

הגדת אתיופיה

THE KOREN ETHIOPIAN HAGGADA: JOURNEY TO FREEDOM



הוצאת קורן ירושלים

הגדת אתיופיה

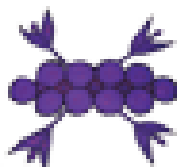
The Koren Ethiopian Haggada:
Journey to Freedom
The Gould Family Edition

הגדה של פסח

בשילוב

מורשת יהודי אתיופיה
וסיפור יציאת אתיופיה

בעריכת
הרב מנחם ולדמן



**Celebrating Ethiopian Jewish History,
Traditions & Customs**

Edited by
Rabbi Menachem Waldman

Translated by
Binyamin Shalom

Koren Publishers Jerusalem

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The Gould Family Edition
Celebrating Ethiopian Jewish History, Traditions & Customs

Edited by Menachem Waldman

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*In loving memory of
our wonderful Grandmothers*

Yvonne Clarke and Joyce Gould

*Always in our thoughts
at this special time*

הגדה של פסח

ביעור חמץ	25	Search for Ḥametz
עירוב תבשילין	25	Eiruv Tavshilin
הדלקת נרות	27	Candle Lighting
סדר הקערה וסימני הסדר	28	Seder Plate and Simanim
קדש	31	Kadesh / Kiddush
ורחץ	33	Urḥatz / Washing the Hands
כרפס	33	Karpas / Dipping the Green Vegetable
יחץ	34	Yaḥatz / Dividing the Middle Matza
מגיד	35	Maggid / Telling the Story
רחצה	132	Raḥtza / Washing the Hands
מוציא מצה	135	Motzi Matza / Blessings over the Matzot
מרור	136	Maror / Eating the Bitter Herb
כורך	136	Korekh / The Sandwich
שלחן עורך	137	Shulḥan Orekh / The Festive Meal
צפון	139	Tzafun / The Hidden Portion
ברך	141	Barekh / Grace After Meals
הלל	155	Hallel
נרצה	184	Nirtza / Conclusion
ספירת העומר	212	Counting of the Omer

TABLE OF CONTENTS

Foreword	10
Religion and Tradition among the Ethiopian Jews.....	12
The Passover Holiday, Pasika, in accordance with Ethiopian Jewish Traditions	18
The Prayers, Traditions and History of Ethiopian Jewry	
Nisan Halleluya	26
How Our Forefathers Found Their Way to Ethiopia	36
Feminine Fortitude.....	38
Has the Time Come to Return to the Holy Land?	40
Attempts to Make <i>Aliya</i> to the Land of Israel.....	48
We Came from the West and from the West We Shall Return	51
The Vision of Abba Baruch	53
Across the Rivers of Cush	54
Are There Also White Falashas under the Sun?	56
We, like You, Believe in One God	59
O, Brothers, Do Not Forget Us!	60
When We Heard Your News We Were Seized by a Great Joy.....	64
Prayers of Moses against Pharaoh	66
A Request to Make <i>Aliya</i> to the Land of Israel.....	72
We Thought that with the Establishment of the State of Israel	
Our Lot Would Also Improve	76
Just as God Redeemed Moses	80
Bringing the Beta Israel in Abyssinia Closer to Klal Yisrael	89
Bringing Back the Jews that Disappeared	95
Those You Redeemed in Your Might	100
A New Chapter in the Long History of Ethiopian Jewry.....	103
The Sacrificial Prayer	105
We Have Arrived in the Garden of Eden and Emerged	
from the Darkness into Light and Freedom.....	110
He Split the Waters and Led the People Across.....	117
Praised Be the Name of God Who Led Us out of Egypt.....	118
Attending to the Matter of their Jewishness and Exodus to Israel.....	122

The Dry Bones	124
The Time Has Come to Return to Jerusalem	125
He Shall Be the Lord	126
Receive Us with Your Blessing as Jews	130
Give Us Sustenance	133
The Blessing over Bread	134
Grace after Meals	151
Halleluya, Praise Suits You, Dear Lord	166
Before You There Was No Other God	167
You Are Good, Dear Lord. Amen, Halleluya	170
Let Us Go and Walk in the Light of the Lord	176
Hear My Prayer, My Lord	183
Rise Up, Jerusalem	185
To the Stork	188
The Journey to the Land of Israel	191
The Lord is One	196
The Journey to Jerusalem	213
The Journey into the Unknown	215
Death Did Visit our Dwellings Daily	218
Final Surge Before Jerusalem	222

A List of Abbreviations and Sources	226
Photograph and Illustration Sources	228

FOREWORD

The creation of a Passover Haggada that would include the traditions and heritage of Ethiopian Jewry alongside the story of the exodus from Ethiopia represents the fulfillment of a dream that was years in the making.

The chronicles of Ethiopian Jewry and their particular Jewish heritage flowed for many generations through channels that were set quite apart from all other Jewish communities. Linking them up once more with the main arteries of the life of the Jewish nation is one of the many miracles of the ingathering of exiles.

We have entered the times that the prophet Jeremiah prophesied, days that would overshadow even the tale of the Exodus from Egypt: “Therefore, behold, days are coming, says the Lord, when they shall no more say, ‘As the Lord lives, who brought up the children of Israel out of the land of Egypt; but, As the Lord lives, who brought up and who led the seed of the House of Israel out of the north country, and from all countries into which I have driven them; and they shall dwell in their own land.’” (Jeremiah 23:7–8)

The Jews of Ethiopia earned their share of the land of Israel through innocent sacrifice and a full measure of trials and tribulations. On their journey through Sudan, thousands of community members died in so many forgotten places, without any sign or testament, their passing marked only by the searing pain burnt into the hearts and minds of the survivors. The Jews who made *aliya* from Ethiopia experienced their own version of the “desert generation” of the Bible – in Sudan.

