

Haggadah for the 75th Anniversary of Israel's Independence



Passover Haggadah

Pre-Seder

Pre-Seder Warm-up

Before we start reading the Haggadah, let's see what you really know about Passover, the Haggadah and the Exodus from Egypt.

Enter our Trivia quiz



Passover

A people observes, for thousands of years,
The day of its liberation from slavery.
And through all the tunnels of bondage,
Inquisition, religious persecution and pogroms
The nation carries in its heart
The yearning for freedom
In an ancient memory
Directed entirely toward the future.
From fathers to sons, through all the generations,
The Exodus from Egypt is handed down as a personal memory
That never pales nor fades.
How deep an instinct for freedom is ingrained
In the heart of a people,
That in the spring of its days could create
Such a work and pass it down through the generations.

Berl Katznelson

Preface

The Passover Haggadah, in its earliest form that appears in the Mishna, emphasizes the central component of this evening – the story of the Exodus from Egypt and its significance, and includes additional ideas that arouse interest and curiosity among the children. Since then, for hundreds of years until the present day, the Haggadah developed into the version that we're familiar with today, which includes commentary, songs, and symbols.

The Haggadah goes through fourteen sections that guide the participants – what we say blessings on, what we eat, and what we sing at each stage of the evening. Among these sections, the longest and most meaningful is the 'Magid'. In this part we fulfill the most basic Mitzva (commandment) of Passover night – and you shall tell your son and your daughter.

This Haggadah is dedicated to the 75th anniversary of the State of Israel, whose years of existence have much in common with the founding story of the Exodus from Egypt. Throughout the Haggadah, we've interspersed links to quizzes and podcast episodes that complete the experience and add supplementary points to ponder.

You're invited to follow the links during the evening or in the following days of the holiday.

Pre-Seder

And these are the sections of the Seder:

