

THE MAGERMAN EDITION



AN ILLUSTRATED HAGGADA
FOR REFLECTING, QUESTIONING AND EXPERIENCING

THE MAGERMAN EDITION
The Koren Youth Haggada



DEVELOPED BY DR. DANIEL ROSE

ILLUSTRATIONS BY RINAT GILBOA

DESIGN BY TANI BAYER



KOREN PUBLISHERS JERUSALEM

*Dedicated to the children of Bnei Yisrael.
The path to our redemption
from the slavery of our modern-day Egypt
is through the Torah education of our children.*

*Let this Haggada bring the words and stories of Torah
to our children so they can lead us to freedom.*

Debra & David Magerman



The Koren Youth Haggada
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Introduction to Your Haggada

Imagine if 120 children from your school lined up outside your house linking arms. How far down your street would they stretch? Now imagine if each child represented a generation since the Pesah story happened. That's about how many generations of Jewish families have been sitting around their Seder tables telling this story. You are part of that chain, linking hands with your parents, and your children will be the next link in that chain.

You are holding in your hands the book that we have used to guide us on this journey for thousands of years. While the one you are holding is brand new, just for your generation, it is a product of thousands of years of ideas and thoughts on the Pesah story from each of those generations that link us back to the actual event. Now it is your turn to bring your own ideas and thoughts to this story and we hope this Haggada will help you do that!

Each page of this Haggada has features to help you understand what is going on, and to help inspire your own ideas and thoughts. There is also a Parents' Guide to help your parents discuss each page with you.

Here is a brief explanation of the things you can find on each page:

- The Hebrew text and a translation in words you can understand
- A beautiful illustration with educational meaning and messages
-  Instructions to help you understand what you need to be doing
-  An activity to experience
-  A thought or quote or story to reflect on with your family
-  A question to ask and discuss
- A navigation bar at the bottom of the page to help you understand where you are in the Seder

If you find something on a page that is interesting and thought provoking, why not share it with the people at your Seder?

We hope you enjoy this Haggada, and that it helps provide you with the most meaningful Seder as well as inspire ideas to contribute to your Seder this year and in future years.

We'd like to thank our colleagues who have each contributed significantly to the production of this Haggada: Caryn Meltz, Yinon Chen, Tomi Mager, and Avishai Magence.

Daniel Rose (Director of Educational Projects)
and Matthew Miller (Publisher) Jerusalem, 5780 (2020)

 Say before you have searched for ḥametz.


בְּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
עַל בְּעוֹר חֻמֶּץ.

You are blessed, Hashem our God,
King of the universe, who has made
us holy through His commandments,
and has commanded us
about removing ḥametz.

 Say after you have searched for ḥametz.


כָּל חֻמֵּיָא וְחֻמֵּיָא דְאִכְּא בְּרִשּׁוֹתֵי,
דְלֹא חֻמְתָּהּ וְדְלֹא בְעִרְתָּהּ
לְבָטִיל וְלֵהוּי הָפְקֵר כְּעַפְרָא דְאַרְעָא.

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

 Say after you have burned the ḥametz.

כָּל חֻמֵּיָא וְחֻמֵּיָא דְאִכְּא בְּרִשּׁוֹתֵי,
דְחֻמְתָּהּ וְדְלֹא חֻמְתָּהּ
דְּבְעִרְתָּהּ וְדְלֹא בְעִרְתָּהּ
לְבָטִיל וְלֵהוּי הָפְקֵר כְּעַפְרָא דְאַרְעָא.

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 canceled and considered
ownerless like the dust of the earth.


 On the night before Seder night,
together with your family, search
your entire house with a candle (or
flashlight) in case you missed any ḥametz
when you were cleaning.

Many families have the custom to hide
ten pieces of ḥametz in order to find
them during the search (but make sure
you remember where you hid them and
that they don't make any crumbs!).

Whoever is leading the search should say
the berakha before the search begins.