As they joined the rest of the communities who made *aliya* to the Holy Land, a new chapter was inaugurated in the annals of the nation of Israel. The tale that comprises this particular chapter has taken pride of place in our time,

while the tale of the Exodus from Egypt so many years before has taken a backseat (see *Berakhot* 12b).

In the Ethiopian Haggada you have before you, I have attempted to incorporate original source material from the heritage and traditions of Ethiopian Jewry alongside the traditional text of the Passover Haggada. I have chosen texts that relate to the Passover Holiday, the Haggada Seder, the story of the Exodus from Egypt, Hallel prayers, and thanksgiving to the Lord of Israel. In parallel to the aforementioned materials, I have chosen to include documents that reflect the redemption of Ethiopian Jewry, which stretches from their survival in exile and their longing to return to Zion through the relationships formed between the Ethiopian community and world Jewry from the nineteenth century up to the story of the journey and *aliya* to the land of Israel in the latter half of the twentieth century.

Alongside the written sources and the oral traditions that were subsequently recorded, photographs, which constitute significant evidence of the community’s heritage, have been included together with the story of their redemption.

I have made an attempt to weave together all the sources such that the twin exoduses from Egypt and Ethiopia might intertwine.

In creating the present Ethiopian Haggada, I had in mind three objectives.

The first of these was to help introduce Ethiopian Jewry and its particular traditions into the mainstream of Jewish communal heritage. There is nothing like the Haggada and the Seder night to unite all the Jews of the world around a singular experience of their Jewishness. From this point on, the heritage of Ethiopian Jewry will have its place at the Seder table and on the shelves of Jewish homes.

The second objective is contained in the words of the Torah: “And thou shalt relate to thy son on that day, saying, ‘This is done because of that which the Lord did to me when I came out of Egypt.’” (Exodus 13:8). It is as though we have been commanded to relate to our children our particular generation’s tale of the Exodus from Egypt and to give thanks to God Almighty for keeping His promise to the people of Israel when He fulfilled that promise before our very eyes in gathering up His children from the Ethiopian lands.

The third objective of the present Haggada is directed at our brethren, the Ethiopian Jews themselves. Their heritage and past is a mystery to many of their community’s own members. Reestablishing a connection with their roots and their Jewish spirit – which was steadfastly preserved with great sacrifice throughout many generations – will provide them with much-needed inspiration as they adapt to life in the Land of Israel.

Only time will tell if the Ethiopian Haggada will become a regular feature at the Seder table

among our families, and whether the prayers, heritage and traditions that were previously observed and practiced in the community’s villages will be revived and renewed once more among world Jewry.

I would like to thank the people at Koren Publishers Jerusalem greatly for rising so willingly to the challenge and taking the project upon themselves as a particularly Jewish mission. They also deserve our appreciation for their dedication in fashioning an original, precise, high-quality Passover Haggada that is both physically beautiful and spiritually enlightening at the same time.

For thirty years now I have been working at establishing connections: connecting Ethiopian Jewry to the very heart and soul of the Jewish people, creating a bridge between Ethiopian heritage and the traditions of the other religious streams of Judaism, bringing Ethiopian Jews back into the fold and assisting in the *aliya* and emigration of the remainder of the Ethiopian Jews.

In the hope that the Ethiopian Haggada will be welcomed as a fitting family Haggada and a source of spiritual inspiration, I pray for the strengthening and reinforcement of the bonds that unite us all as one nation under God.

Menachem Waldman



Kes Abba Yitzchak with the author, Atlit, 1983

RELIGION AND TRADITION AMONG ETHIOPIAN JEWS

The religious traditions of the members of the community of *Beta Israel* set them apart as a special group within Ethiopia, a community which acted on the one hand, in accordance with the Torah of Moses, and on the other hand, as a completely separate stream within the greater Jewish nation, observing a Jewish tradition all their own.

The complete detachment from the rest of the Jewish nation – which persisted for many

generations – along with the complete absence of rabbinic literature and law, and the ongoing difficulties associated with survival in the midst of the dominant Christian Ethiopian majority all led to the formation of a unique Jewish heritage that does not have a parallel in any other community of the Jewish Diaspora. In the Ethiopian Jewish heritage, religious life is grounded in the written Torah, accompanied by oral commentaries that were passed



The "Orit" Torah Scroll

down from generation to generation, along with a handful of texts which were sacred to the community.

The commandments of the Torah were observed, however their observance was carried out in ways that differed greatly in their details from the customs common among all other Jewish communities and lacked all connection to the rabbinic legal tradition. The primary principles of faith were identical to those of historical Judaism: the belief in the God of Israel, the oneness of God, Israel as a chosen people based on the Torah and commandments that were given at Mount Sinai, acceptance of the



A Nidda Hut



The nazirite Bayene Demoze, Wolleka, 1983

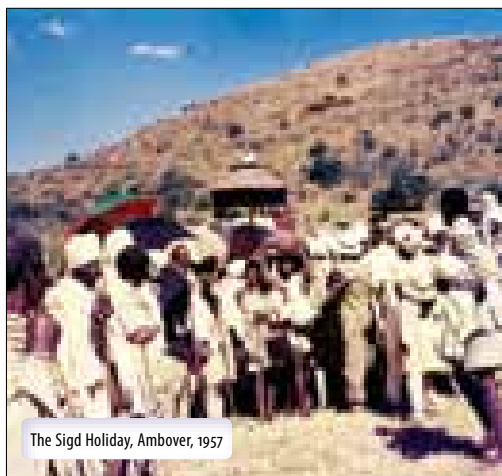
prophets, reward and punishment, the world to come, heaven and hell, the ingathering of the exiles, and the coming of the messiah.

