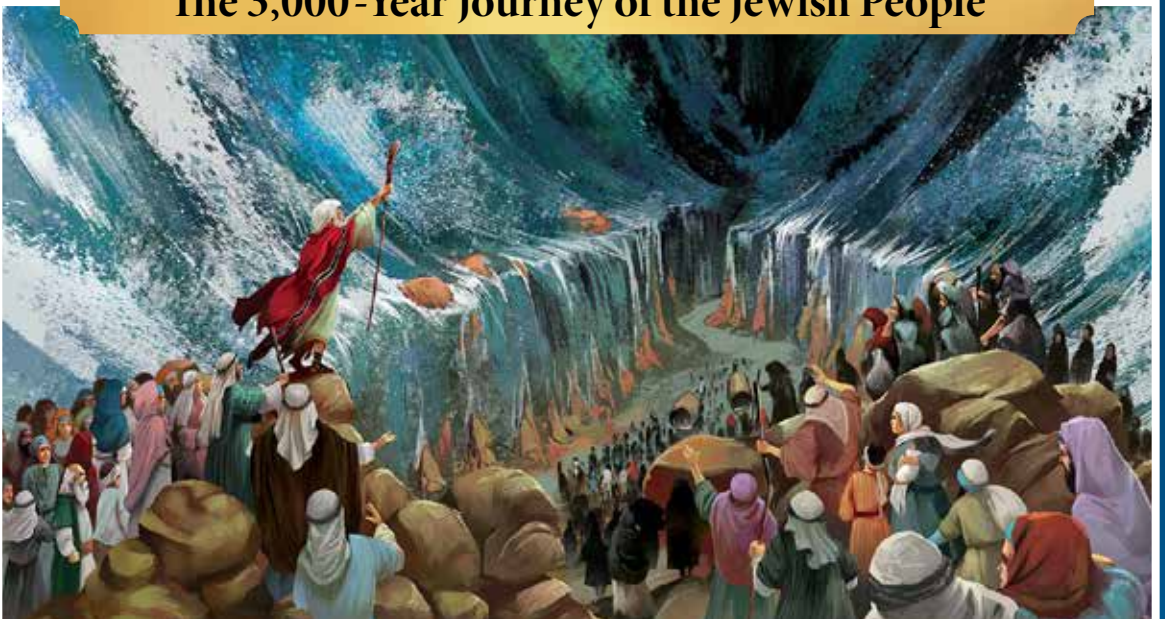


From Ancient Egypt To Modern Israel

The 3,000-Year Journey of the Jewish People



StandWithUs
Passover Haggadah
הגדה של פסח

FOURTH EDITION

The Passover Haggadah: From Slavery To Freedom

This Haggadah takes us on the Jewish journey from slavery and oppression in Egypt, to the legendary miracles G-d did when freeing us, to the story of modern Israel. Through the wonderful opportunity of participating in a Passover Seder, Jews can relive their history and tradition of overcoming challenges throughout the ages, leading to the triumph of liberation and statehood in our ancestral homeland, Israel.

For thousands of years, the Land of Israel has been deeply woven into the Jewish people's prayers, holidays, symbols, lifestyles, language, texts, traditions, and foods. Modern Israel continues in this tradition and is an intrinsic part of the identity of most Jews.

The word Haggadah means "telling," which comes from the biblical command: "And you shall tell your child on that day, saying: 'G-d did (miracles) for me when I left Egypt so that I would fulfill the Torah's commandments'" (Exodus 13:8 and Rashi).

Part of "telling" the story of the Jewish people is making sure that our children know and appreciate the rich, ancient Jewish narrative that has led us to the modern State of Israel.

The "telling" of this story also includes the history of antisemitism throughout the centuries and how the Jewish people, and Israel, have not only survived in the face of this hatred but thrived. You can also see a pictorial history of antisemitism on pages 30 to 33 which describes how "In Every Generation Our Enemies Rise Up To Destroy Us." Yes, our history has been challenging. But it has also been filled with success as we have overcome challenges through the ages.

The Sequence Of Events

From Abraham Through Moses

Abraham married Sarah

Abraham and Sarah had a son named Isaac. Abraham had also fathered another son named Ishmael with Sarah's Egyptian handmaiden, Hagar.

Abraham moved to an area near Hebron called Kiryat Arba. When Sarah died, Abraham purchased land in Hebron as her burial site. The burial site in Hebron became recognized as the holy Tomb of the Matriarchs and Patriarchs (Abraham, Isaac, Jacob, Sarah, Rebecca, and Leah) and stands today as an important pilgrimage site for Jews, Muslims, and Christians because Abraham fathered both Isaac and Ishmael.

Isaac married Rebecca and they had two sons, Jacob and his twin, Esau.

Jacob married both Leah and Rachel. Rachel had two sons, Joseph and Benjamin.

Jacob's name was changed to Yisrael (Israel).

Jacob had a total of 12 sons, including Joseph. He also had one daughter. Jacob expressed his unique love for Joseph, creating jealousy among the other brothers.

Joseph was sold by his brothers to some Midianites (also known as Ishmaelites), who then sold Joseph to Egyptians as a slave. Joseph ultimately rose to power, paving the way for his family to emigrate to Egypt during a severe famine.

Jacob died in Egypt. Before his death, Jacob told his children he was to be buried in Hebron next to his parents and grandparents. Joseph reminded his brothers they would all one day return to the land that G-d originally promised to Abraham.

After Joseph's death, the Jews thrived in Egypt but ultimately were oppressed and became second-class citizens. The Jews were eventually enslaved by the Egyptians.

Moses was born to slaves in Egypt but was raised by the Pharaoh's daughter, and he became a prince. When Moses saw the suffering of the Jewish slaves, he killed a taskmaster who was beating a Jew and fled to Midian. There, he encountered G-d in a burning bush. G-d sent Moses back to Egypt to tell Pharaoh to release the Jewish slaves. After ten painful plagues against the Egyptians, Pharaoh finally let the Jewish people go free.

When the Jewish people left Egypt, Joseph's bones were brought to the Land of Israel.

Moses led the Jewish people out of Egypt.

After 40 years of wandering in the desert, Moses died before the Jewish people entered the Land of Israel.

The Story Of Passover: From Slavery In Egypt To Freedom In Israel

Passover (Pesach in Hebrew) is one of Judaism's most important holidays. According to Jewish tradition, it commemorates G-d's liberation of the Jews' ancestors, the Children of Israel (B'nei Yisrael or Israelites), from slavery in Egypt.

How the Jewish People Ended Up as Slaves in Egypt:

Before Judaism, people worshiped many gods represented by idols. According to Jewish tradition, Abraham broke away from the belief in idol worship and had conversations with G-d. He left his father's home to pursue monotheism and entered into a covenant with G-d, where Abraham was promised that he would become a great nation and that nation would live in the land of Canaan, later named Israel.

Abraham married Sarah. At first, Abraham and Sarah could not have children, so Sarah suggested that Abraham have a child with her Egyptian handmaiden, Hagar. That child was named Ishmael, and he was destined to become the father of the Arab nation. In their old age, Abraham and Sarah had Isaac. Abraham and Sarah settled in an area near Hebron, which is where the Matriarchs and Patriarchs (Abraham, Isaac, Jacob, Sarah, Rebecca, and Leah) are all buried. Rachel was buried in another location.

Abraham's son Isaac was the father of Jacob. It was Jacob's large family that ended up in Egypt.

The story of Joseph and his brothers in the final chapters of the Torah's book of Genesis (Sefer Bereishit): Jacob had 12 sons, including Joseph. They were the great-grandchildren of Abraham. Joseph's brothers were jealous of him because Jacob made it clear that Joseph was his favorite son. They conspired and sold him to the Ishmaelites (also known as Midianites), who then sold Joseph into slavery in Egypt. Joseph had the gift of interpreting dreams, and he eventually rose to power and became the viceroy of Egypt.

Years passed, and a famine in Canaan affected Joseph's brothers and their families. The brothers came to Egypt in search of food but found themselves face-to-face with Joseph, whom they did not recognize. Finally, Joseph told them who he was, forgave his brothers, and brought his entire family, including his father Jacob, to live in Egypt. That is how the Jewish people, then known as the Israelites, ended up in Egypt.

The Passover story is found in the Torah's Book of Exodus (Sefer Shmōt).

When Jacob was old and knew he was about to die, he told his sons not to bury him in Egypt but, instead, to bury him next to his parents in Hebron. Today, the tomb of the Matriarchs and Patriarchs still stands in Hebron and is holy to Judaism, Islam, and Christianity.

