.”* And I passed above you and saw you rolling in your own blood. And I said to you, *“even though you are mired in your blood, you shall live.”* And I said to you, *“even though you are mired in blood, you shall live.”*

*“And the Egyptians wronged us and afflicted us and put us to hard labor.”* (Deuteronomy 26:6).

**“And the Egyptians wronged us”** - as it is written (Exodus 1:10), *“Let us be wise towards him, lest he multiply and it will be that when war is called, he too will join with our enemies and fight against us and go up from the land.”*

**“And afflicted us”** - as it is written (Exodus 1:11); *“And they placed upon him leaders over the work-tax in order to afflict them with their burdens; and they built storage cities, Pithom and Ra’amses.”*

**“And put us to hard labor”** - as it is written (Exodus 1:11),

*“And they enslaved the children of Israel with back breaking labor.”*

# צא ולמד

וירעו אתנו המצרים ויענונו, ויתנו עלינו עבדה קשה. וירעו אתנו המצרים – כמה שנאמר: הבה נתחכמה לו פן ירבה, והיה כי תקראנה מלחמה ונוסף גם הוא על שנאינו ונלחם־בנו, ועלה מן־הארץ.

ויענונו. כמה שנאמר: וישימו עליו שרי מסים למען ענתו בסבלתם. ויבן ערי מסכנות לפרעה. את־פתם ואת־רעמסס. ויתנו עלינו עבדה קשה. כמה שנאמר: ויעבדו מצרים את־בני ישראל בפרך. ונצעק אלה' אלהי אבותינו, וישמע ה' את־קלנו, וירא את־ענינו ואת עמלנו ואת לחצנו.

ונצעק אלה' אלהי אבותינו – כמה שנאמר: והיה בימים הרבים ההם וימת מלך מצרים, ויאנחו בני־ישראל מ־העבודה ויזעקו, ותעל שועתם אל־האלהים מן העבדה.

וישמע ה' את קלנו. כמה שנאמר: וישמע אלהים את־נאקתם, ויזכר אלהים את־בריתו את־אברהם, את־יצחק ואת־יעקב.

וירא את־ענינו. זו פרישות דרך ארץ, כמה שנאמר: וירא אלהים את בני־ישראל וידע אלהים.

צא ולמד מה בקש לבן הארמי לעשות ליעקב אבינו: שפרעה לא גזר אלא על הזכרים, ולבן בקש לעקר את־הכל. שנאמר: ארמי אבד אבי, וירד מצרימה ויגר שם במתי מעט, והיה שם לגוי גדול, עצום ורב.

וירד מצרימה – אנוס על פי הדבור. ויגר שם. מלמד שלא ירד יעקב אבינו להשתקע במצרים אלא לגור שם, שנאמר: ויאמרו אל־פרעה, לגור בארץ באנו, כי אין מרעה לצאן אשר לעבדיך, כי כבד הרעב בארץ כנען. ועתה ישבו־נא עבדיך בארץ גשן.

במתי מעט. כמה שנאמר: בשבעים נפש ירדו אבותיך מצרימה, ועתה שמה' אלהיך ככוכבי השמים לרב.

והיה שם לגוי. מלמד שהיו ישראל מציינים שם. גדול עצום – כמה שנאמר: ובני ישראל פרו וישרצו וירבו ויעצמו במאד מאד, ותמלא הארץ אתם.

ורב. כמה שנאמר: רבבה כצמח השדה נתתיך, ותרבי ותגדלי ותבאי בעדי עדיים, שדים נכנו וישערך צמח, ואת ערם ועריה. ואעבר עליך ואראך מתבוססת בדמיה, ואמר לך בדמיה חיי, ואמר לך בדמיה חיי.







# The Ten Plagues

*Spill a bit of wine from the cup at the mention of "blood," "fire," "pillar," and each plague*

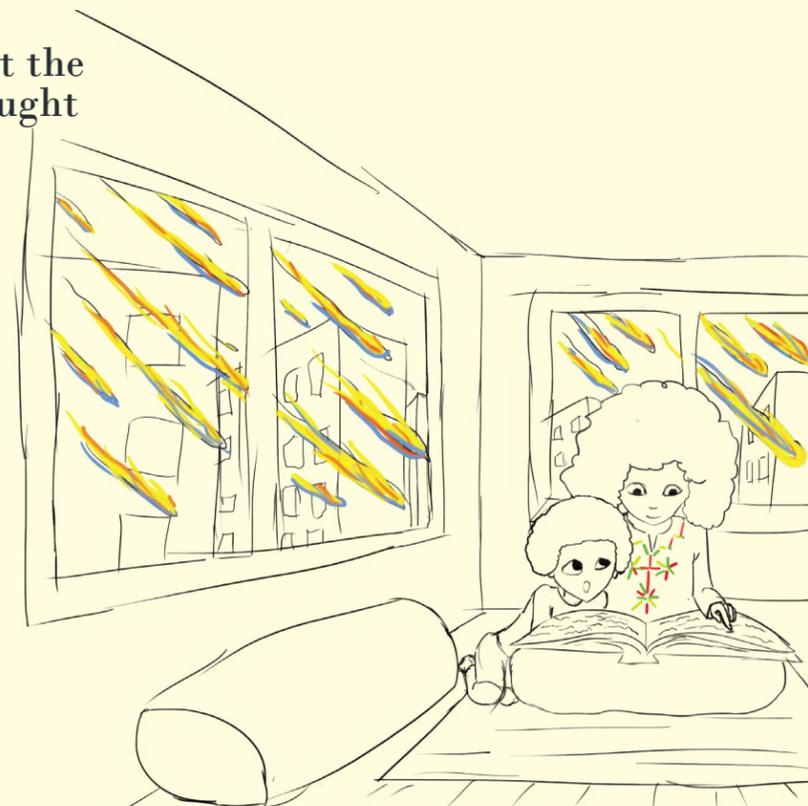
*"...blood and fire and pillars of smoke."*

*"With a strong hand" corresponds to two plagues; "and with an outstretched forearm" corresponds to two plagues; "and with great awe" corresponds to two plagues; "and with signs" corresponds to two plagues; "and with wonders" corresponds to two plagues.*

These are the ten plagues that the Holy One, blessed be He, brought on the Egyptians:

- Blood,
- Frogs,
- Lice,
- Wild Animals,
- Pestilence,
- Boils,
- Hail,
- Locusts,
- Darkness,
- Slaying of [the] Firstborn.

דָּם וְאֵשׁ וְתִמְרוֹת עָשָׂן. דָּבַר אַחֵר:  
 בְּיַד חֲזָקָה שְׂתִים, וּבְזֵרַע נְטוּיָה  
 שְׂתִים, וּבְמִרְא גָדֹל – שְׂתִים,  
 וּבְאֵתוֹת – שְׂתִים, וּבְמִפְתִּים –  
 שְׂתִים. אֵלּוּ עֲשֵׂר מִכּוֹת שֶׁהֵבִיא  
 הַקְּדוֹשׁ בְּרוּךְ הוּא עַל־הַמִּצְרִים  
 בְּמִצְרַיִם, וְאֵלּוּ הֵן: דָּם, צַפְרִידֵי,  
 כְּנִיסַת עָרוֹב, דָּבָר, שְׁחִין, בָּרָד,  
 אֲרָבָה, חֲשׂוֹךְ, מַכַּת בְּכוֹרוֹת.