Kadesh - Say Kiddush

Urchatz - Wash hands

Karpas – Green leaf

Yachatz – Split the middle Matzah

Magid – The Recitation

Rachtza – Wash hands with a blessing

Motzi Matzah – Say 'Hamotzi' on the Matzah

Maror – Bitter herbs

Korech – Sandwich

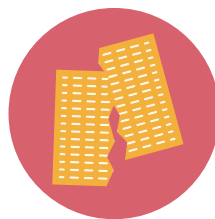
Shulchan Orech – The festive meal

Tzafun – The hidden Afikoman

Barech - Grace after meals

Hallel - Prayer of Praise

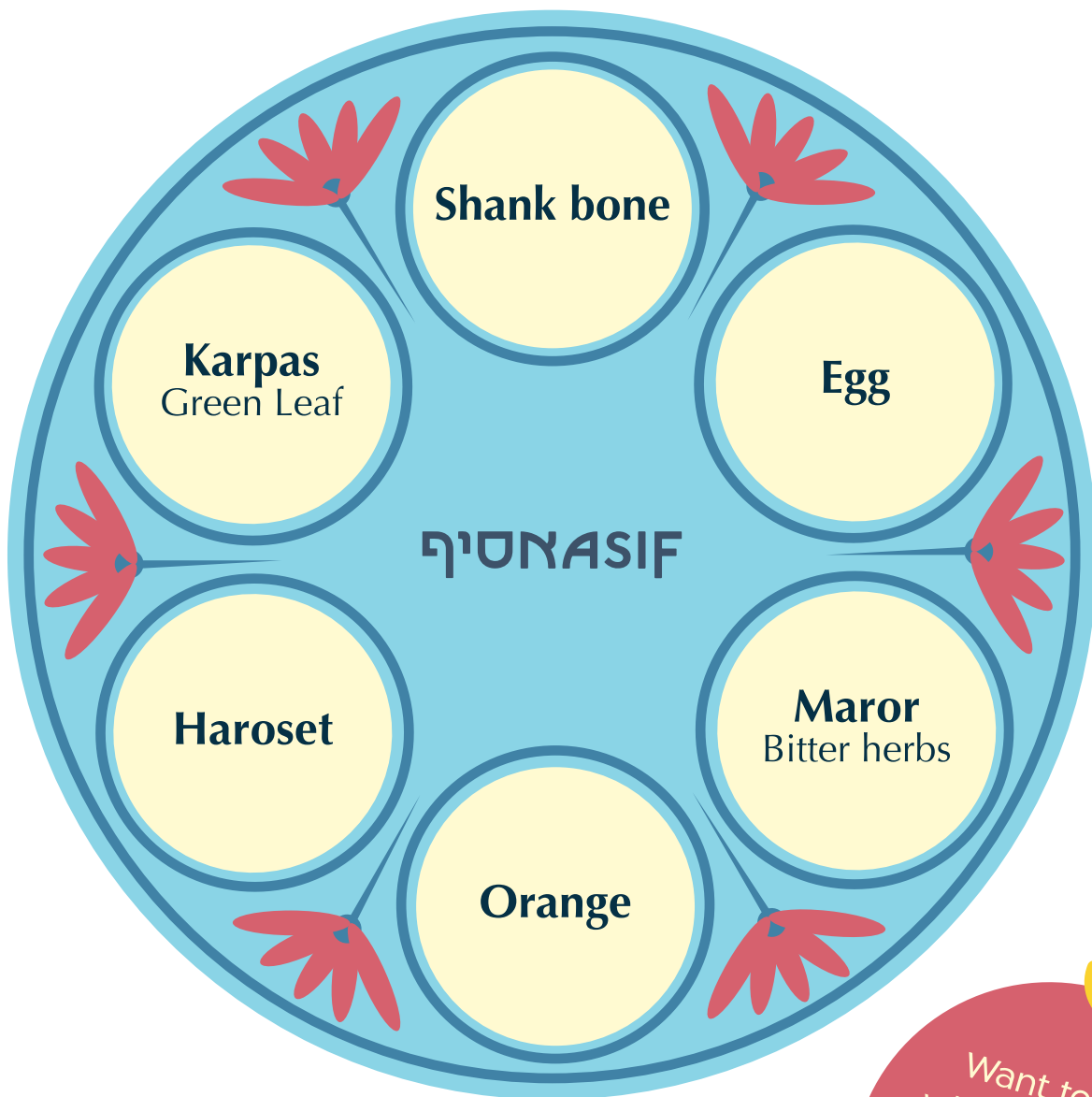
Nirtza - Conclusion



Pre-Seder

The Seder is accompanied by the Seder Plate. Some of the items on the plate appear as part of the seder and some only have symbolic meaning and are not mentioned during the seder.

Customarily placed on the plate:



Happy Festival of Freedom!



Want to learn
what each of the
items on the plate
represents?
Go to the quiz

Kadesh - Say Kiddush



The celebration of spring



For now the winter is past,
The rains are over and gone.
The blossoms have appeared in the land,
The time of singing has come;
The song of the turtledove
Is heard in our land.
The green figs ripen on the fig tree,
The vines in blossom give off a fragrance



Song of Songs, Chapter 2



We shall pour the first cup, the cup of spring, and bless:

- * **Baruch ata Adonai, Eloheinu Melech ha'olam, borei pri hagefen**
- * Blessed are you, Lord, our God, King of the Universe, who has created the fruit of the vine

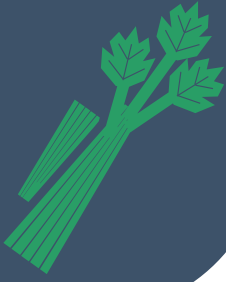
We shall raise a cup for a year of new grain, heaven's blessings and earth's bounty, at the outset of the Holiday of Freedom.

Urchatz - Wash hands



At this point the Haggadah directs the participants to wash their hands

Karpas - Green leaf

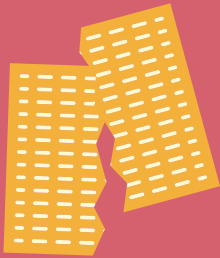


We shall taste from fruits growing from the earth, and say:

This Karpas, why do we eat it?