The Israelites prospered in Egypt, and their numbers grew. After Joseph's death, however, the story tells us that a new Pharaoh arose over Egypt, "who knew not Joseph." He said to his people, "Behold, the children of Israel are more numerous and stronger than we are. Let us deal shrewdly with them, lest they increase, and a war befall us, and they join our enemies and wage war against us and depart from the land." (Exodus 1:8-10).

Pharaoh's solution was to enslave the Israelites with backbreaking labor. This bondage lasted over 400 years, during which time the Israelites developed a hope that a deliverer would arise who would free them from slavery.

A later Pharaoh learned of this legend and ordered every Israelite baby boy to be drowned in the Nile. One baby boy was spared when his mother and sister, Yocheved and Miriam, put him in a water-tight basket and floated him down the Nile. The river's current carried the basket a distance, where it was picked up by Pharaoh's daughter, who adopted the boy and named him Moshe (Moses).

Pharaoh's daughter raised Moses as her own, making him an Egyptian prince. When he was grown, he saw the suffering of the Israelite slaves and was moved.

One day, he witnessed one of Pharaoh's overseers savagely beating an Israelite. While trying to stop the attack, Moses killed the overseer. Fearing retribution from Pharaoh, Moses escaped into the Sinai desert.

While passing through Midian, Moses met Tziporah, daughter of Yitro (Jethro). Moses married her and became a shepherd for his father-in-law's herds. While shepherding one day, he came upon a burning bush that was not consumed. G-d appeared to Moses from within the bush and instructed him to return to Egypt and demand of Pharaoh, "Let My people go, so that they may serve Me."

Moses reluctantly followed G-d's directions and confronted Pharaoh with this demand. Pharaoh refused. So, G-d empowered Moses with a series of ten plagues, each one more severe than the previous. The last plague, the slaying of Egypt's firstborn, finally broke Pharaoh's resistance, and he set the Israelites free. The holiday's name comes from this: when the Angel of Death sent by G-d passed over (passach in Hebrew) the homes of the Israelites, they were left unharmed.

The Israelites hastily departed, leaving no time for the dough of their bread to rise. They quickly baked the unleavened bread, which is called matzah. Pharaoh, however, had a change of heart and pursued the Israelites with his army to force them to return. The Israelites found themselves up against the Sea of Reeds (Yam Suf) with Pharaoh's army closing in. G-d told Moses to raise his staff over the sea, which split, and allowed the Israelites to pass to safety. Pharaoh then sent his army in after them, but the sea crashed over the soldiers and drowned them.

Eventually, after many more trials and some forty years of wandering in the wilderness, Moses died, and the Israelites entered the Land of Israel promised to them by the G-d of their ancestors. The promise was first made to Abraham (Genesis 15:18-21), then confirmed to his son Isaac (Genesis 26:3), and then to Isaac's son (Abraham's grandson) Jacob (Genesis 28:13), and to the Jewish people through Moses (Deuteronomy 19: 8-21).



How To Use This Haggadah

We are dedicated to making sure you have a successful and inspiring Seder this Passover!

This Haggadah was designed to help you and your guests make the connection between the Exodus from Egypt, the celebration of our freedom, and the 3,000-year journey to the modern State of Israel.

We have color coded the Haggadah for easier use:

- **The white pages with blue edges** feature most of the traditional Haggadah text and prayers of the Passover Seder.
- **The transliteration** of some of the Hebrew text and songs appear on sections with a grey background.
- **Other colored sections** offer facts, stories, and quotes that connect the Jewish people's ancient and modern story beyond the Exodus, culminating with the rebirth of the modern State of Israel.
- **Songs** are indicated by a blue oval with a white musical note next to the text.



- **Visit our website, Over3000Years.org, and enhance your Seder with:**
 - Children's toys and games for sale
 - Songs—Learn the melodies
 - Additional Haggadahs for sale
 - Fun Passover videos

Many households encourage their guests to take turns reading different paragraphs or sections in the Haggadah (in Hebrew or English). This way everyone participates and feels included.

We suggest that before the Seder you review this Haggadah in order to familiarize yourself with its content. You can then pinpoint particular sections you would like to add to your Seder so that you can maximize the value of this new Haggadah and inspire your guests!

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Transliteration of Songs: Pages 13, 14, 28, 46, 47, 54, 67, 97, 99

For transliteration of songs, song melodies, to order children's toys and games, or more Haggadahs, visit Over3000Years.org.

Thank You

This Haggadah is dedicated to all of the generations of Jews who came before us and kept the light of Judaism shining bright, those who suffered so harshly because of their identity, all who perished in the Holocaust, and those who suffered at the hands of tyrants and empires because of who they were and what they believed. And thanks to all the Zionists who emerged and helped realize Theodor Herzl's dream to reestablish our ancestral homeland in the modern State of Israel and, finally, to all the children who will carry the beautiful traditions of Judaism into the future.

— **The Board and Staff of StandWithUs**

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Preparing for Passover

The evening before Passover, the family takes a candle and searches for any leftover leaven in the house. And because the house is already clean, a few crumbs of bread are put for them to find.

Search for Leaven

Blessed are You, Hashem, our G-d, King of the universe, who sanctified us with Your commandments and commanded us regarding the elimination of leaven.

Let any fermentation or leaven in my possession that I have not noticed and have not eliminated be nullified and become as the dust of the earth.

The crumbs are burned the following morning and a prayer is said that asks that if there is any leaven left in the house, it should not count.

Elimination of Leaven

Let any fermentation or leaven in my possession, whether or not I have noticed it and whether or not I have eliminated it, be nullified and become as the dust of the earth.

Mingling of Foods

Blessed are You, Hashem, our G-d, King of the universe, who has sanctified us with your commandments and commanded us regarding the commandment of “mingling.”

By means of this “mingling,” let it be permissible for us to bake, cook, insulate hot foods, transfer fire, and tend to all our needs during the festival for the Sabbath—for us and for all who reside in this city.

בְּדִיקַת חֵמֵץ

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
בַּעוֹר חֵמֵץ.

כָּל חֲמִירָא וְחֲמִיעָא דְאַכָּא בְּרִשׁוּתֵי
דְּלֵא חֲמִתָּהּ וְדִלָּא בַּעֲרִתָּהּ וְדִלָּא
יִדְעָנָא לָהּ לְבַטֵּל וְלִהְיוּ הַפְּקָר
כְּעַפְרָא דְאַרְעָא.



בַּעוֹר חֵמֵץ

כָּל חֲמִירָא וְחֲמִיעָא דְאַכָּא בְּרִשׁוּתֵי
דְּחִזְתָּהּ וְדִלָּא חִזְתָּהּ, דְּחֲמִתָּהּ וְדִלָּא
חֲמִתָּהּ, דְּבַעֲרִתָּהּ וְדִלָּא בַּעֲרִתָּהּ,
לְבַטֵּל וְלִהְיוּ הַפְּקָר כְּעַפְרָא דְאַרְעָא.

עֲרוּב תַּבְשִׁילִין

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוֹת עֲרוּב.

בְּהַדִּין עֲרוּבָא יְהֵא שְׂרָא לָנָא לְאַפּוּי
וּלְבִשׁוּלֵי וּלְאַטְמוּנֵי וּלְאַדְלוּקֵי שְׂרָגָא
וּלְתַקְנָא וּלְמַעֲבַד כָּל צְרֻכְנָא, מִיּוֹמָא
טָבָא לְשַׁבְּתָא [לָנוּ וּלְכָל יִשְׂרָאֵל
הַדְרִים בְּעִיר הַזֹּאת].

The Seder Plate of the Jewish People

The items on the Seder plate represent the different elements of our story on the path to our liberation. The fact that everyone is sitting together to share in the commemoration of Passover is testimony to the survival of the Jewish people despite the many challenges we faced throughout history.

