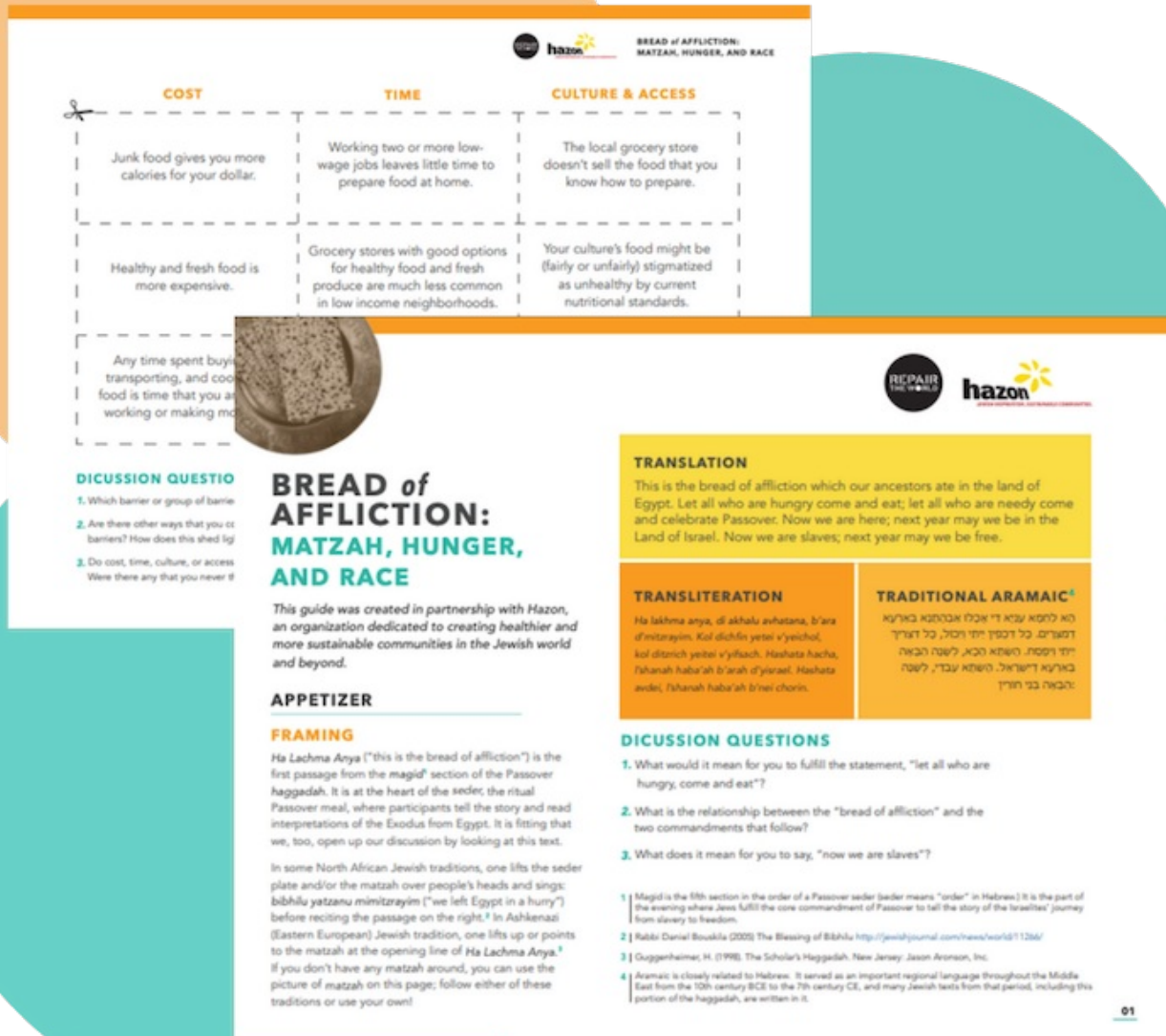


Passover and Food Justice

Contributed by [Repair the World](http://www.werepair.org)

Source: <https://go.werepair.org/passover-food-justice>



hazon **BREAD OF AFFLICTION: MATZAH, HUNGER, AND RACE**

COST	TIME	CULTURE & ACCESS
Junk food gives you more calories for your dollar.	Working two or more low-wage jobs leaves little time to prepare food at home.	The local grocery store doesn't sell the food that you know how to prepare.
Healthy and fresh food is more expensive.	Grocery stores with good options for healthy food and fresh produce are much less common in low income neighborhoods.	Your culture's food might be (fairly or unfairly) stigmatized as unhealthy by current nutritional standards.

Any time spent buying, transporting, and cooking food is time that you are not working or making money.

DISCUSSION QUESTION

1. Which barrier or group of barriers?
2. Are there other ways that you can overcome these barriers? How does this shed light on the text?
3. Do cost, time, culture, or access matter more to you? Why?

BREAD of AFFLICTION: MATZAH, HUNGER, AND RACE

This guide was created in partnership with Hazon, an organization dedicated to creating healthier and more sustainable communities in the Jewish world and beyond.

APPETIZER

FRAMING

Ha Lachma Anya ("this is the bread of affliction") is the first passage from the *magid* section of the Passover haggadah. It is at the heart of the seder, the ritual Passover meal, where participants tell the story and read interpretations of the Exodus from Egypt. It is fitting that we, too, open up our discussion by looking at this text.

In some North African Jewish traditions, one lifts the seder plate and/or the matzah over people's heads and sings: *bibhlu yatzenu mimitzrayim* ("we left Egypt in a hurry") before reciting the passage on the right.¹ In Ashkenazi (Eastern European) Jewish tradition, one lifts up or points to the matzah at the opening line of *Ha Lachma Anya*.² If you don't have any matzah around, you can use the picture of matzah on this page; follow either of these traditions or use your own!

TRANSLATION

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; let all who are needy come and celebrate Passover. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free.

TRANSLITERATION

Ha lachma anya, di akhala avhatana, b'ara d'mitzrayim. Kol dichfin yesel v'yeycho, kol d'terich yesel v'yifach. Hachata hacha, l'hanah haba'ah b'arah d'yisrael. Hachata avdei, l'hanah haba'ah b'rnei chorin.

TRADITIONAL ARAMAIC⁴

אי לחמא עניא די אכלא אבטאנא בארנא דמצרים. כל דיכפין יסל כד דערין יסל ויסת. חטתא חטתא בארנא דארנא. חטתא עבד, לטתא לטתא: חטתא ברי חורין

DISCUSSION QUESTIONS

1. What would it mean for you to fulfill the statement, "let all who are hungry, come and eat"?
2. What is the relationship between the "bread of affliction" and the two commandments that follow?
3. What does it mean for you to say, "now we are slaves"?

1 | Magid is the fifth section in the order of a Passover seder (seder means "order" in Hebrew) it is the part of the evening where Jews fulfill the core commandment of Passover to tell the story of the Israelites' journey from slavery to freedom.
2 | Rabbi Daniel Boukila (2005) The Blessing of Bibhlu <http://jewishjournal.com/news/world/1126/>
3 | Guggenheimer, H. (1998). The Scholar's Haggadah. New Jersey: Jason Aronson, Inc.
4 | Aramaic is closely related to Hebrew. It served as an important regional language throughout the Middle East from the 10th century BCE to the 7th century CE, and many Jewish texts from that period, including this portion of the haggadah, are written in it.

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Ha Lachma Anya ("this is the bread of affliction") is the first passage from the magid section of the Passover haggadah. Open up your own discussion around food justice using this text and guide, created in partnership with Hazon.