After your search has been completed,
say the declaration that follows (it is in
Aramaic as this was the most understood
language at the time when the
Haggada was written. It is acceptable
to say it in English, if it's easier for you to
understand).

On the morning of Erev Pesah all
remaining ḥametz in your house
(including the findings from the search
the night before) should be burned. After
you have done this, say the declaration
that follows (it is in Aramaic as this was
the most understood language at the
time when the Haggada was written.
If it is easier for you to understand the
English, then you can say it in English).

 We approach the Seder night knowing that our
homes are clean of ḥametz. We ourselves need
to be clean of ḥametz as well. We need to reject all
external factors that try to change us and take us away
from ourselves (ḥametz is external and changes the
dough).

Rabbi Avraham Yitzhak HaKohen Kook



? Are you 100% certain your house is ḥametz free?



Say the following berakha before lighting the Yom Tov candles
(if it is also Shabbat, cover your eyes with your hands after lighting
the candles and include the words in parentheses).

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

You are blessed, Hashem our God, King of the
universe, who has made us holy through His
commandments, and has commanded us to
light the candles of (Shabbat and) Yom Tov.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ, וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

You are blessed, Hashem our God, King of the
universe, who has given us life, helped us to
exist, and brought us to this time.



Many families have the custom that parents bless their children
on the evening of Shabbat and Yom Tov. They rest their hands
on the child's head and say the appropriate blessing.

For daughters:

יְשִׁימְךָ אֱלֹהִים
בְּשָׂרָה רַבָּקָה רָחֵל וְלֵאָה.

For sons:

יְשִׁימְךָ אֱלֹהִים
בְּאַפְרַיִם וּבְמַנַּשֶּׁה.

For sons: May God make you like
Ephraim and Manasseh.

For daughters: May God make you
like Sara, Rivka, Raḥel, and Leah.

For all children:

יְבָרְכְךָ יְיָ וְיִשְׁמְרְךָ:
יָאֵר יְיָ פָּנָיו אֵלֶיךָ וְיַחַנְךָ:
יֵשָׂא יְיָ פָּנָיו אֵלֶיךָ וְיַשֵּׁם לְךָ שְׁלוֹם:

For all children: May Hashem bless
you and protect you. May Hashem
shine His face on you and be kind
to you. May Hashem turn His face
toward you and give you peace.



As your parents place their hands on your
head to give you a blessing, think about
your generation, and the generations before you
all the way back to the generation who left Egypt,
and how you are the next link in that chain.



“Through the Haggada more than a hundred
generations of Jews have handed on their story
to their children. The word haggada means ‘tell’ but it is
closely related to another Hebrew root that means ‘join,’
or ‘connect.’ By reciting the Haggada, Jews give their
children a sense of connectedness to Jews throughout
the world and to the Jewish people through time.”

Rabbi Jonathan Sacks



How will you pass these
traditions on to your children?





The Haggada starts by telling you the exact order (“Seder”) of the evening so you know what is coming up. Read this list out loud so everyone knows what to expect.

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On Shabbat, add the words in parentheses.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר
בָּנוּ מִכָּל עָם, וְרוֹמַמָּנוּ מִכָּל לָשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו
וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה (שִׁבְתוֹת לְמִנוּחָה
(ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים וְזִמְנִים לְשִׂשׁוֹן, אֵת
יוֹם (הַשַּׁבָּת הַזֶּה וְאֵת יוֹם) חַג הַמִּצּוֹת הַזֶּה
זִמְן חֲרוּתָנוּ (בְּאַהֲבָה) מִקְּרָא קֹדֶשׁ
זָכַר לִיְצִיאַת מִצְרַיִם, כִּי בָנוּ
בַּחֲרָת וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים, (וְשַׁבָּת)
וּמוֹעֲדֵי קֹדֶשׁךָ
(בְּאַהֲבָה וּבְרַצוֹן)
בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחְלָתָנוּ.
בְּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (הַשַּׁבָּת וְ) יִשְׂרָאֵל וְהַזִּמְנִים.