Baytzah (Egg)

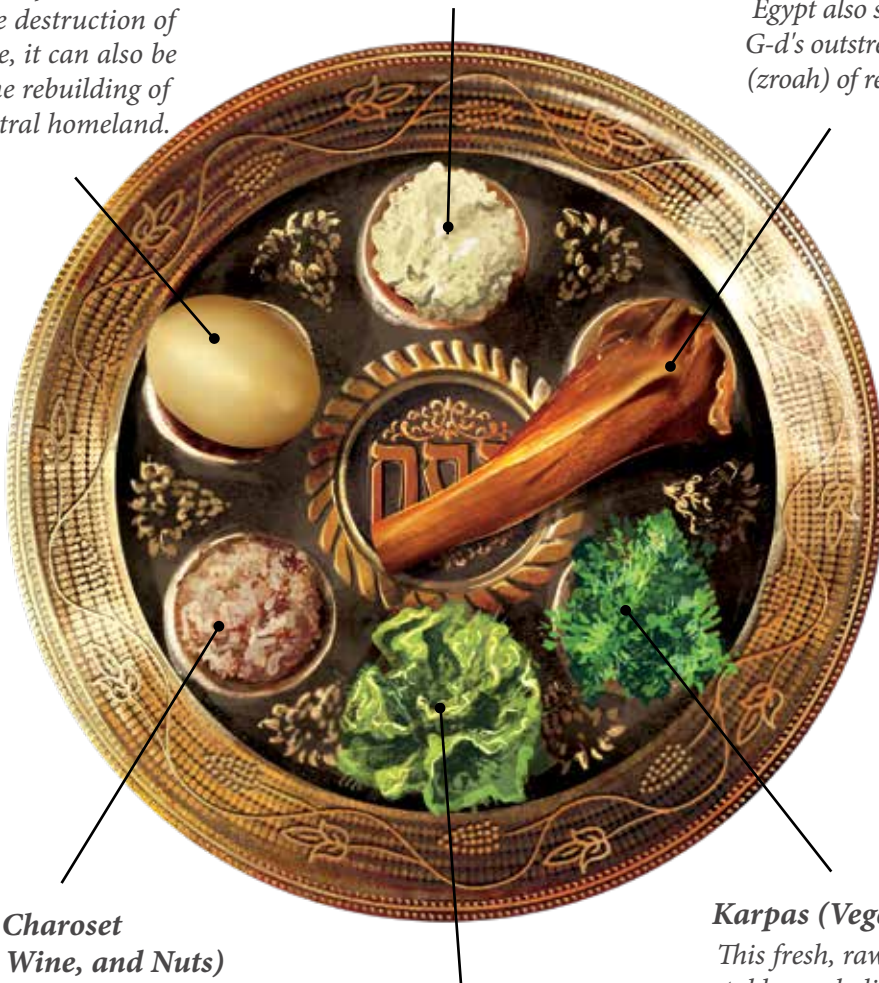
Traditionally meant to mourn the destruction of the Temple, it can also be seen as the rebuilding of our ancestral homeland.

Chazeret (Horseradish)

Horseradish represents not only the bitter harshness we experienced as slaves in Egypt but our strength to overcome adversity.

Zroah (Shankbone)

The paschal lamb sacrifice Jews made the night before exiting Egypt also symbolizes G-d's outstretched arm (zroah) of redemption.



Charoset (Apple, Wine, and Nuts)

Charoset comes from the Hebrew word for clay (*cheres*) and symbolizes the mortar to build Pharaoh's cities and can also be viewed as the mortar to build up the Land of Israel.

Maror (Bitter Herbs)

Represents the ongoing bitterness of repeated suffering, persecution, expulsion, and genocide.

Karpas (Vegetable)

This fresh, raw, green vegetable symbolizing spring is dipped into salt water, signifying tears of sorrow. The same salt water can also be a symbol for tears of happiness for our liberation.

The Seder Begins

The word “pesach” is from the Hebrew word that means “to pass over.” Passing over refers to G-d passing over our ancestors’ homes when he punished the Egyptians with the plagues.



סימן למעשים סדורים The Parts of the Seder

Kadesh—Sanctification of the Day over Wine

Urchatz—Preliminary Hand Washing

Karpas—Eating a Vegetable

Yachtz—Breaking the Middle Matzah

Maggid—Discussing the Exodus

Rachtza—Washing Hands before the Meal

Motzi Matzah—Eating the Matzah

Maror—Eating the Bitter Herb

Koreych—Eating the “Hillel Sandwich”

Shulchan Oreych—Eating the Festival Meal

Tzafoon—Eating the Afikoman

Bareych—Blessing after the Meal

Hallel—Songs of Praise

Nirtzah—Concluding Songs

קִדֵּשׁ

וְרַחֵץ

כַּרְפָּס

יַחַץ

מַגִּיד

רַחֲצָה

מוֹצֵיא מַצָּה

מָרֹר

כוֹרֵךְ

שֶׁלַחן עוֹרֵךְ

צָפוֹן

בָּרַךְ

הִלֵּל

נִרְצָה



קִדְּשׁ Kadesh

Sanctification of the Day

We drink wine as a symbol of our joy and good fortune.

When the festival falls on Friday night, begin here:

First Cup

(Recite quietly): And there was evening and there was morning,

(Recite aloud): **The sixth day.** The heavens and the earth and all their array were completed. On the seventh day, G-d completed the work that He had done, and G-d rested on the seventh day from all His labor that He had done. And G-d blessed the seventh day and sanctified it, for on it He rested from all the labor of creation that G-d had done.

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר

יוֹם הַשְּׁשִׁי וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־
צְבָאָם וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם
הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר־
בְּרָא אֱלֹהִים לַעֲשׂוֹת.

On weekdays begin here:

Attention, everyone!

Blessed are You, Hashem, our G-d, King of the universe, creator of the fruit of the vine.

Blessed are You, Hashem, our G-d, King of the universe, who chose us from among all the nations, exalted us above people of every tongue, and sanctified us with His commandments. You have given us, Lord our G-d, with love (on Shabbat say: Sabbaths for rest and) holidays for rejoicing, festivals and seasons for celebration, this (on Shabbat say: Sabbath day and this) Festival of Matzot, season of our liberation with love a holy convocation in remembrance of the exodus from Egypt. For you have chosen us and sanctified us from among all the nations, and You have bequeathed to us (on Shabbat say: the Sabbath) and Your holy days with love and favor, joy and gladness. Blessed are You, Hashem, our G-d, who sanctifies (on Shabbat say: the Sabbath and) Israel and the seasons.

סְבִירֵי מֶרְנֹן וְרִבְנָן וְרִבּוֹתֵי

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַגֶּפֶן:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בְּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל
לְשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו: וַתִּתֵּן לָנוּ יְיָ
אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת לְמִנוּחָה
(וּ מוֹעֲדִים לְשִׂמְחָה חֲגִים וְזְמָנִים
לְשִׂשׂוֹן אֶת יוֹם הַשְּׁבֻת הַזֶּה וְאֶת
יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיצִיאַת
מִצְרַיִם כִּי בְנוּ בְּחֵרֶת וְאוֹתָנוּ קֹדֶשׁ
מִכָּל־הָעַמִּים (וְשֻׁבַת) וּמוֹעֲדֵי קֹדֶשׁ
(בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׂוֹן
הַנְּחַלְתָּנוּ בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ
(הַשְּׁבֻת וְ) יִשְׂרָאֵל וְהַזְמָנִים:

When the festival falls on Saturday night, add the following:

Havdalah

Blessed are You, Hashem, our G-d, King of the universe, creator of the light of fire.

Blessed are You, Hashem, our G-d, King of the universe, who separates sacred from profane, light from darkness, Israel from the nations, and the seventh day from the six days of work. You have separated the sanctity of the Sabbath from the sanctity of festivals, and You have sanctified the seventh day from the six days of work. You have separated and sanctified Your people, Israel, with Your sanctity. **Blessed** are You, Hashem, our G-d, who separates one sanctum from another.

הַבְּדֵלָה

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבַדֵּיל בֵּין קֹדֶשׁ לְחוּל בֵּין אֹר לְחֹשֶׁךְ
בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשַּׁבָּת
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֵׂה. בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁת יוֹם טוֹב הַבְּדֵלָת. וְאַתָּה יוֹם
הַשַּׁבָּת מְשַׁשֶּׁת יְמֵי הַמַּעֲשֵׂה קֹדֶשֶׁת.
הַבְּדֵלָת וְקֹדֶשֶׁת אֶת עַמְּךָ יִשְׂרָאֵל
בְּקֹדֶשֶׁת. בְּרוּךְ אַתָּה יי הַמְבַדֵּיל בֵּין
קֹדֶשׁ לְקֹדֶשׁ:

On all nights, continue here:

Shehecheyanu

Blessed are You, Hashem, our G-d, King of the universe, who has kept us alive, sustained us, and brought us to this season.

שְׁהַחֵינּוּ

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שְׁהַחֵינּוּ וְקִיַּמְנוּ וְהַגִּיעֵנוּ לְזְמַן הַזֶּה:

Baruch atah Adonai, Eloheinu melech ha'olam, she-he-che-yanu, v'kee-y'ma-nu, v'hee-gee-yanu, la-zman ha-zeh.

Drink the wine while reclining to the left.





