

והגדה

Pesah Haggada

**Inspirational Reflections
for the Seder Night**



Rabbanit Yemima Mizrachi

הגדה של פסח
וְהַגְדָּת

**Inspirational Reflections
for the Seder Night**

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Maggid Books

Parasha Ve'Isha



This book is lovingly dedicated
to all the women who manage
to balance profound Torah learning
with Pesah preparations and have the
freedom to take deep pride in both of them.

– Yemima

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Yehuda Gizbar writes:

It's a strange poem. What would we have done at Mount Sinai if we hadn't received the Torah? But this indicates an important perspective that goes far beyond this. We tend to judge things only in light of their ultimate result, success or failure. Let's assume that this entire story and this entire time and this entire encounter will turn out to be negative, or irrelevant, that nothing comes out of it. The spousal relationship, the life project that we are so invested in right now. Does that render it unnecessary? Irrelevant? Would it have been better not to leave Egypt?

This poem tells us the exact opposite. Things find their importance in the present. Not everything should be judged by the end result. Even if nothing happens in the end, the road we traveled is still so significant. We are significant.¹⁷²

For this reason, I repeat, these words are key to the Seder night: "Each person must see himself *as if* he himself had come out of Egypt." It's an act. We act "as if" everything is perfectly fine, and the abundance that you will experience throughout the entire year perfectly reflects this charade. Because the fact that one night a year you're able to assume this role and act as if you have been redeemed indicates that there is indeed potential for this story within your life.



Once upon a time, there was a man from a city who dreamed that beneath a bridge in Vienna lay a treasure.

He traveled there and stood by the bridge and sought advice for how to dig there, since the passersby made it impossible to dig there during the day. A soldier passed by and asked him, "What are you standing here and thinking about?"

The man thought to himself that it would be good to tell the soldier of his dream, so that he would help him, and share a portion [of the treasure with him]. So he told him.

The soldier responded and said, "Oy, foolish Jew! Why do you pay attention to dreams? I also dreamed that there is a treasure beneath the oven of a Jewish man who lives in such and such place." And he mentioned the city where this man lived and the name of this man. "Do you think I would travel there for this treasure?"

The Jew was amazed, and he traveled [back] to his house and dug beneath his oven and found the treasure.

Afterward, the Jew said: I needed to travel all the way to Vienna in order to discover that there was a treasure in my own home.

So it is with the service of God. The treasure lies within each person, but to know of the treasure, one must go to the *tzaddik*. And there are those who say that the Rebbe hinted that, in the absence of this thing, one need not travel far distances and do drastic things to find the treasure. Rather, the treasure is found within each and every person, but there are many things that conceal it, so one must search properly for it.¹⁷³

Only after we say "Enough!" and stop thinking about what happened and what could have been – if only I had been this, if only I had done that, if only I had gone out, if only I had stood strong, if only He had split the sea for me – only then, can we say: "Enough! I have so much, right here in my home!"

Only after we undertake this journey do we understand where the treasure is really buried.



The Tales of Rebbe Nahman:

The Treasure
Beneath the Bridge



רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר
 כָּל שֶׁלֹּא אָמַר שְׁלוֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסַח
 לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן

פסחים קטז



פֶּסַח
 מַצָּה
 וּמַרְרֹר

Rabban Gamliel would say:
 Anyone who does not say these three things on Pesah
 has not fulfilled his obligation, and these are they:

Pesahim 116a



PESAH,
 MATZA,
 AND BITTER HERBS.

Even if you have been really busy and weren't able to read the Haggada, recite "Pesah, matza, and maror" to fulfill your baseline obligation.

**Our Personal Avoda:
These Bitter Herbs**

Ask that we should be able to distinguish between Pesah and *maror*.

That we should be able to point at the *maror* with certainty and declare: "These bitter herbs!"

That we shouldn't delude ourselves into thinking that it's the redemption.

That we shouldn't be scared to move beyond it, even if all that's waiting for us on the other side is the matza.

It's so worth it.



פֶּסַח

שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים
 בְּזִמְנֵי שְׁבִית הַמִּקְדָּשׁ הָיָה קֵץ
 עַל שׁוֹם מָה
 עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא
 עַל בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם
 שֶׁנֶּאֱמַר

וַאֲמַרְתֶּם זִבְח־פֶּסַח הוּא לַיהוָה
 אֲשֶׁר פֶּסַח עַל־בֵּיתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם
 בְּנִגְפוֹ אֶת־מִצְרַיִם
 וְאֶת־בְּתֵינוּ הִצִּיל
 וַיִּקַּד הָעָם וַיִּשְׁתַּחֲווּ:

The
PESAH

is what our ancestors would eat while the Temple stood:
 and what does it recall?
 It recalls the Holy One's
 passing over (*Pasah*) the houses
 of our ancestors in Egypt,
 as it is said:
 "You shall say:

'It is a Pesah offering for the LORD,
 for He passed over the houses of the children of
 Israel in Egypt
 while He struck the Egyptians,
 but saved those in our homes' –
 and the people bowed and prostrated themselves."

מגביה את המצות ואומר:

מַצָּה זוֹ

שָׂאֵנוּ אוֹכְלִים עַל שׁוּם מָה
 עַל שׁוּם שְׁלֵא הִסְפִּיק בְּצֶקֶם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ
 עַד שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מְלִכֵי הַמְּלָכִים
 הַקָּדוֹשׁ בְּרוּךְ הוּא וְגֹאֲלֵם
 שְׁנֵאֵמַר

וַיֹּאפּוּ אֶת־הַבֶּצֶק
 אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם
 עֲגַת מִצּוֹת כִּי לֹא חָמֵץ
 כִּי־גִרְשׁוּ מִמִּצְרַיִם
 וְלֹא יָכְלוּ לְהִתְמַהֵמֵה
 וְגַם־צָדָה לֹא־עָשׂוּ לָהֶם:

The matzot are lifted and the following is said:

THIS MATZA

that we eat:

what does it recall?

It recalls the dough of our ancestors,
 which did not have time to rise
 before the King, King of kings, the Holy One, blessed be He,
 revealed Himself and redeemed them,
 as it is said:

“They baked the dough
 that they had brought out of Egypt
 into unleavened cakes,
 for it had not risen,
 for they were cast out of Egypt
 and could not delay,
 and they made no provision
 for the way.”

מגביה את המרור ואומר:

מָרֹר זֶה

שָׁאֲנוּ אוֹכְלִים

עַל שׁוֹם מָה

עַל שׁוֹם שְׁמֵרוֹ הַמִּצְרִים

אֶת חַיֵּי אֲבוֹתֵינוּ בַּמִּצְרִים

שֶׁנֶּאֱמַר

וַיִּמְרְרוּ אֶת-חַיֵּיהֶם

בְּעֵבֶדָה קָשָׁה

בְּחֹמֶר וּבִלְבָנִים

וּבְכָל-עֲבֹדָה בְּשָׂדֵה

אֵת כָּל-עֲבֹדָתָם

אֲשֶׁר-עָבְדוּ בָהֶם בְּפָרֶךְ:

The maror is lifted and the following is said:

THESE BITTER HERBS

that we eat:

what do they recall?

They recall the bitterness

that the Egyptians imposed

on the lives of our ancestors in Egypt,

as it is said:

“They embittered their lives
with hard labor,
with clay and with bricks
and with all field labors,
with all the work
with which
they enslaved them –
hard labor.”