The members of the community observed a religious lifestyle, however only the priests of the community, *kessim*, and their intimate assistants among the elders of the community knew the explanations behind the commandments, replete with all their textual sources and traditional justifications. Religious life was based to a great extent on the guidance of the priest and his instruction. The members of the community would participate in prayer services by merely answering “Amen” and would perform such fundamental commandments as avoiding any labor on the Sabbath, observing laws of ritual purity and impurity, and only consuming meat that had been slaughtered by the priests. The Holy Scripture, including the Pentateuch, Prophets and Writings along with all the prayers, were in the Ge’ez tongue, an ancient Ethiopian language generally understood only by the priests and a few select elders. Many other commandments, such as donning

phylacteries, affixing a *mezuzah* to the doorpost, or blowing the *shofar*, were not observed.

The Jews in Ethiopia maintained a strict distance from the non-Jews in the country and were diligent in avoiding all contact with any impure objects, in addition to taking ritual baths in natural springs for the purpose of ritual purification. In every village there was a *Nidda* hut, where the women would live throughout the period of their ritual impurity. In the past, congregations were accustomed to offering sacrifices on an altar that adjoined the community synagogue. Until very recently, several communities still maintained red heifer ashes, which the priests would prepare for the purpose of ritual purification after being exposed to contact with the dead.

The religious lifestyle of Ethiopian Jewry was thus characterized by the observance of

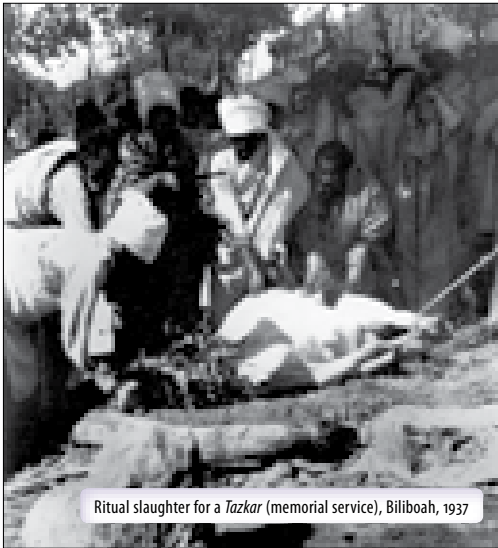


The Sigd Holiday, Ambover, 1957

traditions that had passed orally or visually from generation to generation, and were not based on the traditional learning associated with the interpretation of the written Torah, the rabbinic literature, and the legal texts pub-



Emissaries from Israel demonstrating ritual slaughter, Ambover, 1976



Ritual slaughter for a *Tazkar* (memorial service), Biliboah, 1937

lished over the years. They were possessed by an innocent faith in the God of Israel, and determined to safeguard the Jewish religion in the traditions that had been passed down by their forefathers. Their survival in the very heart of Ethiopia is a veritable miracle. Down to the most recent generations, their religious leaders succeeded in passing on their Jewish heritage despite the difficult living conditions in Ethiopia.

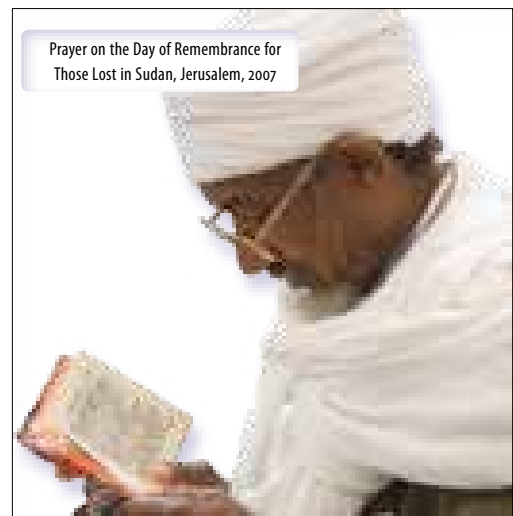
From the second half of the nineteenth century onward, several events and developments took place in the areas where the Jews dwelled, which caused severe damage to their religious lifestyle. Many of the members of the community converted to Christianity, the standing of the religious leaders, nazirites, and priests was diminished, and as members began to turn to secular education and migrate to the larger cities, their religious observance waned as their assimilation within the larger Ethiopian community increased.

In the twentieth century, Jewish influences

from other Jews around the world began to infiltrate the community. Thus they began to pray in the manner accepted throughout the larger Jewish community and adopted such traditions as the prayer shawl and phylacteries. However, these influences were minimal in scope and only reached a few select communities in the Gondar region. The greater Ethiopian Jewish community continued to practice their religion as it had been handed down from generation to generation.

The tens of thousands of survivors from the Ethiopian Jewish community (the “Falashmura”) who emigrated to Israel from the year 1993 onward returned from their Christian ways to Judaism and a Jewish way of life while they were waiting to go on *aliya* in the centers set up for that express purpose in Addis Ababa and Gondar. At these centers, Jewish congregational life was observed in accordance with common Jewish law, under the guidance of rabbis and instructors from Israel.

Upon making *aliya* to Israel, the new arrivals encountered the religious traditions



Prayer on the Day of Remembrance for Those Lost in Sudan, Jerusalem, 2007

common in the land, and were presented with an entirely new reality wherein a large number of Jews were completely non-observant. At the same time, the priests of the community saw their influence severely diminished. The Ethiopian immigrants are currently undergoing the process of assimilating into Israeli society and putting down roots in the Holy Land. Their religious heritage, which had been safeguarded for many generations in Ethiopia, began to experience a profound spiritual crisis as it seemed incapable of continuing, and the elders of the community were no longer able to find a common language in which to communicate with the younger generation.