וְרַחֵץ Urchatz

Preliminary Hand Washing

Wash hands without a blessing.

כַּרְפָּס Karpas

Eating a Vegetable

Dip a vegetable in salt water and recite:

Blessed are You, Hashem, our G-d, King of the universe, creator of the fruit of the earth.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה:



Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.



יַחֵץ Yachatz

Breaking the Middle Matzah

We break the middle matzah and set the larger piece aside to hide as an afikoman in a napkin. Afikoman, which means “dessert” in Greek, will be hidden from the guests to find after the meal. The guest who finds it is usually rewarded with a gift from the host. We eat matzah because the Hebrew slaves left their captivity in a hurry, taking the dough that had no time to rise.



מגיד Maggid

Discussing the Exodus
and Remembering Our
People's Journey

Ha Lachma Anya

Uncover the remaining two-and-a-half matzot, lift the Seder plate, and recite:

This is the bread of poverty that 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 with us! Now, we are here; next year, may we be in the Land of Israel. Now, we are slaves; next year, may we be free.

הָא לַחְמָא עֲנִיא דִּי אָכְלוּ אַבְהַתָּנָא
בְּאַרְעָא דְמִצְרַיִם. כָּל דְכָפִין יִיתִי
וְיִכֹּל. כָּל דְצָרִיד יִיתִי וְיַפְסַח. הַשְׁתָּא
הָכָא. לְשָׁנָה הַבָּאָה בְּאַרְעָא
דְיִשְׂרָאֵל. הַשְׁתָּא עֲבָדִי. לְשָׁנָה
הַבָּאָה בְּנֵי חוּרְיָן:



Zionism: Freedom and Rebirth

Zion is an age-old name for Jerusalem and the Land of Israel. Zionism is the national liberation movement of the Jewish people who sought to restore their freedom and independence in their ancestral homeland.

Theodor Herzl founded the modern Zionist movement in 1897, but the dream of restoration and return had always been at the core of Judaism and Jewish identity. Jews always returned when they could and once again became—and remained—the majority in Jerusalem in the mid-1800s.¹

¹ Sir Martin Gilbert, "Jerusalem: A Tale of One City," *The New Republic*, Nov. 14, 1994, www.mefacts.com/cache/html/wall-ruling_/11362.htm; Dore Gold, *The Fight for Jerusalem*, p. 120



Mah Nishtana מה נִשְׁתַּנָּה

*The youngest person present,
who is able, recites:*



מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה
מִכָּל־הַלַּיְלוֹת?

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ
וּמִצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מִצָּה.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר
יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר.

שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין
אֶפְּלוּ פֶּעַם אַחַת. הַלַּיְלָה הַזֶּה
שְׁתֵּי פְּעָמִים.

שֶׁבְּכָל־הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין
וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין.

How is this night
different from all
other nights?

On all other nights,
we eat both leavened
bread and matzah.
On this night, we
eat only matzah.

On all other nights,
we eat all kinds of herbs.
On this night, we eat bitter herbs.

On all other nights, we do not dip our food
even once. On this night, we dip twice.

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



Mah nish-ta-na ha-lai-lah ha-zeh mikol ha-lei-lot?
Sheb'chol ha-lei-lot anu och'lin cha-meitz u-matzah.
Ha-lai-lah hazeh kulo matzah.

Sheb'chol ha-lei-lot anu och'lin sh'ar y'rakot.
Ha-lai-lah hazeh maror.

Sheb'chol ha-lei-lot ein anu mat-beelin afee-lu pa-am echat.
Ha-lai-lah hazeh sh'tei p'ameem.

Sheb'chol ha-lei-lot anu och-leen bein yo-shveen u-vein m'su-been.
Ha-lai-lah hazeh kulanu m'su-been.

Keep the matzah uncovered through the next part of the seder.



We were slaves

to Pharaoh in Egypt, and Hashem, our G-d, brought us out from there with a strong hand and an outstretched arm.

If the Holy One, Blessed Be He, had not brought our ancestors out of Egypt, then we, our children, and our children's children would still be enslaved to Pharaoh in Egypt.

Therefore, even if we were all wise, all insightful, all old, and all knowledgeable in the Torah, we would still be commanded to discuss the exodus from Egypt. The more one discusses the Exodus from Egypt, the better it is.



עֲבָדִים הָיינוּ לַפְרָעָה
בְּמִצְרַיִם. וַיּוֹצֵיאֵנוּ יְיָ אֱלֹהֵינוּ
מִשָּׁם בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָה.

וְאֵלֹוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ
הוּא אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם
הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ
מִשְׁעָבָדִים הָיינוּ לַפְרָעָה
בְּמִצְרַיִם.

וְאִפְלוּ כְּלָנוּ חֲכָמִים. כְּלָנוּ
נְבוֹנִים. כְּלָנוּ זְקֵנִים. כְּלָנוּ
יּוֹדְעִים אֶת הַתּוֹרָה. מִצְוָה
עָלֵינוּ לְסַפֵּר בִּיציאת
מִצְרַיִם. וְכָל־הַמְרָבָה
לְסַפֵּר בִּיציאת מִצְרַיִם
הָרִי זֶה מְשַׁבַּח.



Avadim Ha-yeenu l'par-oh b'mitz-ra-yim, va-yo-tzee-ai-nu Ado-nai Elo-heinu mee-sham b'yad cha-zah-kah u-bizro-ah netu-yah.



A tale is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar son of Azariah, Rabbi Akiva, and Rabbi Tarfon, who held a seder in Bnai Brak. They discussed the exodus from Egypt all that night, until their students came and said to them, “Rabbis, the time has come to recite the morning shema.”

מַעֲשֵׂה בְּרַבִּי אֱלִיעֶזֶר וְרַבִּי יְהוֹשֻׁעַ
וְרַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה וְרַבִּי עֲקִיבָא
וְרַבִּי טַרְפוֹן שֶׁהָיוּ מְסַבִּין בְּבֵנֵי בְּרַק.
וְהָיוּ מְסַפְּרִים בִּיצִיאַת מִצְרַיִם כָּל
אוֹתוֹ הַלַּיְלָה. עַד שֶׁבָּאוּ תַלְמִידֵיהֶם
וְאָמְרוּ לָהֶם רְבוּתֵינוּ הִגִּיעַ זְמַן
קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית:

Rabbi Elazar son of Azariah said:

I am about seventy years old, but I did not understand why the exodus from Egypt is talked about at night until Ben Zoma explained:

The Torah says, “. . . so that you remember the day of your exodus from Egypt all the days of your life.” If it had said merely, “the days of your life,” it would have meant only the days. However, because it says “all the days of your life,” it includes the nights as well. The sages interpret the verse differently: “The days of your life” refers to this era only. “All the days of your life” includes the messianic era as well.

Blessed is the Omnipresent; Blessed is He. Blessed is the One Who gave the Torah to His people Israel; Blessed is He.

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה:

הֲרֵי אֲנִי כְּבֹן שִׁבְעִים שָׁנָה. וְלֹא
זָכִיתִי שֶׁתֵּאמַר יְצִיאַת מִצְרַיִם
בַּלַּיְלֹת. עַד שֶׁדָּרְשָׁהּ בֶּן זוֹמָא:

שְׁנֵאמַר לְמַעַן תִּזְכֹּר אֶת־יוֹם
צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ
יְמֵי חַיֶּיךָ, הַיָּמִים. כָּל יְמֵי חַיֶּיךָ,
הַלַּיְלֹת. וְחֻכְמִים אוֹמְרִים יְמֵי
חַיֶּיךָ, הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ,
לְהַבְיֵא לְיָמוֹת הַמְּשִׁיחַ:

בָּרוּךְ הַמְּקוֹם בָּרוּךְ הוּא.
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל.
בָּרוּךְ הוּא.



The Torah Teaches About Four Children

כְּנִגַּד אַרְבַּעַה בְּנֵים דְּבָרָה תּוֹרָה

A wise one

אֶחָד חָכָם

A wicked one

וְאֶחָד רָשָׁע

A simple one

וְאֶחָד תָּם

And one who does not know enough to ask

וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשִׁאוֹל:

The Symbolism of the Four Children

The four sons can be viewed as symbolizing all our children and the need for us to inspire them with the beauty of Jewish traditions, our history, and our birthright.

חָכָם מַה הוּא אוֹמֵר:

What does the **wise** one say?

“What are the testimonies, laws, and statutes that Hashem, our G-d, commanded us?”
You shall teach him the laws of Passover up to the very last one, about the Afikoman.