## Plagues

The ten plagues upended the natural and social order that supported the institution of slavery in Egypt. They delivered retributive justice, punishing an entire nation for its role in enslaving the Jews. As we celebrate Passover this year, we are in the middle of our own global plague. Like the plagues of Egypt, there is something universal about the experience of lockdowns, masks, and fear of sickness and death. And perhaps the devastation wreaked by this pandemic too, is a consequence of human behavior. For many, the conditions of the pandemic have meant that, like the Israelites on the night preceding the Exodus, we have stayed indoors to escape what is raging outside. And for some, like the Jews in Egypt 3500 years ago, the plague has brought families closer together.

### Questions for discussion:

- Question for children: What in your life has changed because of the Covid-19 pandemic?
- Question for adults: What has been the hardest part of living through the Covid 19 pandemic?

## Exodus from Ethiopia Unit 9: Sudan

In the 1970's, many of the Beta Israel decided to flee Ethiopia for the Promised Land. With no diplomatic relations between Ethiopia and Israel and without the support of the Israeli government, the Beta Israel made their way to Sudan. With few provisions they trekked through impossible terrain. More than 10,000 Ethiopian Jews made the journey, but thousands more died on the way due to starvation, illness and attacks by bandits.



### Did you know that?

After eating the Passover sacrifice, Ethiopian Jews maintain a vegetarian diet for the rest of Passover week.









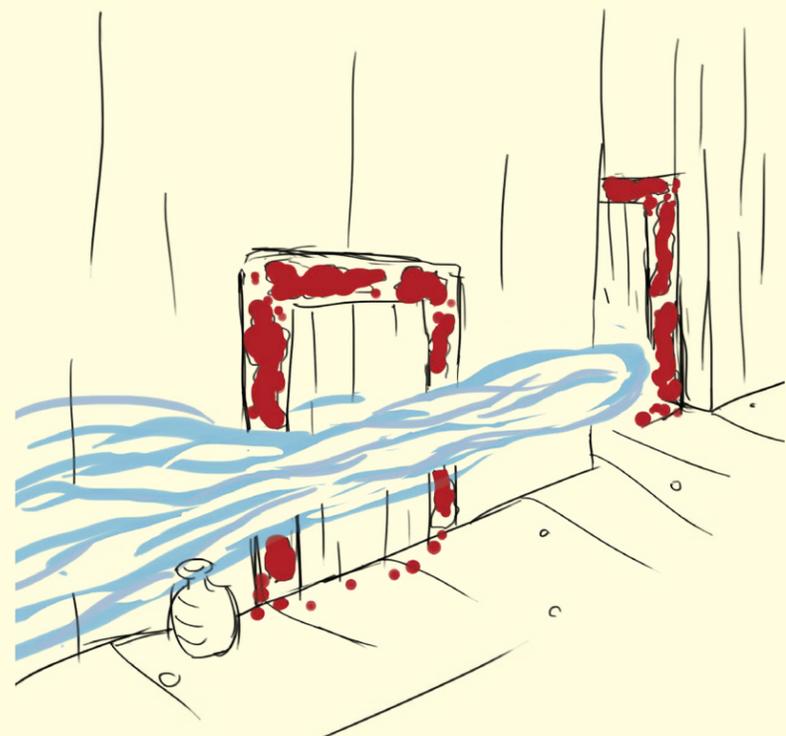


# The Passover offering

Rabban Gamliel would say, "One who has not mentioned these three things on Passover has not fulfilled their obligation: the Passover sacrifice, matzah and the maror (bitter herbs)."

To what purpose did our ancestors eat the Passover sacrifice in the time of the Temple? To commemorate the fact that the Holy One passed over the homes of our ancestors in Egypt, as it is stated (Exodus 12:27), "And you shall say: 'It is the Passover sacrifice to the Lord, for that God passed over the homes of the Children of Israel in Egypt, and smote the Egyptians, and saved our homes.' And the people bowed."

רָבֵן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוֹ בַּפֶּסַח, לֹא יִצָּא יְדֵי חוּבָתוֹ, וְאֵלוֹ הֵן: פֶּסַח, מַצָּה, וּמַרֹר. פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קֵיָם, עַל שׁוֹם מָה? עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם, שֶׁנֶּאֱמַר: וְאִמְרַתֶּם זִבַּח פֶּסַח הוּא לִי, אֲשֶׁר פֶּסַח עַל בֵּיתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם, וְאֶת־בֵּיתֵינוּ הִצִּיל וַיִּקַּד הָעָם וַיִּשְׁתַּחוּוּ.



## Taste

Today, we know that the parts of the brain that register smell and taste are closely connected to the areas involved in memory and emotional learning. Tastes have the ability to take us back in time. The Haggadah asks us here to quite literally taste the central aspects of the original Passover: the **trust** that God would pass over Jewish homes (in the Passover sacrifice), the **haste** with which we left Egypt (in the matzah), and the **bitterness** of the slavery we left behind (in the maror).

According to Jewish tradition, without the proper foods, the telling of the story of the Exodus is incomplete. And similarly, without reflecting on what these foods mean to us, the eating of matzah and maror is incomplete.

## Questions for discussion:

- Question for children: Do you have a favorite Passover food
- Question for adults: If you were to tell your life's story, is there an event or theme without which the story would be incomplete?
- Question for everyone: What tastes most remind you of Passover?

## Exodus from Ethiopia Unit 11: Operation Moses

With thousands of Ethiopian Jews languishing in subhuman conditions in Sudan, Israeli Prime Minister Menachem Begin decided to airlift the Beta Israel to safety. The operation was influenced by pressure from American Jewry, and the activism of Ethiopian Israelis Yona Bogale and Hezi Ovadia. Over seven weeks, beginning in November 1984, Israel flew 8000 Jews from refugee camps in Sudan, via Belgium, to Israel. For the operation, Israel chose Trans European Airways. TEA had flown out of Sudan previously with Muslims making the pilgrimage to Mecca, and did not raise suspicions of the airport authorities.

### Did you know that?

Many Ethiopian Jewish communities were unaware that the Temple had been destroyed and were distraught upon hearing about its destruction when they arrived in Israel.