You are blessed, Hashem our God, King of the universe, who has chosen us from all the nations and the languages, and made us holy through His mitzvot. You have given us, Hashem, with love (Shabbatot for rest), festivals for joy, holy days and seasons for celebration, (this Shabbat day and) this day of the festival of Matzot, the time of our freedom (with love), a holy day to gather together to remember the Exodus from Egypt. For You have chosen us and made us holy among the nations, and given us (Your holy Shabbat in love and favor and) Your holy festivals for joy and gladness. You are blessed, Hashem, who makes holy (the Shabbat,) Israel and the festivals.



קדש



Pour wine or grape juice for the first cup (most families have the custom not to pour for yourself, but instead to pour for each other, to feel like royalty). Now lift your cup to say kiddush.



When Yom Tov falls on Shabbat start here:

(Say quietly) And it was evening, and it was morning –

יוֹם הַשִּׁשִּׁי:

the sixth day.

וַיְכַל הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי, וַיְקַדֵּשׁ אֹתוֹ
כִּי בּו שְׁבַת מְכַל־מְלַאכְתּוֹ, אֲשֶׁר־בָּרָא אֱלֹהִים, לַעֲשׂוֹת:

Then the heavens and the earth were completed, with all their contents. On the seventh day, God completed all the work He had done. He rested on the seventh day from all the work He had done. God blessed the seventh day and declared it holy, because on it He rested from all His work that He had created.



When Yom Tov falls on a weekday start here:

סברי מרנן

Please pay attention, my masters.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

You are blessed, Hashem our God, King of the universe, who creates the fruit of the vine.



When Yom Tov falls on a Saturday night, add the following (Havdala):

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מְאֹדֵי הָאֵשׁ.

You are blessed, Hashem our God, King of the universe, who creates the light of fire.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבְדִּיל בֵּין קֹדֶשׁ לַחֵל
בֵּין אוֹר לַחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים
בֵּין יוֹם הַשַּׁבָּעִי לְשִׁשַּׁת יָמֵי הַמַּעֲשֶׂה
בֵּין קֹדֶשׁ שַׁבָּת לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה
וְאֵת יוֹם הַשַּׁבָּעִי מִשִּׁשַּׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁ
הַבְּדִלָּה וְקֹדֶשׁ אֶת עַמְּךָ יִשְׂרָאֵל בְּקֹדֶשׁ תִּתֵּן.
בְּרוּךְ אַתָּה יְיָ הַמְבְדִּיל בֵּין קֹדֶשׁ לְקֹדֶשׁ.

You are blessed, Hashem our God, King of the universe, who separates between holy and the everyday, between light and darkness, between Israel and the nations, between the seventh day and the six days of work. You have made a difference between the holiness of Shabbat and the holiness of festivals, and have made the seventh day holier than the other six days of the week. You have separated and made own holy Your people Israel with Your holiness. You are blessed, Hashem, who separates between the holiness of Shabbat and the holiness of Yom Tov.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

You are blessed, Hashem our God, King of the universe, who has given us life, helped us to exist, and brought us to this time.



Now drink your wine or grape juice while leaning to the left (to feel like a free person).



How does it feel to lean when you drink? Do you feel relaxed and free?



Close your eyes. Think about all the events, small and large, that had to take place for you to be sitting at this Seder table tonight.

What if you had a terrible cold and had to stay in bed and miss Seder night?



What if your family had forgotten they were Jewish?

What if your parents hadn't met? Or your grandparents? Or your great grandparents? (And on and on...)

What if even one of them hadn't had children?

What if even one of them had died young from illness or tragedy before they had children?

What if any of them had decided to stop living as a Jew because they were being persecuted?

What about all the different factors that ensured the Jewish people survived despite thousands of years of persecution? What if the Jewish people had become extinct, destroyed or assimilated and no longer existed?

This is the miracle of your existence.

This is the miracle of the existence of the Jewish people.

This is the meaning of the berakha Shehehiyanu!

? What are we making the "Shehehiyanu" berakha on tonight?