מַה הָעִדוֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֶתְכֶם? וְאֵיךְ אַתָּה אֹמֵר לוֹ כְּהַלְכוֹת הַפֶּסַח אֵין מִפְטִירִין אַחַר הַפֶּסַח אַפִּיקוֹמָן.

The wise one:

The wise child knows enough to be interested in our traditions. He or she wants to be involved and is motivated to learn more. And we are there to share more with them, as we are tonight.

1

Mah ha-eidot v'ha-chukim v'ha-mishpatim, asher tzivah Ado-nai Elohei-nu etchem?
V'af atah emor lo k'hil-chot ha-Pesach. Ein mafti-rin achar ha-Pesach afikoman.

רָשָׁע מַה הוּא אוֹמֵר:

What does the **wicked one** say?

“What is this service to you?” He refers to “you” rather than to himself. Because he excludes himself from the community and rejects a fundamental principle, you must pay him in his own kind, and say to him: “It is because of what Hashem did for me when I left Egypt.” You refer to yourself (“to me”) rather than to him, because if he had been there, he would not have been saved.

מָה הָעֲבֹדָה הַזֹּאת לָכֶם לָכֶם וְלֹא לֹ? וְלִפִּי
שְׁהוֹצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל כְּפָר בְּעֶקֶר. וְאִי
אִתָּה הִקְהָה אֶת שְׁנֵי וְאִמְרֵלוּ בְּעִבּוֹר זֶה עָשָׂה
יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם לִי וְלֹא לוֹ. אֱלוֹ הִיָּה
שֵׁם. לֹא הִיָּה נִגְאָל.

2

The wicked one:

The “wicked” child is wondering why our traditions are so important to us. He or she may also wonder why Israel is so important to the Jewish people.

Clearly, the “wicked” child is feeling removed and perhaps even rebellious. He or she has not yet been inspired and might be missing basic information.

It is our job to do our utmost to invite him or her to join our greater Jewish family through inspiring celebrations like tonight’s Seder and, if possible, a visit to Israel.

2

Mah ha-avo-dah ha-zot la-chem? La-chem v’lo lo. Ul’fi she-ho-tzi et atzmo min ha-klal, kafar ba-ikar. V’af atah hakheih et shinav, ve-emor lo. Ba-avur zeh, asah Ado-nai li, b’tzei-ti mi-mitz-ra-yim, li v’lo lo. Ilu hayah sham, lo hayah neeg-al.

תָּם מַה הוּא אוֹמֵר:

What does the **simple one** say?

“With a strong hand, Hashem brought us out of Egypt, the house of bondage.”

מִה־זֹאת? וְאִמְרַת אֱלֹו בְּחֹזֶק יָד
הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים:

3

Mah zot? V’amar-ta ei-lav. B’cho-zek yad hotzi-anu Ado-nai mi-mitz-ra-yim mi-beit ava-dim.

3

The simple one:

The simple child is asking for the most basic information, and he or she is lucky to have us there to begin teaching. For the simple child, we must start at the beginning.

וְשֵׂאִינוּ יוֹדַעַ לְשֵׂאוֹל
אֶת פֶּתַח לוֹ:

And as for the **one who does not know enough to ask**, you should open the discussion for him:

שְׁנַאֲמַר בְּעֵבוֹר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי
מִמִּצְרַיִם. יְכוּל מֵרֵאשׁ חֹדֶשׁ. תִּלְמֹד לֹמַר בַּיּוֹם
הַהוּא. אֵי בַיּוֹם הַהוּא יְכוּל מִבְּעוֹד יוֹם. תִּלְמֹד
לֹמַר בְּעֵבוֹר זֶה. בְּעֵבוֹר זֶה לֹא אָמַרְתִּי אֶלָּא
בְּשָׂעָה שֵׁישׁ מִצָּחָה וּמְרוֹר מִנְּחִים לְפָנֶיךָ:

As the Torah says: “It is because of what Hashem did for me when I left Egypt.” One might have thought that the commandment to discuss the exodus could be fulfilled at any time from the first of the month of Nisan, onward. Therefore, we need the words “on that day,” to teach us that the commandment applies to the specific day on which the Exodus took place, that is, the fifteenth of Nisan. But based on the phrase “on that day,” one might have thought that the commandment could be fulfilled during the day of the fourteenth. Therefore, we need the words “because of this.” You could not say “because of this” at any time other than the Seder night, when matzah and maror lie before you, since the term “this” must refer to something in the speaker’s presence.

4

The one who does not know enough to ask:

The child who is too young to ask needs us to find ways to pique his or her curiosity to feel inspired to begin asking questions.

4

At p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor. Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.



In The Beginning

מתחלה

In the beginning,

our ancestors were worshippers of foreign gods, but now the Omnipresent has drawn us to His service, as scripture relates:

“**And** Joshua said to all the people, ‘Thus said Hashem, the G-d of Israel: Your ancestors dwelled beyond the river from time immemorial – Terach, father of Abraham and father of Nachor – and Abraham from the other side of the river, and I led him through the whole land of Canaan, and I multiplied his descendants, and I gave him Isaac. And I gave Isaac Jacob and Esau. And I gave Esau Mount Seir to inherit, and Jacob and his sons went down to Egypt.’”

Blessed be the One who keeps His promise to Israel. Blessed is He. For the Holy One, Blessed is He, premeditated the end of Israel’s enslavement, and fulfilled that which He foretold to our ancestor Abraham in the covenant, as scripture relates: “And He said to Abraham: ‘Know with certainty that your descendants will be strangers in a land not their own, and they shall serve its inhabitants, who will afflict them for four hundred years. But I will also judge the nation that they serve, and afterward they will leave with great wealth.’”

מתחלה

עובדי עבודה זרה היו אבותינו
ועבשיו קרבנו המקום
לעבודתו. שנאמר:
ויאמר יהושע אל כל העם כה
אמר יהוה אלהי ישראל בעבר
הנהר ישבו אבותיכם מעולם תרח
אבי אברהם ואבי נחור ועבדו
אלהים אחרים ואקח את אביכם
את אברהם מעבר הנהר ואולף
אותו בכל ארץ כנען וארבה את
זרעו ואפתן לו את יצחק ואתן
ליצחק את יעקב ואת עשו ואתן
לעשו את הרהר שעיר לרשת אותו
ויעקב ובניו ירדו מצרים.

ברוך שומר הבטחתו לישראל ברוך
הוא. שהקדוש ברוך הוא חשב את
הקץ. לעשות כמה שאמר לאברהם
אבינו בברית בין הבתרים. שנאמר
ויאמר לאברהם ידע תדע כי גר יהיה
זרעך בארץ לא להם ועבדים וענו
אתם ארבע מאות שנה וגם אתה גוי
אשר יעבדו דן אנכי ואחר יכון יצאו
ברכש גדול.

Legends

The Hebrew word for legend is *agadah*, which almost sounds like *haggadah*! Legends are stories that may contain some truth and possess important meaning or symbolism. Over the centuries many legends have emerged in rabbinic texts and Jewish folklore about Moses. Here is a partial sampling.

Slavery in Egypt:

The Torah says: “The Egyptians made the Israelites do backbreaking work, and they embittered their lives with hard work, with bricks and cement, and with all kinds of work in the fields.”

What does the Torah mean by “all kinds of work in the fields”? After an Israelite had finished his work laying bricks and had come home in the evening to rest, then some Egyptian would come and say, “Go and pick vegetables from the garden, split this tree for me, fill this barrel for me at the river.”

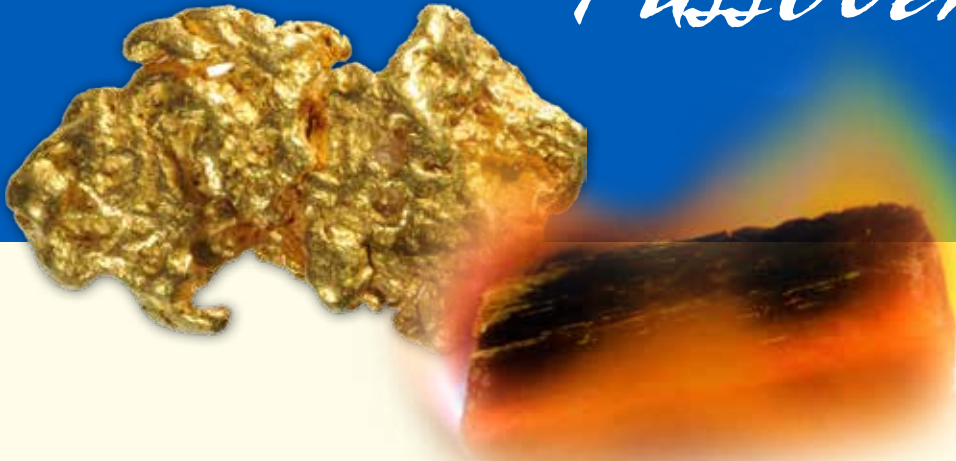
Pharaoh fooled the Israelites into working very hard. He had them all gather together, and he said to them, “Please work with me today as a favor.”