However, at the same time, a reciprocal relationship began to spring up in Israel between the traditions of Ethiopian Jewry and the traditions customary in Israel: learning from the elders began to incorporate the traditional learning of Mishna and Gemara, the consump-

tion of meat slaughtered by the priests began to incorporate reliance on rabbinic certification of properly slaughtered meat, the Sabbath as it was observed in Ethiopia began to incorporate the rules of Sabbath observance common in the greater Jewish community, priestly prayer services evolved into prayers offered in the local neighborhood synagogue, and the observance of ritual purity and impurity began to incorporate the traditional laws of family purity observed in the land of Israel.

The transfer from Ethiopia to Israel took a heavy toll on the ancient traditions and heritage of the community. However, our Ethiopian brethren are no longer living in exile in the Ethiopian Diaspora. They are now located deep within the very heart and soul of the Jewish nation and the land of Israel, and they are moving forward along with the rest of the community in maintaining the Jewish essence of the Jewish people.



Matzot being baked by the congregation waiting to make *aliya* from Gondar, 2005

THE PASSOVER HOLIDAY, PASIKA, IN ACCORDANCE WITH ETHIOPIAN JEWISH TRADITIONS

The New Month of Nisan

At the start of every new month, the community would celebrate the Festival of the Moon and all labor would be forbidden on that day.

The celebration for the new month of Nisan, also known in the community as *Lisan*, traditionally marked the start of the calendar for all months, as it is written in the Torah: “This month shall be to you the beginning of months: it shall be the first month of the year to you” (Exodus 12:2). There were many prayers particular to this day and it was marked by the joyful consumption of meat. In the past, it was also common to offer a sacrifice. There was a widespread belief that anyone who properly celebrated the new month of Nisan would merit a good year, and whoever failed to celebrate the new month would have a terrible year.

The priests of the community blessed the congregation that they might have a good month, full of joy, and they would speak to the assembled members about the Passover holiday and the necessary preparations involved in its approach.

Choosing the Lamb for the Passover Sacrifice

In accordance with Ethiopian Jewish tradition, sacrifices were offered, however, in recent generations the only sacrificial custom still observed was the offering of the Passover sacrifice, which was commonly practised throughout the community.

About a week or two prior to the holiday, the members of the congregation would choose a young, male lamb to serve as the



Preparing the matza, Wolleka, 1984

Passover sacrifice, overseen by the priest. If they could not find a suitable lamb then they would choose a goat. They tried to see to it that the sacrificial lamb would be either completely white or brown, neither spotted nor black. The lamb was checked thoroughly to ensure that it bore no blemish. It was purchased on behalf of the entire congregation and kept until the appointed time of the sacrifice on the eve of the Passover holiday.

The Prohibition of *Hametz*

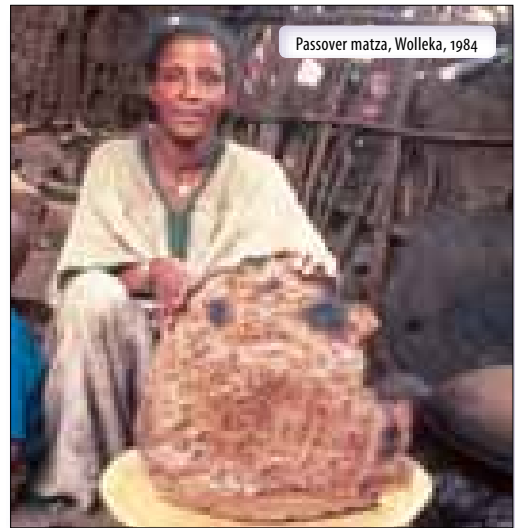
Any food product that had soured, fermented, or aged was considered *Hametz* as prohibited by the Torah. Accordingly, all sorts of grains that had been processed, milk which had been left standing or turned into cheeses, sparkling or alcoholic beverages, and essentially anything that had been left overnight, was forbidden to be eaten.

In the days leading up to the holiday, the houses and their environs would be cleansed of all *Hametz* and dirt. The utensils used for cooking and eating throughout the year were cleansed thoroughly and put away and new utensils were made for Passover. As the holiday drew near, all clothing was washed and the people cleansed themselves and took ritual baths.

The Baking of Matzot

Matza (known as *kita*) was made from wheat flour preferably, however it could also be prepared using kernels of *tef* (a type of grain used to prepare the traditional Ethiopian bread, *injera*), rice, or chickpeas.

The kernels were carefully sifted and great care was taken to ensure that they did not come into any contact with water. They were then ground using millstones that had been checked very well and thoroughly cleansed. The flour



Passover matza, Wolleka, 1984

was then placed in a new linen sack and set aside in a safe place until the holiday.

The matzot were prepared diligently and quickly: the flour was quickly mixed with water and a touch of salt, then the dough was poured onto a flat, clay pan, *megogo*, that rested over fiery coals.

The matzot were consumed soon after they were baked and were not left over till the next day.

The Passover Fast

On the fourteenth day of the month of Nisan, the day before the holiday, the Passover Fast would take place. The Fast was intended to be observed by firstborn sons and was known as the Fast of the Firstborn. Sometimes adults who were not firstborn children would also fast, particularly if they were fathers of firstborn sons.

Offering the Passover Sacrifice

After midday on the day before the Passover holiday towards sunset, the priest would slaughter the Passover sacrifice. Right by the

synagogue, there was a special place set aside and dedicated for use as the altar. The spot was marked with stones and was regarded as a holy place throughout the year.

The knife used for slaughtering the sacrifice was considered one of the holy items of the priest and was kept in a special place, generally located within the synagogue.