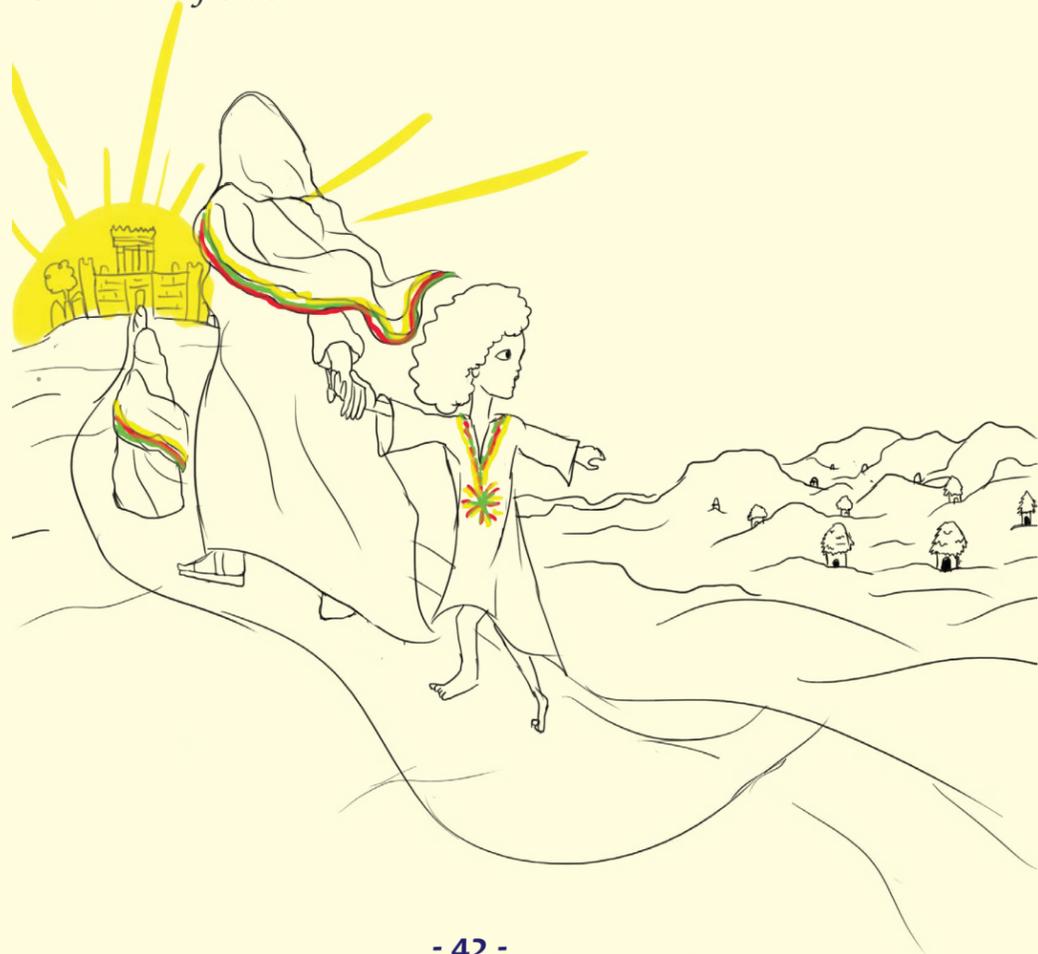


# Maror

**Raise the maror and display to everyone at the table.**

Why are we eating this maror (bitter greens)? To commemorate that the Egyptians embittered the lives of our ancestors in Egypt, as it is written (Exodus 1:14); *“And they made their lives bitter with hard labor, in mortar, in brick, and in all types of work in the fields.”*

מרור זה שאנו אוכלים, על שום מה?  
על שום שמררו המצרים את-חיי  
אבותינו במצרים, שנאמר: וימררו  
את חייהם בעבדה קשה, בחמר  
ובלבנים ובכל-עבדה בשדה את כל  
עבדתם אשר עבדו בהם בפרך.



# Bitterness

Rabbi Yaakov Leiner of Ishbitz once commented on a relatively obscure point of Jewish law. On Passover, he noted, bitter herbs must be chewed, not swallowed whole. *“In order to feel redemption,”* he explained, *“we must experience bitterness.”* Pain, he taught, is an essential part of life and the bitterness of an experience often teaches us more about ourselves than sweetness ever can.

## Questions for discussion:

- Question for children: Have you ever tasted something that is both bitter and good?
- Question for adults: Have you ever been grateful for a painful experience?

# Exodus from Ethiopia Unit 13: Discrimination

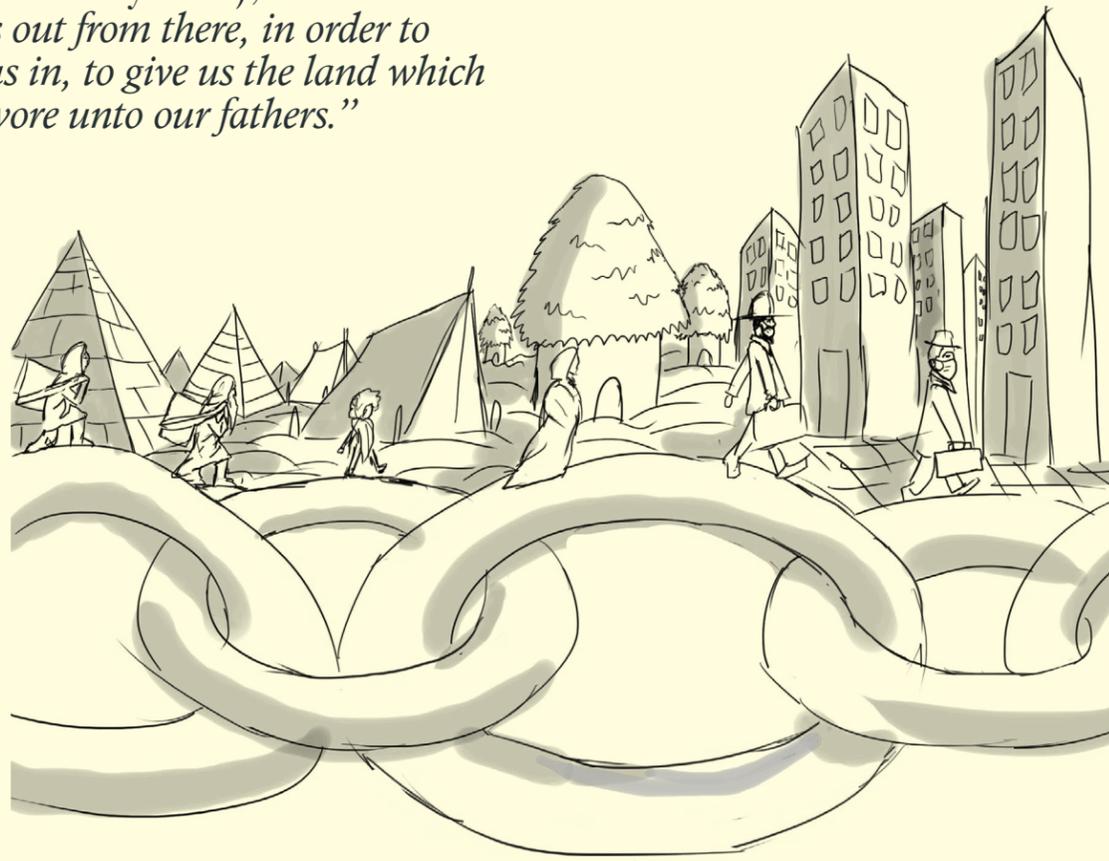
In 1973, Israel’s Sephardic chief rabbi, Rav Ovadia Yosef, ruled that the Beta Israel are fully Jewish under Jewish law. Nonetheless, some rabbis insist that Ethiopian Jews undergo a formal conversion. The delegitimization of their Judaism causes tremendous pain to the Beta Israel. As a visible minority, Ethiopian Jews encounter prejudice and following the death of 18-year-old Solomon Tekah at the hands of an off-duty policeman in 2019, hundreds of Ethiopian Israelis took to the streets in protest of racism in Israeli society.