Whoever saw Pharaoh picking up a basket and trowel and laying bricks did the same thing.

The Israelites immediately started working with him as hard as they could. As soon as it grew dark, he appointed foremen over them and said, “Count the bricks.” They counted them. Then he said, “You have to lay just as many every single day.”



Passover



Young Moses:

After Pharaoh's daughter brought Moses back with her, she used to kiss and hug him as if he were her own child, and she let him live in the king's palace. He was very good looking, and everybody wanted to see him, and anyone who saw him could not bring themselves to leave. Pharaoh, too, used to kiss and hug him.

Moses would take the crown off Pharaoh's head and put it on his own. The Egyptian fortune tellers were sitting there, and they said:

"We are afraid that when he takes your crown off and puts it on his head, it is a sign that he is going to take your kingdom away from you."

Some of them wanted to have Moses killed; but Jethro was sitting among them, and he said:

"This boy has no sense yet. Suppose we test him. Put a plate with some gold and with a glowing coal in front of him. If he tries to pick up the gold, he understands what he is doing, and you should have him killed, but if he tries to pick up the glowing coal, he has no sense and should not be condemned to death."

It was immediately brought to him. He stretched out his hand toward the gold, but the angel Gabriel came and pushed his hand so that he picked up the glowing coal and put it into his mouth. His tongue was burned, and that is why he always stuttered and stammered.

Legends

Pharaoh's Vanity:

There was a celebration for Pharaoh on the same day that Moses came to see him. Every one of the kings had come to honor Pharaoh, and they brought crowns, which they placed on his head. Pharaoh's palace had many gates, and in front of each gate there were lions and bears and other wild animals, and not a living thing could get in. But when Moses and Aaron came, all the animals gathered around them and licked their feet and followed them up to Pharaoh.

When Moses and Aaron went into Pharaoh's palace, they looked like angels from heaven. They were as tall as the cedars of Lebanon. Their eyeballs were like the sphere of the sun, their beards were like palm fronds, the speech of their mouth was like a blazing fire, and the staff of the Lord with His Mysterious Name engraved on it, was in their hands. That was at the time that all the kings of the east and the west were sitting before Pharaoh. As soon as they all saw Moses and Aaron, a sudden fear fell on them; and Pharaoh and all those sitting near him shook and shivered, took their crowns off their heads, and bowed before them.

Then Pharaoh's courage came back, and he sat and watched them to see if they would crown him or give him a petition. But they did not even greet him.

"Who are you?" Pharaoh said to them.

"We are the messengers of the Holy One," they answered.

"What do you want?"

"Thus saith the Lord," they answered him.

"Let My people go and hold a celebration for Me in the desert."

Then Pharaoh grew angry and said, "Who is your god that I should listen to him? Wait till I search in my book."

He immediately went into his strong-room, took out a list of gods, and looked up each people and its gods. He began to read,
"The gods of Moab, the gods of Ammon, the gods of Sidon..."

He went back to Moses and Aaron and said to them, "I have searched in my strong-room for the name of your god and could not find it."

"Fool!" they said to Pharaoh. "These gods you are talking about are all dead, but our G-d is alive. He is the Living G-d and the King of the Earth."

"Is your god young, or not?" Pharaoh asked them.

Passover

“How old is he? How many cities has he conquered? How many countries has he captured? How many years has he been ruling?”

“Our G-d,” they said to him, “His strength and His power fill the world. He existed before the world was created, and he will exist after the end of the world. And he created you and gave you the breath of life.”

“And what does he do?” Pharaoh asked them.

“He spreads the skies and founds the land,” they said to Pharaoh.

“He creates the mountains and the valleys, brings down the rains and the dews, covers the mountains with greenery, makes the grasses grow, and helps the animals. His bow is fire, his arrows are flames, his spear is a torch, his shield is the clouds, his sword is lightning. He thrones the kings and dethrones them.”

“You are lying!” Pharaoh said to them. “I am the lord of the world, and I created myself and the Nile.”

When We Left Egypt:

What were the Israelites like when they left Egypt? Like a dove that is flying away from a hawk and goes into a rock-crevice and finds a snake resting there. If she stays, the snake will bite her; if she goes back, the hawk is waiting outside to seize her. What can the dove do?

She begins to cry out and beat her wings so that the owner of a cote should hear and come out and save her. That was what the Israelites were like when they were at the Red Sea. They could not go down into the sea, because it was not yet split for them. To go back was impossible, because Pharaoh had already come close.

What did they do?

“The Israelites were very much afraid, and they cried out to the Lord.”
And immediately, as the Bible says, “The Lord saved them that same day.”

After The Exodus From Egypt: The Struggle for Freedom in Israel

Passover is known by a variety of names, one of which is *Z'man Heruteynu*, the Festival of Freedom. The Book of Exodus tells of the beginnings of the Jewish people, who overcame oppression, with the help of G-d, and sought to be a free people in their own country, the Land of Israel.

Ancient Israel

In ancient times, our people exercised independence under a series of judges and then kings. The first king was Saul in the late 11th century BCE. David followed and made Jerusalem the capital of ancient Israel. His son, Solomon, built the First Temple in Jerusalem. After Solomon, the kingdom split in 931 BCE into the northern and southern kingdoms of Israel and Judea, respectively. Each was ruled by a succession of kings.

Jews in Exile

When the Assyrian Empire invaded the northern kingdom in 740 BCE, the ten northern tribes of Israel were forced into exile, where they assimilated and were lost to the Jewish people. The southern Kingdom of Judea continued to flourish until 586 BCE when the Babylonian Empire invaded, destroyed Solomon's Temple, and took the Jews into captivity. There, an exile wrote,

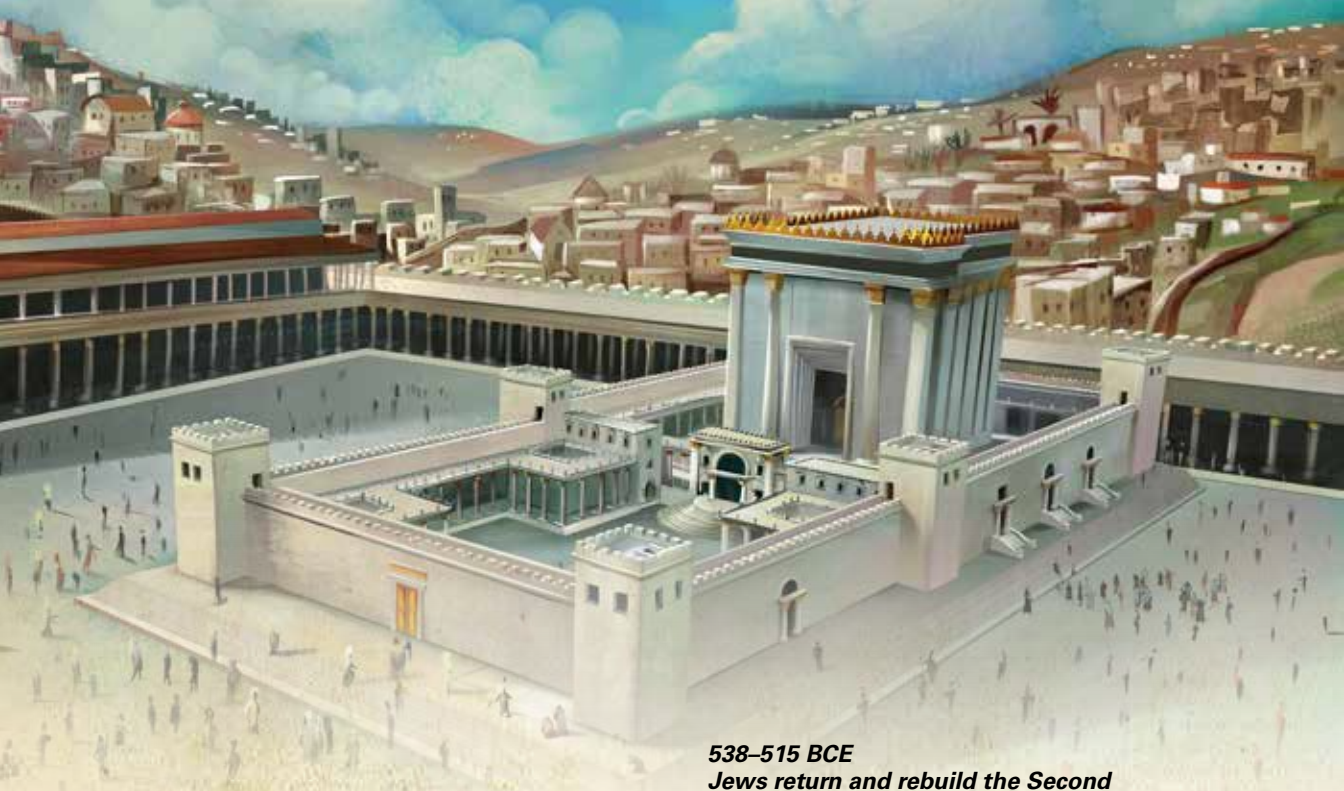
“By the rivers of Babylon, there we sat and wept when we remembered Zion. ...If I forget you, O Jerusalem, may my right hand forget [wither], may my tongue cling to my palate, if I do not remember you, if I do not raise Jerusalem to my highest joy” (Psalm 137).