The lamb would be led to the altar, bound, and have its head placed to face the rising sun, which was also considered to be the direction in which Jerusalem lay.

The elders of the community would place their hands on the sacrifice and offer a mound of salt. The priest would sprinkle the salt over the body of the sacrifice from head to tail, re-

cite the blessing and pray that the sacrifice be accepted by the Lord and then slaughter it.

Fresh cut, leafy branches would be placed by the neck of the sacrifice so that the blood would not splash. The blood would be directed into a ditch that had been dug into the ground, and then covered over. The blood that remained on the leaves would be sprinkled in the doorway to the synagogue.

Following the ritual slaughter, the skin would be removed from the animal and the fat and the sciatic nerve would be removed (the nerve which runs through the rear thigh of an animal, whose consumption is forbidden according to the Torah). The meat of the sacrifice would be cut into large pieces, divided at the



Ritual slaughter at the hands of the community priest, Ambover, 1976



joints (taking care not to break any bones in the middle), and then roasted whole (including the head and the innards) over a central fire for the entire congregation.

If Passover eve fell on a Friday or Sabbath, they would not bring the sacrifice so as not to desecrate the Sabbath.

Consumption of the Passover Sacrifice

On the night of Passover, following the roasting of the sacrificial meat, salt would be sprinkled

over it, and it would be divided among the members of the community who were pure at the time – both men and women – each member receiving a little bit of meat.

There were those who would consume the meat in the same manner that our ancestors consumed the Passover sacrifice in Egypt, as it is described in the Torah: “And thus shall you eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste; it is the Lord’s Passover”

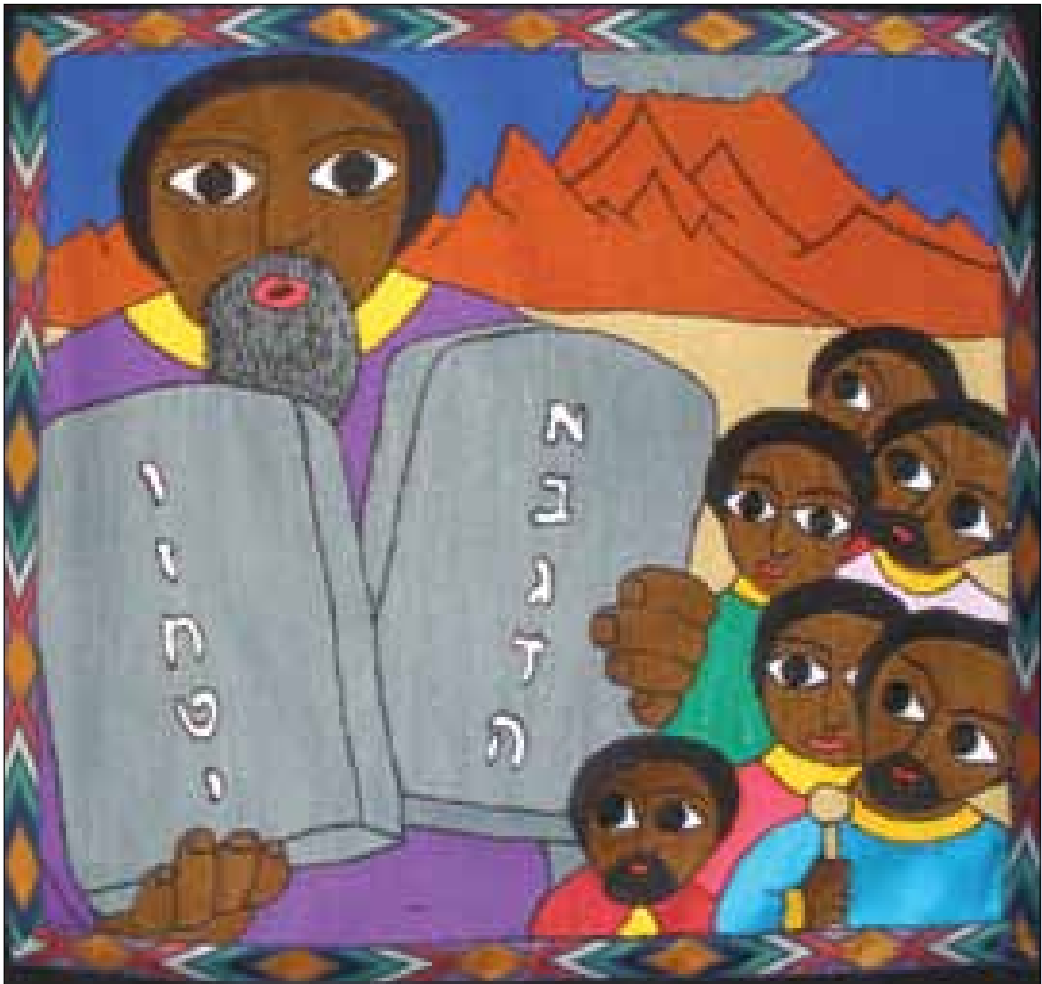
(Exodus 12:11). This was the very manner in which they would consume the sacrificial meat; the men would hold their canes in their hands, crouching down on bended knees, and the women would eat with young children strapped to their backs, as though they were about to set out on their journey.

At the time of the consumption of the sacrificial meat, the matza and *maror* (*merara* – bitter herbs) would also be eaten. They traditionally used the *gesho* plant or some other bitter herb.

Upon completing the meal they would wash their mouths and hands. Late in the night, all that was left of the sacrifice would be burned in the fire, including the skin and bones, so that nothing would be left over till the morning.

The Story of the Exodus from Egypt

On the night of Passover the priests and elders would tell the congregation the story of the Exodus from Egypt, though there was no set text to be recited like the standard Passover Haggada.