## In every generation

In every generation, a person is obligated to see themselves as if they left Egypt, as it is written (Exodus 13:8); *“And you shall explain to your child on that day: For the sake of this, did the Lord do this for me in my going out of Egypt.”*

Not only our ancestors did the Holy One, redeem, but rather also us [together] with them did God redeem, as it is stated (Deuteronomy 6:23); *“And God took us out from there, in order to bring us in, to give us the land which God swore unto our fathers.”*



בְּכָל־דּוֹר וְדוֹר חַיֵּב אָדָם לִרְאוֹת  
אֶת־עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם,  
שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא  
לֵאמֹר, בְּעֵבוּר זֶה עָשָׂה ה' לִי בְּצֵאתִי  
מִמִּצְרַיִם. לֹא אֶת־אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל  
הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתָנוּ גָּאֵל  
עָמָהֶם, שֶׁנֶּאֱמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם,  
לְמַעַן הָבִיא אוֹתָנוּ, לְתֵת לָנוּ אֶת־הָאָרֶץ  
אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ

## Honesty in Imagined Circumstances

Sanford Meisner, the Jewish founder of the iconic acting school, the Neighbourhood Playhouse, once described acting as *“the art of living honestly in imagined circumstances.”*

We are now at the end of the maggid section of the Haggadah. We have told a story, the circumstances of which are, in one sense, imagined -for few of us have experienced slavery. Just as Meisner taught his students to express themselves honestly though texts that they did not write, so too, the Haggadah challenges us to find ourselves honestly in Judaism's greatest story.

We did not personally compose the prayers we recite, nor did we determine the history that shapes us. And yet, with a little work, the Jewish tradition can become a language with which we tell our own stories to our children.

### Questions for discussion:

- Question for everyone: Was there a line in the Haggadah this year that touched you, that helped you express something true?

## Exodus from Ethiopia Unit 14: Today

Despite the challenges, Ethiopian Jews play an increasingly important role in all areas of Israeli culture and society. In 2020, lawyer Pnina Tamano Shata became the first Ethiopian born minister in Israel's history. In 2008, the Jewish Ethiopian Jewish holiday Sigd - a celebration of the ancient Jewish longing for Jerusalem became an official Israeli holiday.

### Did you know that?

In Ethiopia in the spring, the Beta Israel would call out to the migrating storks flying overhead, *“Shmella, shmella agerachin Yerushalayim deh nah (Stork, stork, how is our beloved Jerusalem)?”*



# Hallel

*Raise the cup of wine, cover the matzah and say:*

And so, we are obliged to thank, praise, laud, glorify, exalt, lavish, bless, raise high, and acclaim the One who made all these miracles for our ancestors and for us: God brought us out from slavery to freedom, from sorrow to joy, from mourning to celebration, from darkness to great light, and from servitude to redemption. And let us sing a new song before God, Halleluyah!

*Return the cup to the table.*

**Halleluyah!** Praise, servants of the Lord, praise the name of the Lord. May the Name of the Lord be blessed from now and forever. From the rising of the sun in the East to its setting, the name of the Lord is praised. Above all nations is the Lord, God's honor is above the heavens. Who is like the Lord, our God, Who sits on high; Who looks down upon the heavens and the earth? God brings up the poor out of the dirt; from the refuse piles, God raises the destitute to seat him with the nobles, with the nobles of his people. God seats a barren woman in a home, a happy mother of children. Halleluyah!

In Israel's Exodus from Egypt, the house of Ya'akov from a people of foreign speech. The tribe of Yehudah rose to lead and the people Israel became the people of God. The Sea saw and fled, the Jordan turned to the rear. The mountains danced like rams, the hills like young sheep. What is happening to you, O Sea, that you are fleeing, O Jordan that you turn to the rear; O mountains that you dance like rams, O hills like young sheep? From before the Master, tremble O earth, from before the

Lord of Ya'akov, who turns the boulder into a pond of water, the flint into a spring of water.

## Blessing over Freedom

ברוך אתה ה' אלהינו מלך העולם, אשר גאלנו וגאל את־אבותינו ממצרים, והגיענו הלילה הזה לאכל בו מצה ומרור. כן ה' אלהינו ואלהי אבותינו יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבגן עירך וששים בעבודתך. ונאכל שם מן הזבחים ומן הפסחים אשר יגיע דמם על קיר מזבחתך לרצון, ונודה לך שיר חדש על גאלתנו ועל פדות נפשנו. ברוך אתה ה', גאל ישראל.

*Raise the cup until the final words of this blessing, "who redeemed Israel"*

**Blessed** are You, Lord our God, Sovereign of the universe, who redeemed us and redeemed our ancestors from Egypt, and brought us on this night to eat matzah and maror; so too, Lord our God, and God of our ancestors, bring us to other appointed times and holidays that will come to greet us in peace, joyful in the building of Your city and happy in Your worship; that we shall eat there from the offerings and from the Pesach sacrifices, the blood of which shall reach the wall of Your altar for favor, and we shall thank You with a new song upon our redemption and upon the restoration of our souls. Blessed are you, Lord, who redeemed Israel.

*Recite the blessing and drink the cup while reclining to the left.*

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

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

# הלל

הִירְדֵן יִסֵּב לְאַחוּר. הַהָרִים רָקְדוּ כְּאֵילִים, גִּבְעוֹת כְּבִנֵי צֶאֱן. מֵה לָךְ הַיָּם כִּי תָנוּס, הִירְדֵן – תִּסֵּב לְאַחוּר. הַהָרִים – תִּרְקְדוּ כְּאֵילִים, גִּבְעוֹת כְּבִנֵי־צֶאֱן. מִלְפְּנֵי אָדוֹן חוּלֵי אֶרֶץ, מִלְפְּנֵי אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוּר אַגְס־מַיִם, חֲלֹמֵי־לְמַעֲיָנוֹ־מַיִם.

לְפִיכָךְ אֲנַחֲנו חַיִּבִּים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהִדְרָה לְבָרָךְ, לְעֵלָה וּלְקַלֵּס לְמִי שֶׁשָּׁשָׂה לְאַבוֹתֵינוּ וּלְנוּ אֶת־כָּל־הַנְּסִים הָאֵלֹהִים: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת מִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבוֹד לְגֵאֲלָהּ. וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה: הַלְלוּיָהּ.