In honor of the beginning of the blooming of spring. Let this be a hint for days of renewal and growth, blossoming and love.

Yachatz - Split the middle Matzah



We shall break the middle matzah in two. We shall wrap one half as the Afikoman. [Parents: hide it in your own free time]

Like a poor man accustomed to breaking his bread in two, and keeping the other piece in reserve, we thus recall the poverty of our ancestors, and the poverty we haven't yet succeeded to eradicate, even now.

A song in Aramaic:

* Ha lachma anya
Di achalu avhatana
Be'ar'ah de Mitzrayim
Kol dichfeen yeitei veyeichol
Kol ditzrich yeitei veyifsach
Hashata hacha, leshana haba'ah be'ar'ah de Yisrael
Hashata avdei, leshana haba'ah bnei choreen

*

This is the bread of poverty and affliction that our forefathers ate in Egypt. All who are hungry, come and eat; all who are in need, come and celebrate. This year here; next year in the Land of Israel.

This year slaves, next year free men and women.

Magid - The Recitation



Ma nishtana
Halaila hazeh
Mikol haleylot?



- * Shebechol haleylot anu ochlin chametz uMatzah
– halaila hazeh kulo Matzah
Shebechol haleylot anu ochlin she'ar yerakot
– halaila hazeh – Maror
Shebechol haleylot ein anu matbilin
afilu pa'am achat
– halaila hazeh shetey pe'amim
Shebechol haleylot anu ochlin bein yoshvin uvein mesubin
– halaila hazeh kulanu mesubin



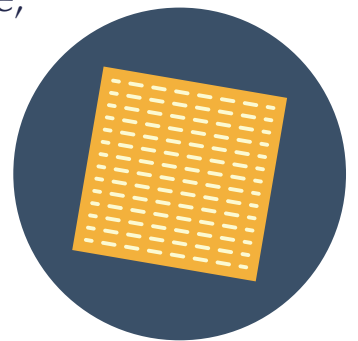
* **Why is this night different from all other nights?**

On all other nights we eat leavened products and Matzah,
and on this night only Matzah.

On all other nights we eat all vegetables,
and on this night - bitter herbs.

On all other nights, we don't dip our food even once,
and on this night we dip twice.

On all other nights we eat sitting or reclining,
and on this night we all recline.



Magid - The Recitation

Corresponding to four sons and daughters, did the Torah speak: One who is wise, one who is evil, one who is innocent and one who doesn't know how to ask.



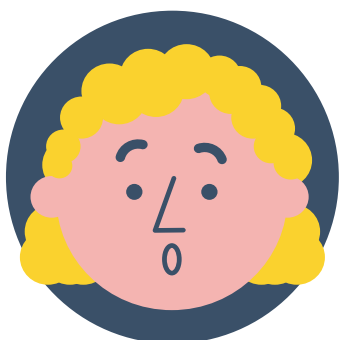
When a daughter asks wisely:

'What are these precepts and laws that we are commanded to observe on Passover?' She is taught all the laws of Passover, from beginning to end.



When a son asks with maliciousness:

'What is the point of conducting a Passover Seder in the first place?' He is told that with such an attitude, it is unlikely he would ever have left Egypt.



When a daughter asks innocently: 'What happened there?' She is told passionately of the miracles and the wonders that took place when the People of Israel left Egypt.



And what should be done with the child who asks no questions at all? 'You will open [the conversation] for him'. He shall be told part of the story in a way that ignites his imagination.

Magid - The Recitation

So why is this night really different from all other nights? On this night, before we eat, we shall tell the story of the People of Israel's Exodus from Egypt.

And he went down to Egypt

Jacob, our Father, lived with his big family in the Land of Canaan. In those days the land was stricken by a terrible drought. Due to the severe famine, Jacob's family went down to the rich and fertile land of Egypt.