After recounting various stories related to the Exodus from Egypt, the women and children would return to their homes, and the adult men would accompany the priest to pray in the synagogue. Throughout the night they would thank the Lord for redeeming His people from Egypt and splitting the Red Sea, and they would offer special prayers related to the Passover holiday.

The Holiday and Hol HaMo'ed

The first day and the seventh day of the Passover holiday were holy days when all forms of labor were prohibited, with the exception of any work associated with the preparation of food.

There were those who strictly consumed only matza throughout the festival and avoided even meat to emphasize the commandment to consume matza all seven days. On the other hand, there were those who specifically encouraged the consumption of all sorts of permissible foods, including meat, in order to celebrate the Passover holiday.

During the days of Hol HaMo'ed, no work was performed, although trips were often taken to visit relatives.

The prayers during the holiday referred to the redemption from Egypt and the splitting of the Red Sea, and were accompanied by drums and other musical instruments.

The Conclusion of the Seventh Day of the Passover Holiday

At the conclusion of the seventh day of the Passover holiday, *Ḥametz* would still not be consumed, however they would begin to pre-

pare the *injera*, the traditional Ethiopian bread made from *tef* fermented in water.

The next day they would quickly prepare the bread, making either *injera* or *dabo*, made from wheat or barley dough, though other grains might also be used.

The first piece of bread to be baked, along with a sparkling beverage that was hastily prepared, would be given as a gift to the priest or elder, who would bless the bread, break it and then let it be known that from this point forward the consumption of *Ḥametz* was permissible. As the priests recited the blessing, the entire congregation would recite the Ten Commandments from memory.

The Counting of the Omer

With regard to the counting of the days of the Omer, it is written in the Torah: "And you shall count for yourselves from the morrow after the Sabbath, from the day that you brought the omer of the wave offering; seven complete Sabbaths shall there be: to the morrow after the seventh Sabbath shall you number fifty days and you shall offer a new meal offering to the Lord" (Leviticus 23:15–16). The Jewish communities in Ethiopia viewed the seven days of Passover as a full week, or as a single Sabbath, in the language of the Torah, and thus held that one ought to count seven further Sabbaths (i.e., weeks) from the day following the seventh day of the Passover holiday, and then celebrate Pentecost on the fiftieth day. Consequently, the counting of the Omer was started on the 22nd day of Nisan, and the holiday of Shavuot was observed on the 12th of Sivan.

SEARCH FOR ḤAMETZ

On the night before Pesah (Thursday night if Pesah falls on Motza'ei Shabbat), a search for ḥametz is made in the house, customarily by candlelight. Before beginning the search, make the following blessing:

Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about the removal of leaven.

After the search, say:

May all ḥametz or leaven that is in my possession
which I have not seen or removed
be annulled and deemed like the dust of the earth.

On the following morning, after burning the ḥametz, say:

May all ḥametz or leaven that is in my possession,
whether I have seen it or not, whether I have removed it or not,
be annulled and deemed like the dust of the earth.

EIRUV TAVSHILIN

It is not permitted to cook for Shabbat when a Yom Tov falls on Thursday or Friday unless an Eiruv Tavshilin has been made prior to the Yom Tov. This is done by taking a piece of matza together with a boiled egg or some cooked food to be used on Shabbat. While holding them, say the following:

Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us about the mitzva of Eruv.

By this Eruv may we be permitted to bake, cook, insulate food,
light a flame and do everything necessary on the festival
for the sake of the Sabbath, for us and for all Jews living in this city.



Ḥametz being burned by the congregation waiting to make aliya from Addis Ababa, 1993

ביעור חמץ

אור לארבעה עשר ניסן (ואם חל בשבת - אור לשלושה עשר) בודקין את החמץ לאור הנר.
לפני הבדיקה מברכים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוּר חֻמֵץ.

אחר הבדיקה אומרים:

כָּל חֻמֵּי־רָא וְחֻמֵּי־עָא דְאֶכָּא בְּרִשׁוּתֵי
דְלָא חֻמְתָּהּ וְדְלָא בְעֵרְתָּהּ
לְבָטִיל וְלִהְיוּ הַפְּקָר כְּעַפְרָא דְאָרְעָא.

ערב פסח שחרית, בשעה החמישית של היום, שורפים את החמץ ואחר כך אומרים:

כָּל חֻמֵּי־רָא וְחֻמֵּי־עָא דְאֶכָּא בְּרִשׁוּתֵי
דְחֻמְתָּהּ וְדְלָא חֻמְתָּהּ, דְבְעֵרְתָּהּ וְדְלָא בְעֵרְתָּהּ
לְבָטִיל וְלִהְיוּ הַפְּקָר כְּעַפְרָא דְאָרְעָא.

עירוב תבשילין

בחוץ לארץ, אם חל ערב פסח ביום הרביעי, עושים עירוב תבשילין.
נוטלים מצה ותבשיל ואומרים:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִצְוַת עֵרוּב.

בְּדֵן עֵרוּבָא יְהֵא שְׂרָא לְנָא לְמִיפָא וּלְבִשְׂלָא
וְלֵאֲטָמְנָא וְלֵאֲדֻלְקָא שְׂרָגָא וּלְמַעְבַּד כָּל צְרָפְנָא
מִזִּמְנָא טָבָא לְשִׁבְתָּא
לְנוּ וּלְכָל יִשְׂרָאֵל הַדְּרִים בְּעִיר הַזֹּאת.





NISAN HALLELUYA

Halleluya, Nisan, Nisan, Halleluya.

And the Lord said to Moses:

Go tell the children of Israel

And say to the House of Jacob:

In the first month, that very month

I did redeem you from the land of Egypt.

It shall be the first month of the year

And His name shall be blessed on the first
day of the new month.

