

# Ha Lachma Anya

This is the bread of affliction that our parents ate in Morocco and Egypt  
And we did not know that in Jerusalem we wouldn't even have that.<sup>1</sup>  
In Morocco, all who are hungry could come and eat.  
In Jerusalem all this was forgotten.  
In Morocco they promised us that we were being taken to freedom.<sup>2</sup>  
But it turns out that they pushed us into slavery.

## הא לחמא עניה

הא לחמא עניה שאכלו אבהתנה במרוקו ובמצרים  
ולא ידענו שגם זה לא יהיה לנו בירושלים.  
במרוקו כל דצריך יטה ויפסח.  
ובירושלים כל זה נשכח.  
במרוקו הבטיחו שאנו יוצאים לחירות.  
אך מסתבר שדחפנו לעבדות.





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## הא לחמא עניא

هذا خبز البلاء الذي تذوقه اباؤنا واجدادنا في المغرب ومصر  
ولم نعلم انه في القدس لن نحصل حتى على ذلك  
في المغرب كل من كان جائعا استطاع المجيء والاكل  
وفي القدس تناسوا كل هذا  
في المغرب وعدونا بأننا ذاهبون للحرية  
ولكن في النهاية تبين انهم دفعونا للعبودية





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# מה נשתנה

אך מה נשתנה הלילה הזה מכל הלילות?  
שבכל הלילות אנו אוכלים בקושי לחם  
ומים והלילה הזה אין אנו אוכלים  
אפילו מצה ומים.

שבכל הלילות אנו אוכלים רק ירקות והלילה הזה  
הממשלה מחשיבה אותנו לבהמות.  
שבכל הלילות אנו כולנו מקור רועדים  
והלילה הזה רוב רובנו עצובים.  
שבכל הלילות אנו ישנים על הרצפה  
ומצד ממשלת ישראל בוודאי שזו חוצפה.

רוצים לשימנו לעבדים בישראל.

אך הפנתרים השחורים יוציאנו בעזראת האלה,  
אם ביד חזקה או בזרוע נטויה.

לא נשמך להוות ללעג ולקלס בכל בית אל  
ואילו לא יוציאנו הפנתרים השחורים מעבדות לחרות

נשאר אנו כאבותינו ובנינו ובני בנינו

משועבדים בישראל לצמיתות.

ואפילו שלא באשמתנו כולנו עבריינים

כולנו דפוקים כולנו מקופחים כולנו ממורמרים

מצווה עלינו לספר בגנות המשטר ....

ואם תרבו לספר הרי זאת הי מצווה.

## Ma Nishtana

So what makes this night different  
from all other nights?

That on every other night we barely eat  
bread and water and on this night we don't  
even have matza and water.

That on every other night we eat only  
vegetables and on this night the  
government treats us like cattle.

That on every other night we all  
shiver from the cold<sup>3</sup>

And on this night our sadness is clear  
for all to behold.

That on every other night we sleep on the floor  
And that's something that the Israeli  
government should abhor.

They want to make us slaves in Israel.  
But the Black Panthers will take us out  
by the club,<sup>4</sup>

Whether with a mighty hand  
or with an outstretched arm.

We will no longer be ridiculed  
and mocked in every home<sup>5</sup>

And if the Black Panthers do not  
lead us from slavery to freedom  
We will remain as our parents and  
our children and our children's children,  
Enslaved in Israel forever.

And even though we are all criminals  
through no fault of our own

We are all screwed up, we are all oppressed,  
we are all embittered

Still we are commanded to speak out  
against the government.....

And if you speak out, that would truly  
be a mitzvah.





# ما نشتناه

ما الذي يميز هذه الليلة عن باقي الليالي؟  
 في باقي الليالي أكلنا بصعوبة الخبز والماء  
 في هذه الليلة لا نملك حتى المصّة والماء  
 في باقي الليالي نأكل الخضار فقط  
 وفي هذه الليلة تعاملنا الحكومة كالبهائم  
 في باقي الليالي نرتجف من البرد  
 وفي هذه الليلة أغلبنا حزناء  
 في باقي الليالي ننام على الارض  
 الامر الذي وجب على الحكومة الاسرائيلية ان تمقتة

يريدون ان يجعلونا عبيد  
 لكن بإرادة الله سيخرجنا الفهود السمر  
 ان كان يساعد من حديد  
 او بيد ممدودة

لن نقبل ان يسخروا منا في كل بيت  
 وان لم يقم الفهود السمر بتحريرنا  
 سنبقى كأهلينا وسيبقى اولادنا واولاد اولادنا عبيد في  
 اسرائيل للأبد

كلنا مجرمين حتى لو لم يكن لنا ذنب بذلك  
 كلنا متضررين، كلنا مقموعين وكلنا مغتاظين  
 مأمور علينا ان نجاهر بدون خوف ضد الحكومة  
 وان جاهرتم، ستكون هذه المتسفاة بحق

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מצווה עלינו לספר בגנות המשטר ....  
ואם תרבו לספר הרי זאת הי מצווה.