Bring water for hand washing to the leader of the Seder, and wash their hands in the same way as before bread on a regular day (using a cup, first the right hand and then the left hand – the number of times depends on your custom). Some families have the custom that everyone at the table also has their hands washed.



Find a partner and take turns finding ways to treat each other as royalty. How does it feel?



Why don't we make a berakha on washing hands here?

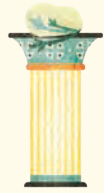


Rabbi Akiva was forty years old and had never studied Torah before. He was once standing by a well and wondered to himself, "Who made this hole in this rock?" The people there said to him, "It was the water which drips on it every day." Rabbi Akiva suddenly realized that if something as soft as water can cut through something as hard as rock, then surely the words of Torah, which are as hard as iron, can enter his heart, which is just flesh and blood! From then on he decided to dedicate his life to studying Torah.

What impact will the words said tonight at your Seder have on your heart?



כַּרְפָּס



Take a small amount of vegetable and dip it into salt water, before making the berakha and then eating (without leaning).

בְּרוּךְ אַתָּה יְיָ הוֹה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הָאֲדָמָה.

You are blessed, Hashem our God,
King of the universe,
who creates the fruit of the ground.



Taste the salt water. Close your eyes and remember the last time you cried enough to taste your tears. What were you feeling at that time? How should you be feeling now?



Rabbi Elazar said: Since the day the Beit HaMikdash was destroyed the gates of prayer have been locked and prayer is not accepted as it once was. But the gates of tears will always be open.

(Berakhot 32b)

Why do you think God accepts our tears more readily than our prayers?



Why do we only eat a small amount (less than a kazayit) of vegetable for karpas?





Break the middle matza of the three into two pieces. Take the bigger piece and put it aside to be the afikoman which will be eaten after the meal. Place the smaller piece back in between the other two matzot.

RULES OF THE GREAT AFIKOMAN RACE:

Every family has different rules!

In some families, the parent hides the afikoman, and the children have to find it. If they do, they only return it in exchange for a prize.

In other families, the children hide the afikoman and the parent must find it before the end of the meal. If they hide it so well and cannot be found, the adults have to provide a prize for the children in exchange for information as to its location.

Good luck!



“There is nothing as whole as a broken heart.”

Rabbi Menachem Mendel of Kotzk

Close your eyes and think of something you own that is very important to you even though it is damaged or imperfect.

Does its imperfection change how you feel about it? Does it make it less or more important to you?



There once was an old man who lived in a large house in Jerusalem. Every Shabbat he would come to shul and after the service could be seen filling his pockets as well as his tummy with cookies and cake. A young child once asked him why he took food home as well as eating there. “Don’t you have food in your big house?” the child asked him with wonder. The old man replied sadly, “when I was in the concentration camps there was never enough food to eat. I have never managed to free myself from the fear there may not be enough food tomorrow.”

Do you appreciate that you have enough food to eat each day?



Why do we have three matzot and not two like the two ḥalot on Shabbat and Yom Tov?





While we say this paragraph, pick up the Seder plate for everyone to see, and also uncover the middle matza.

הַא לַחֲמַא עֲנִיא

דִּי אָכְלוּ אַבְהֵתָנָא בְּאַרְעָא דְּמִצְרַיִם
כָּל דְּכַפִּין יִיתִי וְיִכֹּל, כָּל דְּצָרִיךְ יִיתִי וְיִפְסַח

הַשְּׁתָּא הָכָא
לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל
הַשְּׁתָּא עַבְדִּי
לְשָׁנָה הַבָּאָה בְּנִי חוֹרִין.

THIS

IS THE BREAD
OF HARDSHIP
our fathers ate in the
land of Egypt.

Anyone who is hungry is welcome to
sit and eat with us. All who are in need,
please join us to celebrate Pesah.

Now we are here,
next year in the Land of Israel.
Now we are slaves,
next year we will be free.



Tell everyone
a story that is
important to you,
and think about
why story telling
is important?



Why is this
paragraph
in Aramaic and
not Hebrew?



