

Here are three interesting readings to add to your Seder. Enjoy. REM

<p>כל אדם צריך מצרים - אמנון ריבק כל אדם צריך שתהיה לו איזו מצרים, להיות משה עצמו מתוקה בגד חזקה, או בחריקת שיניים. כל אדם צריך אימה ותשכה גדולה, ונחמה, ותבטחה, והצלחה, שידע לשאת עיניו אל השמים. כל אדם צריך תפילה אחת, שתהא שגורה אצלו על השפתים. אדם צריך פעם אחת להתכופף- כל אדם צריך קתף. כל אדם צריך שתהיה לו איזו מצרים, לגאל עצמו ממנה מבית עבדים, לצאת בחצי הליל אל מדבר הפחדים, לצעד הישר אל תוך המים, לראותם נפתחים מפניו לצדדים. כל אדם צריך קתף, לשאת עליה את עצמות יוסף, כל אדם צריך להודקה. כל אדם צריך שתהיה לו איזו מצרים, וירושלים, ומסע ארוך אחד, לזכר אותו לעד בכפות הרגלים.</p>	<p><b>Every Person Needs to Have a Certain Egypt Amnon Ribak*</b> Every person needs to have a certain Egypt, To deliver themselves from (<i>a pun on moshe</i>) with a strong arm, or with grinding teeth. Every person needs terror and great darkness, and comfort and promise and redemption, that they would know to look up at the sky. Every person needs one prayer, that would always be on their lips. A person needs to bend once – Every person needs a shoulder. Every person needs to have a certain Egypt, to redeem themselves from, from the house of slavery, to get out in the middle of the night to the desert of fears, to march straight into the waters, to see them open on both sides. Every person needs a shoulder, to carry the Joseph's bones, Every person needs to straighten their back. Every person needs to have a certain Egypt, and a Jerusalem, and one long journey, that they will remember forever in their feet soles.</p>
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Selected commentary based on a lecture by Israeli educator Rachel Korazim: **Passover Through Contemporary Israeli Poems.**<sup>1</sup>  
*Every person needs to have a certain Egypt:* Before we talk about leaving Egypt, before we talk about Exodus, before we talk about liberating yourself, you need to have an Egypt. Therefore you can start with the first question: What is your Egypt? What is the place in which you are right now that you would like to be liberated from? To be able to leave? *Every person needs terror:* We need to experience that fear so that we can experience the promise of redemption.

**Every person needs one prayer:**

Wouldn't that be a great opportunity for you to choose from the whole text of the Haggadah, that one prayer of the story of the delivery from Egypt that you were really would like to have in your heart, that you would really like to have on your lips? *To get out in the middle of the night to the desert of fears:* Did you ever have an experience like that, when you needed to leave a place in a hurry, go into the unknown? Think about generations in your family. Think about new immigrants in your society in us now, who had with all faith and trusting in the future to leave in the middle of the night, whether symbolic or real, and thrust themselves into the sea of fear. Now in the last stanza: *Every person needs a shoulder to carry the Joseph's bones.*

This is part of the exodus of Egypt. We know the story that Joseph had died and was buried in Egypt, but he had commanded us to remember him and carry him all the way back to Israel. When you go into a new journey, when you start a new step of liberation, what's your "Joseph bones"? What are you carrying on your shoulder from the past all the way to the new place? What is that particular element that you would like to redeem from your past, that you know you ought to carry with you, because the promise was made in your name 400 years earlier, and you still remember it and carry it? *Every person needs to straighten their back after they bend it,* to put the Joseph's bones. *Every person needs to have a certain Egypt and a Jerusalem and one long journey* that they will

**remember forever in their feet soles.**

And now here is your tie in and back again to the new Jew and back again to the end of the journey. It's nice to be able to recognize the place you have to live but what's the purpose of the whole exercise if you do not know what your goal is? So, in this particular place, yes this is an Israeli poem, and therefore the point is that the place you leave is Egypt and your goal is Jerusalem. But I am inviting you to use this particular modern text, that is having a conversation with the Haggadah, to define your own checklist, your own fears your own hope in an opening sea, your own bones of Joseph on your shoulder, and your own goal for the journey.