## Notes on These Excerpts from The Israeli Black Panthers Haggadah

The Israeli Black Panthers Haggadah was first written in 1971, at the beginning of their movement. A year later, a fire destroyed most of their archives, including the Haggadah. It was thought lost for some 40 years until a rabbi who collected Haggadot reached out to Reuven Abergel with a copy.

Itamar Haritan worked closely with Abergel to translate the Haggadah into English in 2017 and has updated parts of it since then with his help. One of the special parts of the translation are the footnotes that tell much of Abergel's personal story and help contextualize parts of the Haggadah. Haritan composed the footnotes by working closely with Abergel. They read the Haggadah together and Haritan took notes on Abergel's comments, composed them into footnotes, and then read them back to Abergel to edit and confirm their accuracy.

The book will include lots of these footnotes, but we also wanted to offer a few of them here as part of this sample resource so readers can get a sense of their richness and importance.

### COMMENTARY

<sup>1</sup> **REUVEN ABERGEL:** "In Morocco, whether you were rich or poor, everyone celebrated Pesach as free people, but here in the Jewish state we feel like we're in Egypt. In Morocco my parents knew French, English, Spanish, and Arabic. They had Western education and Arab culture. My father was not a rich man, he was a handyman and an entertainer at weddings. We had a routine, a stable life. On the weekends, my parents would take us on *vacance* to some place in nature. And here in Israel our lives were turned upside down and we were not always able to sleep with a full stomach. Comparing Morocco and Israel is impossible, it's like comparing light to darkness. The only reason we didn't return is because Morocco and all the other Arab and Muslim countries were declared enemy countries, and our documents were taken from us."

<sup>2</sup> **REUVEN ABERGEL:** "In the 1950s and 1960s, Zionist activists would come to Morocco making all kinds of promises to young people and that's how they'd fool them to come to Israel. But my family came to Israel before these activists came to Morocco. My aunt was a Zionist activist and one day she came to my father and said that the Jews have a state now and would he like to make Aliyah. He didn't think twice. His grandfather, who I'm named after, is buried in Jerusalem. Our parents were deeply religious people who prayed to Jerusalem three times a day. They believed that the Messiah had arrived. They were not persecuted by Muslims or French people or anybody. Later, when my parents realized what happened, they tried to warn her. Little did they know that the government had a special unit that would read and block letters from Mizrahi immigrants that had negative messages about Israel, so they wouldn't be able to warn their relatives. Newspapers only reported on this recently. So she came here not even knowing that she would be thrown in a transit camps."

<sup>3</sup> **REUVEN ABERGEL:** "We had no electricity, no water, ten people in a room sleeping on the floor. The Jordanians shut off the water and the electricity after the war. We couldn't light fires because the smoke would choke us. These were Arab houses, so below each house there was a well. That made the floor freezing cold. Mom, dad, and ten brothers and sisters in a 20 meter apartment on the floor, you try sleeping like that! That's the way it was until the 1960s."

<sup>4</sup> **REUVEN ABERGEL:** "We said club, because a club is a piece of wood that can be used to defend yourself, but it can also be used as a torch to ward off the darkness. Imagine if all the police officers made peace with all the enslaved peoples of the world. All the officers would be able to light their clubs on fire and turn them into torches. So a club can cause pain and give you security in defending yourself, but it can also be a torch to light your way."

<sup>5</sup> **REUVEN ABERGEL:** "What we are saying is that we are not willing to be like our parents who put their faith in the establishment and were pushed over a cliff. We won't let them turn us into a laughing stock by asking us to trust in fairy tales. They would laugh at our parents when they settled them on the borders of the country and were able to calm them down by saying 'we're all Jews.' They would laugh at us when we would feed them sweets in the Mimounas they visited each year. They saw us as a group that would believe any lie, and would continue to believe even when they knew it was a lie. As people who live in a surreal situation and say 'everything's alright.' We said 'we will not go as cattle to the slaughter like our parents did. We won't accept your smiles or your slogan that 'we're all Jews,' and 'be quiet and you'll get what you want.' That was the intention."