In Egypt, Jacob's family grew and gained great strength. Then one day, in Egypt, there rose a new king, called Pharaoh. King Pharaoh feared that the sons of Israel (sons of Jacob) would rebel against his rule. He therefore enslaved them.

We were slaves to Pharaoh in Egypt, and the Lord, our God, took us out from there with a strong hand and an outstretched arm. If the Holy One, Blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the Exodus from Egypt; and everyone who discusses the Exodus from Egypt at length is praiseworthy.



*** Avadim hayinu,
Ata bnei choreen**

*** Once we were slaves,
now we are free.**

Magid - The Recitation

We shall taste from the Maror (bitter herb) and say:

This Maror, why do we eat it?

Because the Egyptians embittered the lives of our ancestors in Egypt; as it is said: And they embittered their lives with hard labor, in mortar and brick.



Vehi She'amda

The Israelites groaned under their bondage and cried out, but the memory of the covenant God made with their fathers Abraham, Isaac and Jacob, instilled faith in them, that a day would come and they would become a free people in their land. This faith was counted in their favor and kept up their spirits.



**Vehi she'amda
la'avoteinu velanu**

**Shelo echad bilvad
amad aleinu lechaloteinu**

**Ela shebechol dor vador
omdim aleinu lechaloteinu**

**Vehakadosh baruch hu
matzileinu miyadam**



And this (Hashem's blessings and the Torah) is what kept our fathers and what keeps us surviving.

For, not only one arose and tried to destroy us,

rather in every generation they try to destroy us,

and the Holy One, Blessed be He, saves us from their hands.



For thousands of years the Jewish people has withstood many difficult trials. Listen to a short podcast episode that tells the story of one of the most difficult trials – life in the ghetto during the second World War, and about the choice to unite and rebel against that reality.

Magid - The Recitation

With a strong hand and an outstretched arm

God heard the outcry of his people, and sent them Moses as a leader and a savior. When Moses was born, his mother Yocheved wanted to save him. She placed him in a basket and set him adrift amid the reeds of the river, hoping he would be found, and she sent Miriam, his older sister, to keep watch over him.

The daughter of Pharaoh, who went down to bathe in the river, drew the baby Moses from the water, and compassionately decided to raise him as her son, the prince.

Moses grew up, left the palace of Pharaoh, and saw his people's sufferings. On a mission from God he went to King Pharaoh and demanded: 'Let my people go', but Pharaoh refused to free his slaves. God had given Moses signs and miracles, and inflicted plague after plague on the Egyptians to convince Pharaoh to let the people go.



Magid - The Recitation

These are the ten plagues that the Holy One,
Blessed be He, brought on the Egyptians in Egypt



(It is customary to dip a finger in one's own wine cup and count the plagues by dripping wine on one's plate)

Dam – Blood

Tzfardea – Frogs

Kinim – Lice

Arov – Wild beasts

Dever – Pestilence

Shchin – Boils

Barad – Hail

Arbeh – Locusts

Choshech – Darkness

Makat Bechorot - Killing of the firstborn

Magid - The Recitation

Today, in Nisan, the month of spring, you are leaving.

On Passover eve, a terrible plague is visited upon Egypt. Only the homes of the Jews, marked with blood, were passed over by the plague, and their sons left unharmed. It was only after this plague that Pharaoh gave in and set the People of Israel free. The People of Israel hurried and prepared Matzot, collected a few belongings and fled Egypt.

Whoever has not said the following three things on Passover has not fulfilled their duty, and they are
(The whole family together):



Pesach, Matzah and Maror

Pesach (Passover) in memory of the plague that passed over the homes of our ancestors in the Plague of the Firstborn.

Matzah in memory of the matzot baked because they didn't have time to leaven their dough for bread.

Maror (Bitter herb) in memory of the bondage that embittered the lives of our ancestors in Egypt.