A 2,700-year-old artifact containing ancient Hebrew lettering. In Israel today the same language, Hebrew, is spoken.

David, King of Israel, battles the Philistines, arch enemies of the Israelites.





538–515 BCE
Jews return and rebuild the Second Temple following the Persian defeat of the Babylonians. Pictured is the Second Temple as enlarged by King Herod in the first century BCE.

Jews Return

This time, however, we did not assimilate and disappear into history. With the fall of Babylon to the Persians, we returned in 539 BCE, rebuilt the temple in Jerusalem, and reestablished an independent Jewish homeland. Sovereignty was again lost in 332 BCE when Alexander the Great invaded and made Judea part of his Hellenistic empire. Then, in 167 BCE, the Jews rose up and defeated the Syrian-Greek Seleucid Empire. We remember this victory as the holiday of Hanukkah.

The Roman Occupation

In 63 BCE, Roman general Pompey the Great laid siege to Jerusalem and the temple until the Jews surrendered. Judea became a territory of Rome. Over time the Roman occupation grew more oppressive, and 130 years later, in 67 CE, the Jews rebelled in what historians call the Great Jewish Revolt. The might of the Roman Empire's armies proved to be too great, however: they destroyed the temple, burned Jerusalem to the ground, killed scores of thousands of Jews, and enslaved a hundred thousand more. To commemorate this victory over the Jews, **Emperor Vespasian ordered the minting of coins with the Latin words "Iudea Capta"** (or Judea is captured).





The Colosseum in Rome was built by 20,000 Judean (Jewish) slaves. Roman Emperor Vespasian financed its construction with treasure taken from the Jewish Temple in Jerusalem.

In 132 CE, the Jews again rose in a rebellion led by Bar Kochba. Despite heavy Roman casualties, the Roman legions' response was furious and complete. In three years,

they killed nearly 600,000 Jews, publicly tortured and martyred ten leading rabbinic sages (remembered in the Yom Kippur liturgy), and destroyed nearly 1,000 Jewish villages throughout Judea. **By imperial decree, Roman emperor Hadrian renamed Judea "Syria-Palaestina" in an attempt to root out Judaism and undermine Jewish attachment to the Land of Israel. He also renamed Jerusalem "Colonia Aelia Capitolina" and built a temple to Jupiter on the ruins of the Second Temple.** Victors write history, and the name Palestine was used by a succession of foreign empires that occupied Judea and the entire Land of Israel through the centuries.

Yet, the Jewish people remembered their country and its name, and Jewish life continued in the Land of Israel, especially in the Galilee. Indeed, we never completely left our ancestral homeland. Jewish communities have always been present there, living as an often oppressed minority in their own land. Gradually the center of Jewish life and scholarship shifted from the Land of Israel to the Diaspora, but Jews were never absent from their homeland.



Detail from the Arch of Titus, erected in 81 CE, depicting the looting of the Second Temple.



The Arch of Titus in Rome commemorates the Jews' defeat by the Romans.

In the Diaspora we were a powerless minority, completely dependent upon autocratic authorities (kings, princes, popes, caliphs, sultans), often suffering persecutions, expulsions, massacres, and, ultimately, in the 20th century, a massive continent-wide genocide in Europe. We barely survived, but we never lost hope, and we overcame. In the late 19th century, after a violent resurgence of anti-Semitism from France to Russia, the Jewish people started a liberation movement called Zionism to reunite Diaspora Jews with their homeland and rejoin Jews who never left there. Since 1948, the Israeli people built one of the most vibrant, diverse, democratic, dynamic, advanced, and inspiring countries in the modern world.

Historically, the Haggadah developed as an educational tool after the Roman Empire destroyed the Second Temple in Jerusalem in 70 CE. The first mention (in the Mishnah) of a Seder service being held was just two decades later, approximately in the year 90 CE. **Rabbi Gamliel the Elder, president of the Sanhedrin (Jewish Court), ruled: “One who has not said these three words, Pesah, Matzah, and Maror, has not done his duty” (Mishnah, Pesachim 10:5).**

The Passover Seder became a teaching device for preserving Jewish memory, culture, and history, including our indigenous ties to the Land of Israel and Jerusalem. The text specifically equates Jewish freedom with the Land of Israel: “Now, we are here; next year, may we be in the Land of Israel. Now, we are slaves; next year, may we be free.”

For this reason, during the Seder, all participants are asked to vow:

“Next Year In Jerusalem” – “L’Shanah Haba’a b’Yerushalayim”

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

Tonight, on Passover, we take the time to remember and observe our people’s journey from persecution and suffering to surviving and thriving. From slavery to freedom: To be a free people in our homeland.

In July 1947, the SS Exodus 1947 carried Jewish Holocaust survivors to the Land of Israel, then ruled by the British Mandate for Palestine. The British Royal Navy violently seized the ship at sea and deported all the passengers to Hamburg, Germany.





That which stood for our ancestors applies to us as well. For it was not only one individual who stood up against us to destroy us. Rather, in every generation they stand up against us to destroy us. But the Holy One, Blessed Be He, redeems us from their hands.

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ
וְלָנוּ. שְׁלֹא אֶחָד בְּלִבָּד עָמַד עָלֵינוּ
לְכַלּוֹתֵנוּ. אֲלָא שְׁבַכְל־דּוֹר וְדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵינוּ. וְהַקְדוֹשׁ
בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם:



V’hi she-amda l’avoteinu v’lanu, Shelo echad bil-vad, amad aleinu l’chalotei-nu, ela sh’bechol dor va-dor omdim aleinu l’chalotei-nu, v’Hakadosh Baruch Hu, ma-tzi-leinu mi-yadam.

Put down the cup, uncover the matzot, and continue.

Go forth and learn what Laban the Aramean sought to do to Jacob, our ancestor. While Pharaoh only decreed death for the males, Laban sought to uproot everything, as scripture relates: “An Aramean, Laban, sought to destroy my father Jacob. Jacob went down to Egypt and sojourned there, few in number, and there he became a great, mighty, and populous nation.”

צֵא וְלָמַד. מָה בְּקִשׁ לְבִן הָאֲרָמִי
לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ. שִׁפְרָעָה לֹא
גָזַר אֲלָא עַל הַזְּכָרִים וְלָבָן בְּקִשׁ
לְעַקֹּר אֶת הַכֹּל. שֶׁנֶּאֱמַר אֲרָמִי
אֵבֶד אָבִי וַיֵּרֵד מִצְרָיִמָה וַיֵּגֶר שָׁם
בְּמֵתֵי מַעֲט וַיְהִי־שָׁם לְגוֹי גָּדוֹל
עֲצוּם וְרַב.

“**He** went down to Egypt:” He was compelled by the word of G-d. “And he sojourned there:” This teaches that he did not go down to settle in Egypt, but rather to live there temporarily, as scripture relates: “They said to Pharaoh, ‘We have come to sojourn in the land, for there is no pasture for the flocks of your servants, for the famine is severe in the land of Canaan. Now, therefore, let your servants dwell in the land of Goshen.’”