הַלְלוּיָהּ הַלְלוּ עַבְדֵי ה', הַלְלוּ אֶת־שֵׁם ה'. יְהִי שֵׁם ה' מְבָרָךְ מֵעַתָּה וְעַד עוֹלָם. מִמְזֶרֶח שֶׁמֶשׁ עַד מְבוֹאוֹ מְהַלֵּל שֵׁם ה'. רֵם עַל־כָּל־גּוֹיִם ה', עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֱלֹהֵינוּ הַמְּגַבִּיחַ לְשַׁבַּת, הַמְּשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבְאֶרֶץ? מְקִימֵי מַעֲפָר דָּל, מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן, לְהוֹשִׁיבֵי עַם־נְדִיבִים, עַם נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת, אִם הַבְּנִים שִׁמְחָה. הַלְלוּיָהּ.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בַּיִת יַעֲקֹב מֵעַם לַעֲזוֹ, הִיָּתָה יְהוּדָה לְקֹדֶשׁוֹ, יִשְׂרָאֵל מִמְשָׁלוֹתָיו. הַיָּם רָאָה וַיִּנָּס,



## Rachtzah - רַחֲצָה

*Wash your hands and recite the blessing.*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Blessed are You, Lord our God, Sovereign of the Universe, who has sanctified us with God's commandments and has commanded us regarding the washing of the hands.

## Motzi Matzah - מוֹצִיא מַצָּה

*Remove the matzah, holding the broken one between the two whole ones. Hold all three in your hand and bless "ha-motzi" and "on eating matzah". Afterwards, break off a piece from the top whole matzah and a second piece from the broken matzah and eat both while reclining.*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

Blessed are You, Lord our God, Sovereign of the Universe, who brings forth bread from the ground.

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

Blessed are You, Lord our God, Sovereign of the Universe, who has sanctified us with God's commandments and commanded us regarding the eating of matzah.

## Maror - מרור

*All present should take a portion of maror, dip it into the haroset, shake off the haroset, recite the blessing and eat without reclining.*

בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Blessed are You, Lord our God, Sovereign of the Universe, who has sanctified us with God's commandments and has commanded us on the eating of maror.

## Korech - כּוֹרֵךְ

*All present should take a piece from the third whole matzah and another piece of maror, wrap them together and eat them while reclining and without saying a blessing. Before eating, say:*

זָכַר לְמִקְדָּשׁ כְּהִלֵּל. כֵּן עָשָׂה הַלֵּל בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם: הָיָה כּוֹרֵךְ מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, לְקַיָּם מָה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרוֹרִים יֵאָכְלוּ.

This is in memory of the Temple, according to Hillel. This is what Hillel would do when the Temple existed: He would wrap the matzah and maror and eat them together, in order to fulfill what is written, (Exodus 12:15):  
"You should eat it upon matsot and marorim."

יְהִי כּוֹרֵךְ מַצָּה וּמָרוֹר וְאוֹכֵל בְּיַחַד, לְקַיָּם מָה שֶׁנֶּאֱמַר: עַל מִצּוֹת וּמְרוֹרִים יֵאָכְלוּ.

Wrap the matzah and maror and eat them together, in order to fulfill what is written, (Exodus 12:15): "You should eat it upon matsot and marorim."

## Shulchan Orech - שֻׁלְחַן עוֹרֵךְ

*The festive meal.*

## Tzafun - צָפוּן

*After the end of the meal, all those present take a piece from the afikomen - the matzah that was concealed - and eat while reclining. Before eating the afikoman, recite:*

זָכַר לְקִרְבָּן פֶּסַח הַנֶּאֱכָל עַל הַשׁוֹבֵעַ.

"In memory of the Pesach sacrifice that was eaten upon being satiated."



sustain us, provide for us, relieve us and give us quick relief, Lord our God, from all of our troubles. And please do not make us needy, Lord our God, not for the gifts of flesh and blood, and not for their loans, but rather from Your full, open, holy and broad hand, so that we not be embarrassed and we not be ashamed forever and always.

**On Shabbat, add the following paragraph:**

May You be pleased to embolden us, Lord our God, in your commandments and in the command of the seventh day, of this great and holy Shabbat, since this day is great and holy before You, to cease work upon it and to rest upon it, with love, according to the commandment of Your will. And with Your will, allow us, Lord our God, that we should not have trouble, and grief and sighing on the day of our rest. And may You show us, Lord our God, the consolation of Zion, Your city; and the building of Jerusalem, Your holy city; since You are the Master of salvations and the Master of consolations.

God and God of our ancestors, may there ascend and come and reach and be seen and be acceptable and be heard and be recalled and be remembered - our remembrance and our recollection; and the remembrance of our ancestors; and the remembrance of the messiah, the son of David, Your servant; and the remembrance of Jerusalem, Your holy city; and the remembrance of all Your people, the house of Israel - in front of You, for survival, for good, for grace, and for kindness, and for mercy, for life and for peace on this day of the Festival of Matsot. Remember us, Lord our God, on it for good and recall us

on it for survival and save us on it for life, and by the word of salvation and mercy, pity and grace us and have mercy on us and save us, since our eyes are upon You, since You are a graceful and merciful Power. And may You build Jerusalem, the holy city, quickly and in our days. Blessed are You, Lord, who builds Jerusalem in His mercy. Amen.

Blessed are You, Lord our God, Sovereign of the Universe, the Power, our Parent, our Sovereign, our Mighty One, our Creator, our Redeemer, our Shaper, our Holy One, the Holy One of Ya'akov, our Shepherd, the Shepherd of Israel, the good Sovereign, who does good to all, since on every single day God has done good, God does good, God will do good, to us; God has granted us, God grants us, God will grant us forever - in grace and in kindness, and in mercy, and in relief - rescue and success, blessing and salvation, consolation, provision and relief and mercy and life and peace and all good; and may we not lack any good ever.

May the Merciful One reign over us forever and always. May the Merciful One be blessed in the heavens and in the earth. May the Merciful One be praised for all generations, and exalted among us forever and ever, and glorified among us always and infinitely for all infinities. May the Merciful One sustain us honorably. May the Merciful One break our yolk from upon our necks and bring us upright to our land. May the Merciful One send us multiple blessing, to this home and upon this table upon which we have eaten. May the Merciful One send us Eliyahu the prophet - may he be remembered for good - and he shall announce to us tidings