Magid - The Recitation

Miriam the prophetess took the drum in her hand

As they reached the sea, Moses raised his staff and the sea split in two. The People of Israel passed over dry land within the sea, and the waters were a wall to them. It was then that the People of Israel, led by the Prophetess Miriam, burst out in song and dance, and they were very joyful.

In their long wanderings in the desert, the People of Israel faced many challenges, received the Torah and became a people. At the end of their wandering they reached the Land of Israel, a land of milk and honey.

Miriam, Moses' older sister, is one of the seven women prophets mentioned in the Torah.

Want to get to know her better? You're invited to listen to the podcast episode about Miriam's life



*

**Betzeit Yisrael mimitzrayim,
beit Ya'akov me'am lo'ez**

**Haita Yehuda lekodsho;
Yisrael mamshelotav**

**Hayam ra'a vayanos,
HaYarden yisov le'achor**

**Heharim rakdu ke'eilim,
geva'ot kivnei tzon**

**Ma lecha hayam ki tanus,
HaYarden tisov le'achor**

**Heharim tirkedu ke'eilim,
geva'ot kivnei tzon**

*

When Israel went out from Egypt, the house of Jacob from a people of strange language, Judah became his sanctuary, Israel his dominion.

The sea looked and fled;
Jordan turned back.

The mountains skipped like rams, the hills like lambs.

What ails you, O sea, that you flee?
O Jordan, that you turn back?

O mountains, that you skip like rams?
O hills, like lambs?

Magid - The Recitation

In every generation a person must regard himself as though he personally had gone out of Egypt.

We set out to change the world, to put an end to enslavement of humankind by our fellow humans.

We were there in all of humanity's struggles for freedom, at every 'Exodus from Egypt' of all peoples and all generations.

We shall not lower the flag until the day arrives, when our flag becomes the flag of the liberated society.

Until humans rise to their full stature, and are seen by all in the light of eternity inherent in them.

When their mind is broad, their heart pure, their hands reliable and their life freedom and justice. And the dignity of every human a cornerstone for the redeemed society.

This day shall surely come.

Moshe Beilinson, 1934

You want to get out of Egypt too? Click on the link and solve the puzzle



Magid - The Recitation



*We pour the second cup,
the cup for the State of Israel's
independence, and bless:*

We'll bless the People of Israel, people of eternity,
Who sanctified life and desired it.
Who passed down to us, with love, its day of independence,
A memorial to the revival generation, the first bud of redemption,
In memory of the Exodus from the slavery of the exiles,
This festive day passed down to us for love and peace.
Blessed is the People whose holiday of independence is today.

Dr. Yaacov Maoz

Chair of Lishana, Aramit Renewal in Israel

This year we mark the State of Israel's 75th anniversary! The existence of the State allows Jews from all over the world to find a safe home. The Beta Yisrael community kept its longing for the Land of Israel and Jerusalem alive for thousands of years, and when the time came, they made a journey very similar to the journey of the People of Israel in the desert.
Listen to the story from one girl's viewpoint



Rachtza - Wash hands with a blessing



At this stage, the Haggadah again directs the readers to wash their hands, this time with the addition of a blessing:

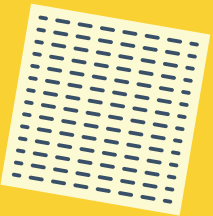
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**Baruch ata Adonai, Eloheinu
Melech ha'olam,**

**Asher kidshanu bemitzvotav
Vetzivanu al netilat yadayim**

*
Blessed are you, Lord,
our God, King of the Universe,

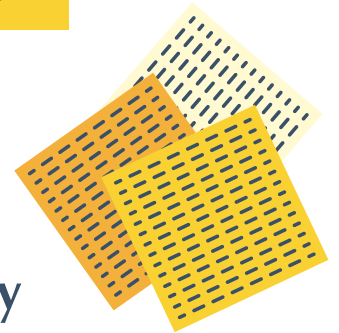
Who has sanctified us with
your commandments and
commanded us to wash hands

Motzi Matzah – Say 'Hamotzi' on the Matzah



*We lift the Matzah dish,
and bless:*

**You open Your hand and satisfy
the desire of every living thing:**



*
**Baruch ata Adonai Eloheinu
Melech ha'olam, hamotzi
lechem min ha'arets.**

**Baruch ata Adonai,
Eloheinu Melech ha'olam,
asher kidshanu bemitzvotav
vetzivanu al achilat Matzah.**

*
Blessed are you, Lord, our
God, King of the Universe who
brings bread out of the ground.