(And You Shall Tell Your Children, 9)

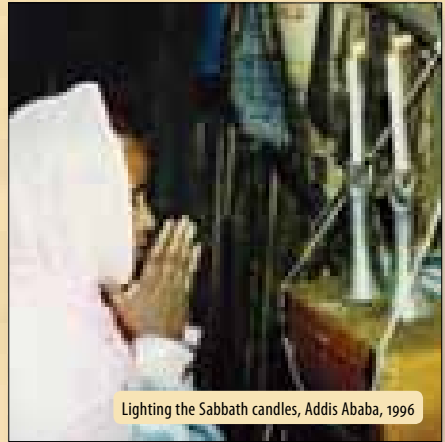


Sigd holiday prayer, Jerusalem, 2006

הדלקת נרות

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שָׁל (שַׁבָּת וְשָׁל) יוֹם טוֹב.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ, וְהַגִּיעָנוּ לְזִמְנֵהּ הַזֶּה.



Lighting the Sabbath candles, Addis Ababa, 1996

CANDLE LIGHTING

Blessed are You, LORD our God, King of the Universe,
who has made us holy through His commandments,
and has commanded us to light
(the Sabbath light and) the festival light.

Blessed are You, LORD our God, King of the Universe,
who has given us life, sustained us, and brought us to this time.



The Seder Plate

Three Matzot are placed before the Leader of the Seder, along with the Seder Plate, which contains the following items:

እንቁላል
ביצה

THE EGG

ቅልጥም
זרוע

THE SHANK BONE

መራራ ቅጠል
מרור

THE BITTER HERBS

አረንጓዴ ቅጠል
כרפס

THE KARPAS

ሀሮሴት
חרוסת

THE HAROSET

ሀዘሬት
חזרת

THE MARROR FOR
THE SANDWICH

*The program for the evening is announced
beforehand in the following form:*

Kiddush	መቀደስ	שקדש
Washing The Hands	መታጠብ	ץרחו
Karpas	አረንጓዴ ቅጠል	כרפס
Dividing The Matza	መቁረስ	יחץ
Telling The Story	መተረክ	מגיד
Washing The Hands	መታጠብ	רחצה
Blessing Over Matza	ቂጣ ማውጣት	מוציא מצה
Eating The Bitter Herb	መራራ ቅጠል	מרור
The Bitter Sandwich	መጠቅለል	כורך
The Festive Meal	ማዕድ	שלחן עורך
Eating The Afikoman	ድብቅ	צפון
Grace After Meals	መባረክ	ברך
Hallel	ማወደስ	הלל
Conclusion	ተፈጸመ	נרצה

KIDDUSH

The first cup of wine is poured. Lift the cup with the right hand and say the following (on Shabbat, add the words in parentheses):

I am hereby prepared and ready to fulfill the commandment of the first of the four cups. For the sake of the unification of the Holy One, blessed be He, and His Divine Presence, through that which is hidden and concealed, in the name of all Israel.

(Quietly: And there was evening and there was morning – the sixth day. And the heavens and the earth were finished, and all their host. And by the seventh day God ended His work which He had done; and He rested on the seventh day from all His work which He had done. And God blessed the seventh day and sanctified it, because on it He rested from all His work which God had created and done.)

Blessed are You,
LORD our God, King of the Universe,
who creates the produce of the vine.

who has chosen us from among all peoples, raised us above all tongues, and made us holy through His commandments. You have given us, LORD our God, in love (**Sabbaths for rest**), festivals for rejoicing, holy days and seasons for joy, (**this Sabbath day and**) the festival of Matzot, the time of our freedom, (**with love**) a holy assembly in memory

of the exodus from Egypt. For You have chosen us and sanctified us above all peoples, and given us as our heritage

(Your holy Sabbath in love and favor and)

Your holy festivals for joy and gladness.

Blessed are You, O LORD,
who sanctifies (**the Sabbath,**) Israel and the festivals.

מוזגים כוס ראשון, נוטלו ביד ימינו ומקדש:

הנני מוכן ומוזמן לקיים מצוות כוס ראשון של ארבע כוסות.
לשם ייחוד קודשא בריך הוא ושכינתיה על ידי ההוא טמיר ונעלם בשם כל ישראל.

(בלחש: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ, כִּי בּו שְׁבֹת מְכַל־מְלַאכְתּוֹ, אֲשֶׁר־בָּרָא
אֱלֹהִים, לַעֲשׂוֹת.)

סברי מרנן

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בָּנוּ מִכָּל עַם, וְרוֹמַמְנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו

וַתִּתֵּן לָנוּ יְהוָה אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֹתוֹת לְמִנוּחָה

ו)מוֹעֲדִים לְשִׂמְחָה, חַגִּים וְזִמְנִים לְשִׂשׁוֹן, אֶת

יוֹם (הַשְּׁבֹת הַזֶּה וְאֵת יוֹם) חַג הַמִּצּוֹת הַזֶּה

זִמְן חֲרוּתָנוּ (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ

זָכַר לִיצִיאַת מִצְרַיִם, כִּי בָנוּ

בְּחֵרֶת וְאוֹתָנוּ קִדְּשָׁתָּ

מִכָּל הָעַמִּים, (וְשֹׁבֵת)

וּמוֹעֲדֵי קֹדֶשְׁךָ

(בְּאַהֲבָה וּבְרִצּוֹן)

בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנְּחַלְתָּנוּ.

בְּרוּךְ אַתָּה יְהוָה, מִקְדֵּשׁ (הַשְּׁבֹת ו)יִשְׂרָאֵל וְהַזְּמִנִּים.