הָאֵל אָבִינוּ מְלַכְנוּ אֲדִירָנוּ בּוֹרְאָנוּ גּוֹאֲלָנוּ יוֹצְרָנוּ קְדוֹשְנוּ קְדוֹשׁ יַעֲקֹב רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל הַמְּלֶכֶךְ הַטּוֹב וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וַיּוֹם הוּא הַטֵּיב, הוּא מְטִיב, הוּא יִיטִיב לָנוּ. הוּא גְמַלְנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לָעֵד, לַחַן וְלַחֶסֶד וְלִרְחֻמִּים וְלִרְוַח הַצֵּלָה וְהַצְּלָחָה, בְּרָכָה וְיִשׁוּעָה נְחֻמָּה פְּרִנָּסָה וְכִלְכָּלָה וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמִכָּל טוֹב לְעוֹלָם עַל יַחְסָרָנוּ. הֶרְחַמְן הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֵד. הֶרְחַמְן הוּא יִתְבַּרֵךְ בְּשָׂמִים וּבְאַרְצָן. הֶרְחַמְן הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וַיִּתְפָּאֵר בְּנוֹ לָעֵד וּלְנִצְחַ נְצָחִים, וַיִּתְהַדָּר בְּנוֹ לָעֵד וּלְעוֹלָמֵי עוֹלָמִים. הֶרְחַמְן הוּא יִפְרִנְסֵנוּ בְּכָבוֹד. הֶרְחַמְן הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צְוָאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ קוּמְמִיּוֹת לְאַרְצָנוּ. הֶרְחַמְן הוּא יִשְׁלַח לָנוּ בְּרָכָה מְרַבָּה בַּבַּיִת הַזֶּה, וְעַל שְׁלַחַן זֶה שְׂאֻכְלָנוּ עָלֵינוּ. הֶרְחַמְן הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא זְכוֹר לְטוֹב, וַיְבַשֵּׁר לָנוּ בְּשׂוֹרוֹת טוֹבוֹת יִשׁוּעוֹת וְנְחֻמוֹת. הֶרְחַמְן הוּא יְבָרֵךְ אֶת בַּעֲלֵי / אֲשֵׁתַי. הֶרְחַמְן הוּא יְבָרֵךְ אֶת [אָבִי מוֹרִי] בַּעַל הַבַּיִת הַזֶּה. וְאֶת [אִמִּי מוֹרְתִי] בַּעֲלַת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ, כְּמוֹ שְׁנֵתְבָרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב

הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֲבָה, שְׁלֹא נִבּוֹשׁ וְלֹא נִכְלָם לְעוֹלָם וָעֵד. רְצֵה וְהַחֲלִיצֵנוּ ה' אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֶת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשֶׁבֶת בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךְ. וּבְרְצוֹנָךְ הִנִּיחַ לָנוּ ה' אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וַיְגוֹן וְאֲנַחָה בְּיוֹם מְנוּחָתָנוּ. וְהִרְאָנוּ ה' אֱלֹהֵינוּ בְּנְחֻמַּת צִיּוֹן עִירָךְ וּבְבִגְדֵי יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ כִּי אַתָּה הוּא בַּעַל הַיִּשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת. אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וַיָּבֵא וַיִּגַּיעַ וַיִּרְאֶה וַיִּרְצֶה וַיִּשְׁמַע וַיִּפְקֹד וַיִּזְכֹּר זְכוֹרָנוּ וּפְקוּדוֹנָנוּ, וְזָכוֹר אֲבוֹתֵינוּ, וְזָכוֹר מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ, וְזָכוֹר יְרוּשָׁלַיִם עִיר קְדֻשָּׁךְ, וְזָכוֹר כָּל עַמְּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפָלִיטָה לְטוֹבָה לַחַן וְלַחֶסֶד וְלִרְחֻמִּים, לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמִּצּוֹת הַזֶּה זְכוֹרָנוּ ה' אֱלֹהֵינוּ בּוֹ לְטוֹבָה וּפְקוּדָנוּ בּוֹ לְבְרָכָה וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדַבַּר יִשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ, כִּי אֵל מְלֶכֶךְ חַנּוּן וְרַחוּם אַתָּה. וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה ה', בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן. בְּרוּךְ אַתָּה ה', אֱלֹהֵינוּ מְלֶכֶךְ הָעוֹלָם,







His kindness is forever.” Let the House of Aharon now say, “Thank the Lord, since God is good, since God’s kindness is forever.” Let those that fear the Lord now say, “Thank the Lord, since God is good, since God’s kindness is forever.” (Psalms 117-118:4)

**From** the strait I have called, Lord; God answered me from the wide space, the Lord. The Lord is for me, I will not fear, what will a human do to me? The Lord is for me with my helpers, and I shall glare at those that hate me. It is better to take refuge with the Lord than to trust in a human. It is better to take refuge with the Lord than to trust in nobles. All the nations surrounded me - in the name of the Lord, as I will chop them off. They surrounded me, they also encircled me - in the name of the Lord, as I will chop them off. They surrounded me like bees, they were extinguished like a fire of thorns - in the name of the Lord, as I will chop them off. You have surely pushed me to fall, but the Lord helped me. My boldness and song is the Lord, and God has become my salvation. The sound of happy song and salvation is in the tents of the righteous, the right hand of the Lord acts powerfully. I will not die but rather I will live and tell over the acts of the Lord. The Lord has surely chastised me, but He has not given me over to death. Open up for me the gates of righteousness; I will enter them, thank the Lord. This is the gate of the Lord, the righteous will enter it. (Psalms 118:5-20)  
I will thank You, since You answered me and You have become my salvation. The stone that was left by the builders has

become the main cornerstone. From the Lord was this, it is wondrous in our eyes. This is the day of the Lord, let us exult and rejoice upon it. (Psalms 118:21-24)  
**Please**, Lord, save us now; please, Lord, give us success now! (Psalms 118:25)

**Blessed** be the one who comes in the name of the Lord, we have blessed you from the house of the Lord. God is the Lord, and has illuminated us; tie up the festival offering with ropes until it reaches the corners of the altar. You are my Power and I will Thank You; my God and I will exalt You. Thank the Lord, since God is good, since God’s kindness is forever. (Psalms 118:26-29)

**All** of your works shall praise You, Lord our God, and your pious ones, the righteous ones who do Your will; and all of Your people, the House of Israel will thank and bless in joyful song: and extol and glorify, and exalt and acclaim, and sanctify and coronate Your name, our Sovereign . Since, You it is good to thank, and to Your name it is pleasant to sing, since from always and forever are you the Power.

**Thank** the Lord, since God is good, since God’s kindness is forever. Thank the Power of powers since God’s kindness is forever. To the Master of masters, since God’s kindness is forever. To the One who alone does wondrously great deeds, since God’s kindness is forever. To the one who made the Heavens with discernment, since God’s kindness is forever. To the One who spread the earth over the waters, since God’s kindness is forever. To the One who made great lights, since God’s kindness is forever. The sun to rule in the day, since God’s kindness is forever. The moon and

ברוך הַבָּא בְּשֵׁם ה', בְּרַכְנוּכֶם מִבֵּית ה'. בָּרוּךְ הַבָּא בְּשֵׁם ה', בְּרַכְנוּכֶם מִבֵּית ה'. אֵל ה' וַיָּאֵר לָנוּ. אָסְרוּ חַג בְּעֵבְתַיִם עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵל ה' וַיָּאֵר לָנוּ. אָסְרוּ חַג בְּעֵבְתַיִם עַד קַרְנוֹת הַמִּזְבֵּחַ. אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי – אַרְוִמְמֶךָ. אֵלֵי אַתָּה וְאוֹדֶךָ, אֱלֹהֵי – אַרְוִמְמֶךָ. הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לִי כִי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יְהַלְלוּךָ ה' אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחִסְדֵיךָ צְדִיקִים עוֹשֵׂי רְצוֹנֶךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיְקַדִּישׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מִלְּפָנֶיךָ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נָא לְזִמְרָה, כִּי מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