Blessed are you, Lord, our
God, King of the Universe who
commands us to eat Matzah.

Maror Korech - Bitter herbs sandwich



We break off a small piece of Matzah and wrap it around a bit of Maror (bitter herb) and say:

In memory of the temple, that shall be rebuilt in our time. Like Hillel the Elder who would fold them and eat them together, to fulfill what is said: “With unleavened bread and with bitter herbs”.

Each person shall prepare for his neighbor to the right a sandwich from all the good food on the seder table.

Shulchan Orech - The festive meal

Bon Appetit!



Tzafun - The hidden Afikoman



*This is the time to find the Afikoman,
and only afterwards to continue reading.
After finding the Afikoman, we shall divide
it among the participants and say:*

**I am ready and prepared
to fulfill the precept of the
Afikoman!**



Barech - Grace after meals



*We shall pour the third cup,
the cup of freedom,
And bless:*

**We shall bless those struggling for their freedom
and that of others, in Israel and around the world.**

**For the society in Israel and around the world to
deepen its commitment to the values of liberty,
equality and justice.**

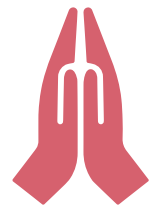
And we shall say, Amen.

Hallel - Prayer of praise



Song of Ascents

When the Lord brought again the return to Zion, we were like dreamers.
Then was our mouth filled with laughter, and our tongue with singing.
Then said they among the heathens, The Lord has done great things for them.
The Lord has done great things for us; whereof we are glad.
Turn again our captivity, O Lord, as the streams in the south.
They that sow in tears shall reap in joy.
He that goes forth and weeps, bearing precious seed,
shall doubtless come again with rejoicing,
bringing his sheaves with him.



4



*We shall pour the fourth cup,
the cup of the family, and bless:*

In order to go free, one must have roots.

We bless the home and the family, those we were born into and those we have chosen throughout our lives. We hope that we may continue to accompany each other through the high and low moments of life, and that our lives may be full of health, serenity, and peace.

Nirtza - Conclusion



Our Passover Seder is concluded,
as we have intended and willed.
As we have had the good fortune to arrange it,
so shall we carry it out.



Next year in the rebuilt Jerusalem.

We'll conclude the evening
with shared singing



Kol ha'olam kulo gesher tzar me'od

Lyrics: *Rabbi Nachman of Breslev* Music: *Baruch Chait*

*

Kol ha'olam kulo gesher tzar me'od, gesher tzar me'od, gesher tzar me'od,	Kol ha'olam kulo gesher tzar me'od, gesher tzar me'od, ...	veha'ikar vecha'ikar lo le'fached. lo le'fached klal. veha'ikar vecha'ikar lo le'fached klal
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*

The whole wide world Is a very narrow bridge

And the main thing is to recall
To have no fear, to have no fear at all



kanfei ru'ach

Lyrics: *Avraham Hacoheh Kuk Yitzchak* Music: *Avigail Amar Uziel*

*

Ben-Adam aleh lemala aleh
Aleh lemala aleh Ben-Adam
Aleh lemala aleh

Ki ko'ach az lecha
Yesh lecha kanfei ru'ach
Yesh lecha kanfei ru'ach
Kanfei nesharim adirim

Al tekachesh bam
Pen yekachashu becha
Derosh otam derosh Ben-Adam
Veyimatz'u miyad

*

Human being rise up

For you have great
strength
You have wings of spirit
The wings of great eagles

Don't deny them lest they
deny you
Claim them Human being
And they shall be
immediately found.