\*Amnon Ribak has a long career as a distinguished educator, writer and poet, and currently serves, among other things as a rabbi in Kiryat Tivon, Israel.

<sup>1</sup> Lecture in English on YouTube. Search for Rachel Korazim: Passover Through Contemporary Israeli Poems.

<p>יוצאת ממצרים  חגית אקרמן  לא ביד חזקה  ולא ובכרוע וטויה  ולא ובמורא גדול  ולא ובאותות  ולא ובמופתים  אלא בהסוס,  בצעדים קטנים,  בהילת חשך  ברך  ובדבקות  ובכונה  ובדיוק  ובאהבה  נושאת סימנים קטנים  כמו קמטי הזמן העובר,  החלופי עונות,  גופי המשתנה,  פניני צעצועי.  יוצאת ממצרים.</p>	<p>Getting out of Egypt –  Hagit Ackerman  Not with a strong hand  And not with an outstretched arm  And not with great awe  And not with signs  And not with wonders  Rather hesitantly,  with small steps,  terrified by darkness  Softly  Dedicated  Purposefully  With accuracy  And love  Carrying little signs  like the wrinkles of passing time,  the transition of seasons,  my changing body,  the pearls of my longings.  Getting out of Egypt (Exodus)</p>	<p>Rachel Korazim: <i>Getting out of Egypt</i>. We're losing something in the translation because the English language does not attribute gender to verbs but Hebrew does, and the Hebrew title therefore is very clearly female which is totally lost in the English. (Lit. <i>She is getting out of Egypt.</i>) <b>Not, and not, and not, and not...</b>: look how all the first lines start with not...and not... this is a tone of negation, and it is sort of having a negation conversation maybe with the male form of telling the story. The first part of this poem is literally a very direct quote from the Haggadah but adding a negation. There is a sense of talking back to the Haggadah, <i>this is not how I perceive my own Exodus. My own Exodus does not need all that physical strength. I don't need the big hand and the outstretched arm.</i> It's going to be a totally different language. <b>Hesitantly. Softly. Dedicated. Purposefully. With accuracy. And love.</b> Can you even hear through the translation, the music of softness? The strong voice of silence? But knowing who you are, and</p>
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therefore being more accurate. Because maybe with all the big miracles, the big arm, you lose something of who you are. There is too much noise there in the Haggadah, for Hagit Ackerman. She is calling for introspection. She is calling for a different tone. For a

different kind of Exodus. And each one of those negations is matched with those opposite words, *softly, dedicated, purposefully, accuracy, love.* Hagit Ackerman is an Israeli Poet.

David Ben Gurion to the Peel Commission, 1937:

“300 years ago, there came to the New World a boat, and its name was the Mayflower. The Mayflower’s landing on Plymouth Rock was one of the great historical events in the history of England and in the history of America. But I would like to ask any Englishman sitting here on the commission, what day did the Mayflower leave port? What date was it? I’d like to ask the Americans: do they know what date the Mayflower left port in England? How many people were on the boat? Who were their leaders? What kind of food did they eat on the boat?

“More than 3300 years ago, long before the Mayflower, our people left Egypt, and every Jew in the world, wherever he is, knows what day they left. And

he knows what food they ate. And we still eat that food every anniversary. And we know who our leader was. And we sit down and tell the story to our children and grandchildren in order to guarantee that it will never be forgotten. And we say our two slogans: ‘Now we may be enslaved, but next year, we’ll be a free people.’

“... Now we are behind the Soviet Union and their prison. Now, we’re in Germany where Hitler is destroying us. Now we’re scattered throughout the world, but next year, we’ll be in Jerusalem. There’ll come a day that we’ll come home to Zion, to the Land of Israel. That is the nature of the Jewish people.”

Jews are a storytelling people.  
How does telling our story preserve us?