הוֹדוּ לִי כִי טוֹב כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לְאֱלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חֲסִדוֹ. הוֹדוּ לְאֲדֹנָי הָאֲדֹנָיִם כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה נִפְלְאוֹת גְּדוֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה הַשָּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חֲסִדוֹ. לְרוֹקַע הָאָרֶץ עַל הַמַּיִם כִּי לְעוֹלָם חֲסִדוֹ. לַעֲשֵׂה אוֹרִים גְּדוֹלִים כִּי לְעוֹלָם חֲסִדוֹ. אֶת הַשֶּׁמֶשׁ לְמַשְׁלַת בַּיּוֹם כִּי לְעוֹלָם חֲסִדוֹ. אֶת הַיָּרֵחַ וְכוֹכְבֵי לְמַשְׁלוֹת בַּלַּיְלָה כִּי לְעוֹלָם

יְהִי. ה' לִי, לֹא אִירָא – מִה יַעֲשֶׂה לִי אָדָם, ה' לִי בְּעֶזְרִי וְאֲנִי אֶרְאֶה בְּשִׁנְאֵי טוֹב לַחֲסוֹת בֵּי מִבְּטַח בְּאָדָם. טוֹב לַחֲסוֹת בֵּי מִבְּטַח בַּנְּדִיבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם ה' כִּי אֲמִילֵם. סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם ה' כִּי אֲמִילֵם. סְבוּנִי כְּדַבְרִים, דַּעְכוּ כְּאֵשׁ קוֹצִים, בְּשֵׁם ה' כִּי אֲמִילֵם. דָּחָה דְחִיתַנִּי לְנִפְלֹל, וַיִּי עֲזָרְנִי. עָזִי וְזַמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל רִנָּה וַיִּשׁוּעָה בְּאֶהְלִי צְדִיקִים: יְמִין ה' עֲשֵׂה חֵיל, יְמִין ה' רוֹמְמָה, יְמִין ה' עֲשֵׂה חֵיל. לֹא אָמוֹת כִּי אַחֲיָה, וְאֶסְפָּר מַעֲשֵׂי יְהוָה. יִסַּר יִסְרָנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנָנִי. פָּתַחוּ לִי שַׁעֲרֵי צְדָקָה, אָבֹא בָם, אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לִי, צְדִיקִים יָבֹאוּ בוֹ.

אוֹדֶךָ כִּי עֲנִיתַנִּי וַתְּהִי לִי לִישׁוּעָה. אוֹדֶךָ כִּי עֲנִיתַנִּי וַתְּהִי לִי לִישׁוּעָה. אָבֹן מְאֹסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה. אָבֹן מְאֹסוּ הַבּוֹנִים הִיְתָה לְרֹאשׁ פְּנֵה. מֵאֵת ה' הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ. מֵאֵת ה' הִיְתָה זֹאת הִיא נִפְלְאוֹת בְּעֵינֵינוּ. זֶה הַיּוֹם עָשָׂה ה'. נְגִילָה וְנִשְׁמְחָה בוֹ. זֶה הַיּוֹם עָשָׂה ה'. נְגִילָה וְנִשְׁמְחָה בוֹ. אָנָּה ה', הוֹשִׁיעָה נָא. אָנָּה ה', הוֹשִׁיעָה נָא. אָנָּה ה', הַצְּלִיחָה נָא. אָנָּה ה', הַצְּלִיחָה נָא.







## Fourth Cup of Wine

ברוך אתה ה', אלהינו מלך העולם בורא פרי הגפן.

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

*Drink while reclining to the left and recite the after blessing.*

ברוך אתה ה' אלהינו מלך העולם, על הגפן ועל פרי הגפן, על תנובת השדה ועל ארץ חמדה טובה ורחבה שרצית והנחלת לאבותינו לאכול מפריה ולשבע מטובה. רחם נא ה' אלהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מזבחה ועל היכלך ובנה ירושלים עיר הקדש במהרה בימינו והעלנו לתוכה ושמחנו בבנינה ונאכל מפריה ונשבע מטובה ונברכך עליה בקדשה ובטהרה [בשבת: ורצה והחליצנו ביום השבת הזה] ושמחנו ביום חג המצות הזה, כי אתה ה' טוב ומטיב לכל, ונודה לך על הארץ ועל פרי הגפן. ברוך אתה ה', על הארץ ועל פרי הגפן.

Blessed are You, Lord our God, Sovereign of the universe, for the vine and for the fruit of the vine; and for the bounty of the field; and for a desirable, good and broad land, which You wanted to give to our ancestors, to eat from its fruit and to be satiated from its goodness. Please have mercy, Lord our God upon Israel Your people; and upon Jerusalem, Your city: and upon Zion, the dwelling place of Your glory; and upon Your altar; and upon Your sanctuary; and build Jerusalem Your holy city quickly in our days, and bring us up into it and gladden us in its building; and we shall eat from its fruit, and be satiated from its goodness, and bless You in holiness and purity. [*On Shabbat:* And may you be pleased to strengthen us on this Shabbat day] and gladden us on this day of the Festival of Matsot. Since You, Lord, are good and do good to all, we thank You for the land and for the fruit of the vine. Blessed are You, Lord, for the land and for the fruit of the vine

## Nirtzah - נרצה

חסל סדור פסח כהלכתו, ככל משפטו וחקתו. באשר זכינו לסדר אותו כן נזכה לעשותו. זך שוכן מעונה, קומם קהל עדת מי מנה. בקרוב נהל נטעי כנה פדוים לציון ברנה.

The order of the seder of Passover has now been completed according to the Law. Just as we merited to do it, so may we merit bringing the sacrifice. Pure One who dwells in the habitation, raise up the congregation of the community, which none can count. Bring close, lead the plantings of the sapling, redeemed, to Zion in joy.

L'Shana HaBaa

לשנה הבאה בירושלים הבנויה.

Next year, let us be in the built Jerusalem!



## אחד מי יודע

Who knows one? I know one:  
 One is our God in the heavens  
 and the earth.

Who knows two? I know two:  
 two are the tablets of the  
 covenant, One is our God in the  
 heavens and the earth.

Who knows three? I know three:  
 three are the fathers, two are the  
 tablets of the covenant, One is  
 our God in the heavens and  
 the earth.

Who knows four? I know four:  
 four are the mothers, three are  
 the fathers, two are the tablets of  
 the covenant, One is our God in  
 the heavens and the earth.

Who knows five? I know five:  
 five are the books of the Torah,  
 four are the mothers, three are  
 the fathers, two are the tablets of  
 the covenant, One is our God in  
 the heavens and the earth.

Who knows six? I know six: six  
 are the orders of the Mishnah,  
 five are the books of the Torah,  
 four are the mothers, three are  
 the fathers, two are the tablets of  
 the covenant, One is our God in  
 the heavens and the earth.

Who knows seven? I know seven:

seven are the days of the week,  
 six are the orders of the Mishnah,  
 five are the books of the Torah,  
 four are the mothers, three are the  
 fathers, two are the tablets of the  
 covenant, One is our God in the  
 heavens and the earth.

Who knows eight? I know eight:  
 eight are the days of circumcision,  
 seven are the days of the week,  
 six are the orders of the Mishnah,  
 five are the books of the Torah,  
 four are the mothers, three are the  
 fathers, two are the tablets of the  
 covenant, One is our God in the  
 heavens and the earth.