Let My People Go!

LOUIS ARMSTRONG



Go down Moses
Way down in Egypt land
Tell old Pharaoh to
Let My People Go!



Yes The Lord said 'Go down,
Moses
Way down in Egypt land
Tell old Pharaoh to
Let My People Go!

When Israel was in Egypt land
Let My People Go!
Oppressed so hard they could
not stand
Let My People Go!

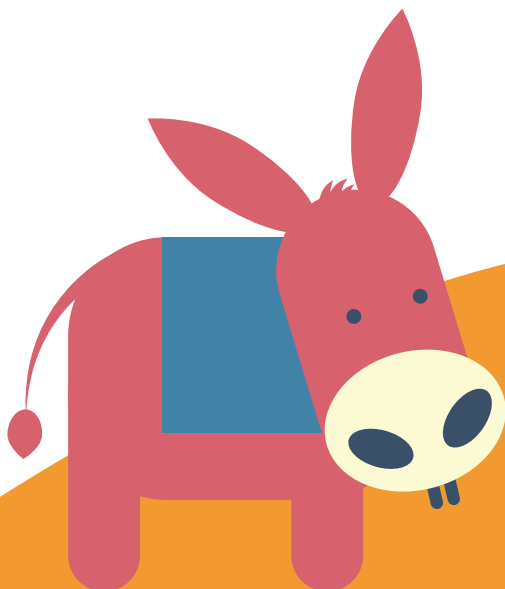
Thus spoke the Lord, bold
Moses said:
Let My People Go!
'If not I'll smite, your firstborn
dead'
Let My People Go!

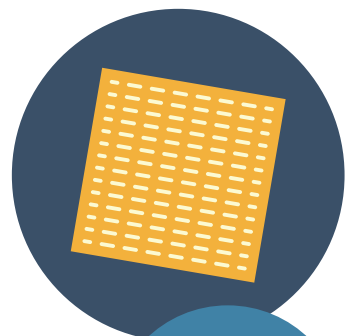
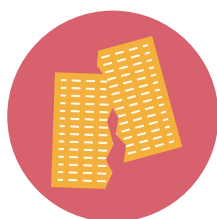
So the God said: 'Go down,
Moses
Way down in Egypt land
Tell old Pharaoh to
Let My People Go!'

God-The Lord said 'Go down,
Moses
Way down in Egypt land
Tell old Pharaoh to
Let My People Go!'

So Moses went to Egypt land
Let My People Go!
He made old Pharaoh
understand
Let My People Go!

Tell old Pharaoh to
Let My People Go





The exodus from Egypt is a formative event in Jewish consciousness and memory. From this specific experience, we derive a universal message of freedom, responsibility, and commitment towards the weaker parts of society such as the foreigner, the widow the orphan, and such.

It is no wonder that liberation movements were inspired by the story of the exodus. The phrase "Let my people go" was used a lot: By south American theologians who led the 1960' liberation activism; In fighting against slavery and for the freedom of the black community in the USA during the same years; And in making all efforts to let the large Jewish community within former USSR off the tyranny and into the new life in democracies such as Israel.

The days of Pesach, also known as the holiday of freedom, are the right time to remind us all, that liberty and freedom are the most basic rights of every Human being, regardless of ethnicity, beliefs, or gender. Every generation we embrace the glorious women and men, who are laying down their lives in that ancient and unfinished struggle for freedom, liberty, and dignity.

The Department of Zionist Enterprises and the Cultural-Humanistic Judaism unit, World Zionist Organization, are committed to those values: All humans are born free, and their freedom is a basic right; Pursuit of justice for all; Concern for the weak; And the love of all mankind.

"And you shall remember that you were a slave in the land of Egypt. "

Happy Pesach to all,

Silvio Joskowicz,

Head of the Department for Zionist Enterprises
and the Unit for Cultural-Humanistic Judaism,

The world Zionist organization