Holocaust survivor Primo Levi describes the day after the
Nazis fled the concentration camp in fear of the Russian
advance. The prisoners that were too ill to be marched away
remained there and had to survive for ten days in the freezing
winter with little food or fuel to keep them warm. Three of the
stronger prisoners had been working hard to fix the window in
the bunk and get the stove to work to generate some warmth.
In gratitude the other prisoners agreed to give them a slice of
their own bread. This was something unthinkable only the day
before, where every day was an individual fight to survive. It
was at that point that he knew they were free men at last.





Cover the Seder plate and the matzot and pour the second cup of wine or grape juice (everyone should pour for someone else at the table). Traditionally the youngest child who can, says (or sings) the four questions (although some have the custom that all the children sing them together).

מה נשתנה

הלילה הזה מכל הלילות

שבכל הלילות אנו אוכלין חמץ ומצה

הלילה הזה כלו מצה

שבכל הלילות אנו אוכלין שאר ירקות

הלילה הזה מרור

שבכל הלילות אין אנו מטבילין

אפלו פעם אחת

הלילה הזה שתי פעמים

אנו אוכלין

בין יושבין ובין מסבין

הלילה הזה כלנו מסבין

WHAT MAKES

THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS,

so that every other night we eat either bread or matza,

but tonight there is only matza?

And that every other night we eat many different vegetables,

but tonight we will eat maror?

And that every other night we do not dip our food at all,

but tonight we will dip it twice?

And that every other night some sit to eat and some recline,

but tonight we are all reclining?



Ask each person around the table to ask their own original "Ma Nishtana" question.



Isidor Rabi won the Nobel Prize in physics in 1944. When he was asked why he became a scientist, he replied: "My mother made me a scientist without ever intending to. Every other Jewish mother in Brooklyn would ask her child after school: So? Did you learn anything today? But not my mother. 'Izzy,' she would say, 'did you ask a good question today?' Asking good questions made me a scientist."

What impact will your questions have tonight?



? How many "fours" are there this evening?





Uncover the Seder plate and the matzot.

עבדים היינו

לפרעה במצרים

ויוציאנו יהוה אלהינו משם

ביד חזקה ובזרוע נטויה.

ואלו לא הוציא הקדוש ברוך הוא

את אבותינו ממצרים

הרי אנו ובנינו ובני בנינו משעבדים

היינו לפרעה במצרים.

ואפלו

כלנו חכמים, כלנו נבונים, כלנו זקנים

כלנו יודעים את התורה

מצוה עלינו לספר ביציאת מצרים

וכל המרבה לספר ביציאת מצרים

הרי זה משבח.

WE WERE SLAVES

to Pharaoh in Egypt, and Hashem brought us out, with a strong hand and outstretched arm.

If Hashem had not brought our ancestors out of Egypt, then we, and our children, and our children's children (and so on) would still be slaves to Pharaoh in Egypt.

And even if we were all wise, intelligent, sages, and knew the entire Torah, we would still have a mitzva to tell the story of the coming out of Egypt.

And the more you tell the story, the better!



Gently close your hands forming fists. Hold that for ten seconds, and then grip a little tighter. After another ten seconds grip even tighter for another ten seconds. Finally, grip as tightly as you can for as long as you can. Now slowly open your hands. How does it feel?



How long were the Israelites slaves in Egypt?



"The deeper significance of Pesach occurred to me when a recovering drug addict told me that when his father began reciting the Haggada at the Seder, and said, 'Avadim hayinu (we were slaves),' he interrupted him. 'Abba,' he said, 'can you truthfully say that you were a slave? Your ancestors were slaves, but you don't know what it means to be a slave. I can tell you what it is like to be a slave. All the years that I was on drugs, I had no freedom. I had to do whatever my addiction demanded. I did things that I never thought I was capable of doing, but I had no choice, no free will. I was the worst kind of slave.'"

Rabbi Dr. Avraham J. Twerski

Can you think of anything in your life that takes away your freedom?