Who knows nine? I know nine:  
 nine are the months of birth,  
 eight are the days of circumcision,  
 seven are the days of the week,  
 six are the orders of the Mishnah,  
 five are the books of the Torah,  
 four are the mothers, three are the  
 fathers, two are the tablets of the  
 covenant, One is our God in the  
 heavens and the earth.

Who knows ten? I know ten: ten  
 are the statements, nine are the  
 months of birth, eight are the  
 days of circumcision, seven are the  
 days of the week, six are the

שְׁבַעַה מִי יוֹדֵעַ? שְׁבַעַה אֲנִי יוֹדֵעַ:  
 שְׁבַעַה יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי  
 מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,  
 אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
 שְׁנַי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
 שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ? שְׁמוֹנָה אֲנִי  
 יוֹדֵעַ: שְׁמוֹנָה יְמֵי מִילָה, שְׁבַעַה  
 יְמֵי שַׁבָּתָא, שֵׁשָׁה סְדָרֵי מִשְׁנָה,  
 חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע  
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת  
 הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
 וּבְאָרֶץ.

תְּשַׁעַה מִי יוֹדֵעַ? תְּשַׁעַה אֲנִי יוֹדֵעַ:  
 תְּשַׁעַה יְרַחֵי לְדָהּ, שְׁמוֹנָה יְמֵי  
 מִילָה, שְׁבַעַה יְמֵי שַׁבָּתָא, שֵׁשָׁה  
 סְדָרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי  
 תוֹרָה, אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה  
 אָבוֹת, שְׁנַי לַחֹת הַבְּרִית, אֶחָד  
 אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

עֶשְׂרָה מִי יוֹדֵעַ? עֶשְׂרָה אֲנִי יוֹדֵעַ:  
 עֶשְׂרָה דְבָרִיא, תְּשַׁעַה יְרַחֵי לְדָהּ,

אֶחָד מִי יוֹדֵעַ? אֶחָד אֲנִי יוֹדֵעַ:  
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.  
 שְׁנַיִם מִי יוֹדֵעַ? שְׁנַיִם אֲנִי יוֹדֵעַ:  
 שְׁנַי לַחֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ  
 שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ? שְׁלֹשָׁה אֲנִי יוֹדֵעַ:  
 שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית,  
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.  
 אַרְבַּע מִי יוֹדֵעַ? אַרְבַּע אֲנִי יוֹדֵעַ:  
 אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת,  
 שְׁנַי לַחֹת הַבְּרִית, אֶחָד אֱלֹהֵינוּ  
 שְׁבַשְׁמַיִם וּבְאָרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ? חֲמִשָּׁה אֲנִי  
 יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע  
 אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת  
 הַבְּרִית, אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
 וּבְאָרֶץ.

שֵׁשָׁה מִי יוֹדֵעַ? שֵׁשָׁה אֲנִי יוֹדֵעַ:  
 שֵׁשָׁה סְדָרֵי מִשְׁנָה, חֲמִשָּׁה  
 חוּמְשֵׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,  
 שְׁלֹשָׁה אָבוֹת, שְׁנַי לַחֹת הַבְּרִית,  
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.



One kid (baby goat), one kid that my father bought for two zuz, one kid, one kid.

Then came a cat and ate the kid that my father bought for two zuz, one kid, one kid.

Then came a dog and bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came a stick and hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came fire and burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came water and extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came a bull and drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came the schochet and slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came the angel of death and slaughtered the schochet, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

Then came the Holy One, blessed be He and slaughtered the angel of death, who slaughtered the schochet, who slaughtered the bull, that drank the water, that extinguished the fire, that burnt the stick, that hit the dog, that bit the cat, that ate the kid that my father bought for two zuz, one kid, one kid.

### חד גדיא

גְּדִיָא, חַד גְּדִיָא.  
וְאַתָּא הַשּׁוֹחֵט וְשַׁחַט לְתוֹרָא,  
דְּשִׁתָּה לְמִיָּא, דְּכַבָּה לְנוֹרָא, דְּשָׂרְף  
לְחוּטְרָא, דְּהִפָּה לְכַלְבָּא, דְּנָשַׁף  
לְשׁוֹנְרָא, דְּאָכְלָה לְגְדִיָּא, דְּזָבִין אַבָּא  
בְּתַרֵּי זַוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא.  
וְאַתָּא מְלֹאךְ הַמּוֹת וְשַׁחַט לְשׁוֹחֵט,  
דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכַבָּה  
לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה  
לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה  
לְגְדִיָּא, דְּזָבִין אַבָּא בְּתַרֵּי זַוְיָי. חַד  
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשַׁחַט  
לְמְלֹאךְ הַמּוֹת, דְּשַׁחַט לְשׁוֹחֵט,  
דְּשַׁחַט לְתוֹרָא, דְּשִׁתָּה לְמִיָּא, דְּכַבָּה  
לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה  
לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה  
לְגְדִיָּא, דְּזָבִין אַבָּא בְּתַרֵּי זַוְיָי. חַד  
גְּדִיָּא, חַד גְּדִיָּא.

חַד גְּדִיָּא, חַד גְּדִיָּא דְּזָבִין אַבָּא בְּתַרֵּי  
זַוְיָי, חַד גְּדִיָּא, חַד גְּדִיָּא.  
וְאַתָּא שׁוֹנְרָא וְאָכְלָה לְגְדִיָּא, דְּזָבִין  
אַבָּא בְּתַרֵּי זַוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא.  
וְאַתָּא כַלְבָּא וְנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה  
לְגְדִיָּא, דְּזָבִין אַבָּא בְּתַרֵּי זַוְיָי. חַד  
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא חוּטְרָא וְהִפָּה לְכַלְבָּא, דְּנָשַׁף  
לְשׁוֹנְרָא, דְּאָכְלָה לְגְדִיָּא, דְּזָבִין אַבָּא  
בְּתַרֵּי זַוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא.  
וְאַתָּא נוֹרָא וְשָׂרְף לְחוּטְרָא, דְּהִפָּה  
לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה  
לְגְדִיָּא, דְּזָבִין אַבָּא בְּתַרֵּי זַוְיָי. חַד  
גְּדִיָּא, חַד גְּדִיָּא.

וְאַתָּא מִיָּא וְכַבָּה לְנוֹרָא, דְּשָׂרְף  
לְחוּטְרָא, דְּהִפָּה לְכַלְבָּא, דְּנָשַׁף  
לְשׁוֹנְרָא, דְּאָכְלָה לְגְדִיָּא, דְּזָבִין אַבָּא  
בְּתַרֵּי זַוְיָי. חַד גְּדִיָּא, חַד גְּדִיָּא.  
וְאַתָּא תוֹרָא וְשִׁתָּה לְמִיָּא, דְּכַבָּה  
לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא, דְּהִפָּה  
לְכַלְבָּא, דְּנָשַׁף לְשׁוֹנְרָא, דְּאָכְלָה  
לְגְדִיָּא, דְּזָבִין אַבָּא בְּתַרֵּי זַוְיָי. חַד