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחֵל
בֵּין אֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים
בֵּין יוֹם הַשְּׁבִיעִי לְשֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה
בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁת יוֹם טוֹב הַבְּדֻלָּת
וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁת
הַבְּדֻלָּת וְקֹדֶשׁת אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשְׁתָּךְ.
בְּרוּךְ אַתָּה יְהוָה הַמְבַדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזְמַן הַזֶּה.
שׁוֹתִים בְּהַסְבַּת שְׂמֹאל.

On Motza'ei Shabbat, add the following:

Blessed are You, LORD our God,
King of the Universe, who creates the light of the fire.

Blessed are You, LORD our God, King of the Universe, who creates the light of the fire. Blessed are You, LORD our God, King of the Universe, who distinguishes between sacred and secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. You have made a distinction between the holiness of the Sabbath and the holiness of festivals, and have sanctified the seventh day above the six days of work. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You, LORD, who distinguishes between sacred and sacred. Blessed are You, O LORD, who makes distinction between holy and holy.

Blessed are You, LORD our God, King of the Universe,
who has given us life, sustained us, and brought us to this time.

Drink while reclining to the left.



ניחוי ידים • ורחץ

מביאים לבעל הבית מים, נוטל ידיו ואינו מברך.

כרפס • מצח צדק • כרפס

נוטל מן הכרפס פחות מכזית, טובלו במי מלח או בחומץ ומברך (מכוון לפטור בברכה זו גם את המרור):

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הָאֲדָמָה.
אוכלים בלי הסבה.



WASHING THE HANDS

The participants wash their hands but do not say a blessing.

KARPAS

A small quantity of radish, greens, or roots of parsley is dipped in salt water. Say the following over the karpas, with the intent to include the maror in the blessing:

Blessed are You, LORD our God, King of the Universe,
who creates the produce of the soil.

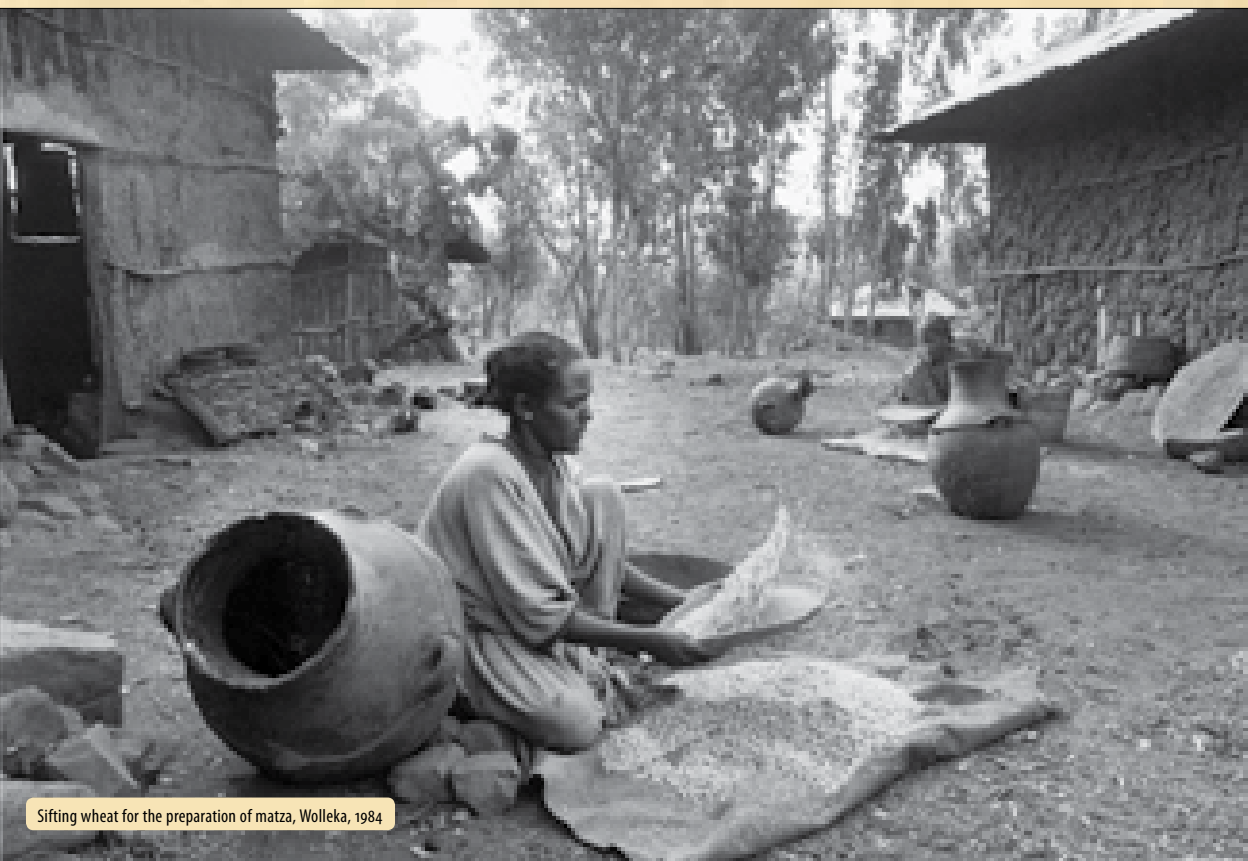
Eat without reclining.

מחלק את המצה האמצעית לשני חלקים.
מצפין את החלק הגדול לאפיקומן,
ומחזיר את החלק הקטן לבין שתי המצות השלמות.

יחץ • ספֿאַלן

DIVIDING THE MATZA

The middle matza is broken in two. The bigger portion is then hidden away to serve as the Afikoman with which the meal is later concluded. The smaller portion is placed between the two whole matzot.



Sifting wheat for the preparation of matza, Wolleka, 1984