וַיֵּרֵד מִצְרָיִמָה. אָנוּס עַל פִּי הַדְּבָר.
וַיֵּגֶר שָׁם. מִלְּמַד שֶׁלֹּא יָרַד יַעֲקֹב
אָבִינוּ לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם אֲלָא
לְגוֹר שָׁם. שֶׁנֶּאֱמַר וַיֵּאמְרוּ אֶל־
פְּרָעֹה לְגוֹר בְּאֶרֶץ בְּאֵנוּ כִּי־אֵין
מִרְעָה לְעֹאֵן אֲשֶׁר לְעַבְדֶּיךָ כִּי־כָבֵד
הָרָעַב בְּאֶרֶץ כְּנָעַן וְעֵתָה יִשְׁבוּ־נָא
עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן.

Finding Freedom...

in Ancient Israel

Passover

Remembers the Exodus of the Jewish people from slavery to freedom and the beginning of their journey to the Land of Israel to live as a free people in their own land.

Purim

Celebrates the deliverance of the Jews of the ancient Persian Empire who were threatened by a royal decree that, if carried out, would have put all Jews to death.

Hanukkah

Marks and celebrates the victory of Jewish rebels against their Syrian-Greek occupiers who outlawed Jewish customs and religious observance.

in Modern Israel

Holocaust Survivors

In the aftermath of the Holocaust, the new State of Israel absorbed hundreds of thousands of survivors of the Nazi genocide.

Jews from Arab Countries

Before and after Israel's establishment in 1948, some 850,000 Jews in ten Arab states fled or were expelled. Some 600,000 of these Eastern (Mizrahi in Hebrew) Jews went to Israel as penniless refugees, leaving lands they lived in for centuries. There were two notable Israeli rescue efforts: Operations Ezra and Nehemiah that airlifted 130,000 Iraqi Jews to Israel in 1951–52 and Operation Magic Carpet that airlifted 50,000 Yemenite Jews to Israel in 1949.

Soviet Jews

With the fall of the Soviet Union in 1989, nearly one million Soviet Jews emigrated from the former Soviet Union to Israel. From the 1920s, when the Communist Party took over Russia, until this great migration, Jews were persecuted by the Soviet authorities. The authorities systematically closed synagogues, forbade the teaching of Hebrew, and published a large number of anti-Semitic books.

Ethiopian Jews

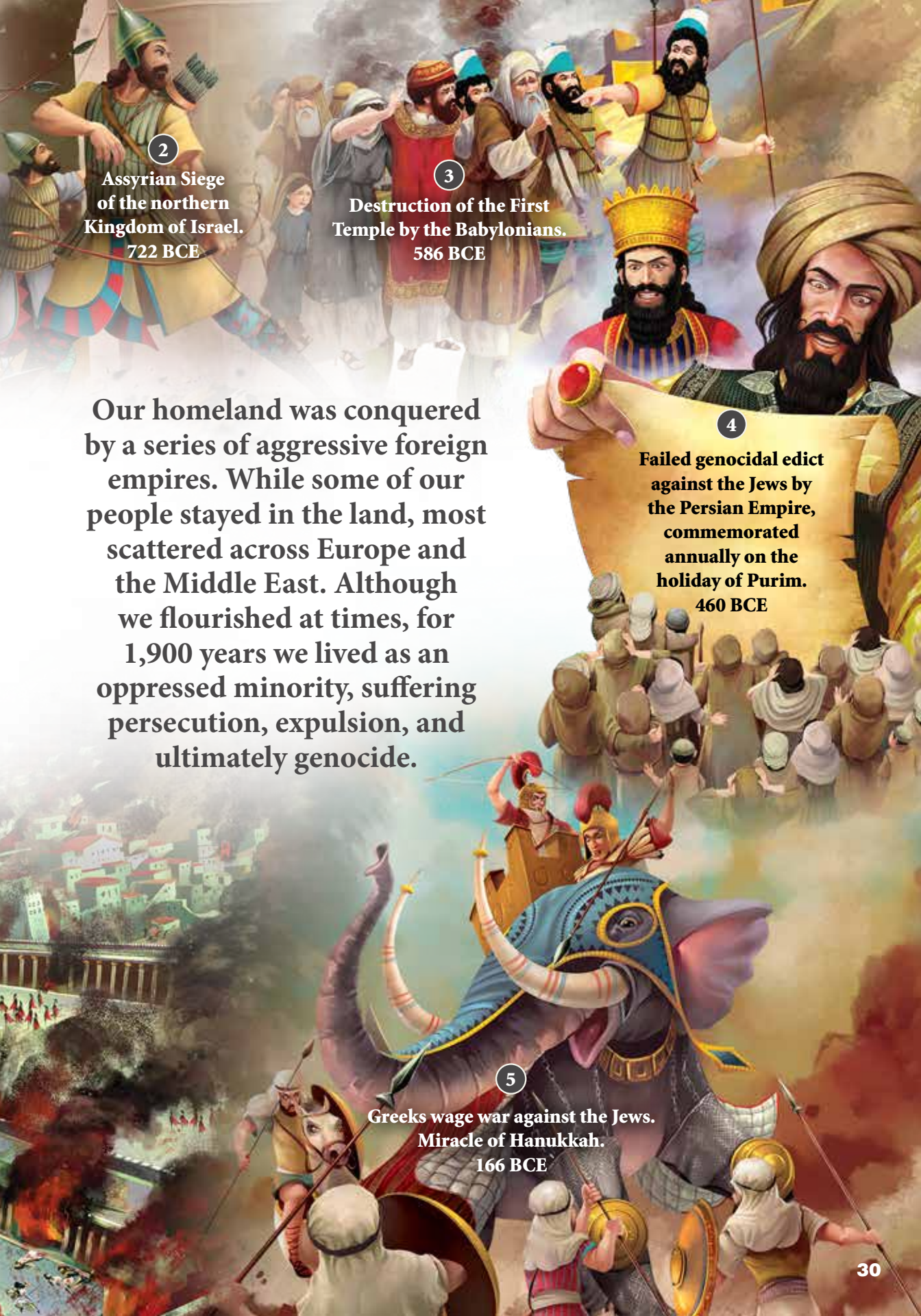
Fleeing war, hunger, and persecution, Ethiopian Jews, or Beta Israel, were rescued in several Israeli operations, most notably Operations Moses and Solomon. Altogether, Israel brought nearly 100,000 Jews from Ethiopia to Israel, mostly from 1980 to the present.



The liberation of Soviet Jewry was the Exodus miracle of our time. Just as we commemorate our freedom from slavery thousands of years ago, so too must we celebrate the emancipation of 3 million of our fellow Jews.



—Michael Oren, Former Israeli Ambassador to the United States



2

**Assyrian Siege
of the northern
Kingdom of Israel.
722 BCE**

3

**Destruction of the First
Temple by the Babylonians.
586 BCE**

4

**Failed genocidal edict
against the Jews by
the Persian Empire,
commemorated
annually on the
holiday of Purim.
460 BCE**

5

**Greeks wage war against the Jews.
Miracle of Hanukkah.
166 BCE**

**Our homeland was conquered
by a series of aggressive foreign
empires. While some of our
people stayed in the land, most
scattered across Europe and
the Middle East. Although
we flourished at times, for
1,900 years we lived as an
oppressed minority, suffering
persecution, expulsion, and
ultimately genocide.**

1

Slavery of the Jews in Egypt.
1650–1440 BCE



Continued on page 32

8

Crusaders plunder Jerusalem,
massacring Jews along the way.
1099 CE



In Every Generation, Our Enemies Rise Up To Destroy Us.

6

Destruction of Second Temple
by the Romans.
70 CE



7

Muslim forces conquer Israel.
Jews live as second-class citizens.
637–1095 CE





11

Adolf Hitler and the Nazis murder six million Jews in the Holocaust. 1938–1945

12

1948 War: Israel attacked by five Arab armies.



13

Israel attacked by Arab armies, igniting the 1967 Six-Day War and 1973 Yom Kippur War. Jerusalem liberated from Jordanian rule.



15

Operations Cast Lead, Pillar of Defense, and Protective Edge; relentless rocket attacks from Gaza; defended by "Iron Dome." 2008–2014

14

First and second intifadas: Over 1,000 Israelis killed. 1987 and 2000



We started a liberation movement and went back home to join those who were already there. We built one of the most vibrant, diverse, inspiring nations the world has ever seen. That nation is Israel.



9

Spanish Inquisition:
The torture, expulsion,
and conversion of Jews.
1492–1530

10

**Pogroms of Russia
and Eastern Europe.**
1821–1885

17

Israel, the “start-up nation,” is democratic,
diverse, and dynamic, with many
companies listed on the NASDAQ stock
exchange. Its exports include electronics,
telecommunications, cutting-edge
pharmaceuticals, medical devices, and
biotechnology.

**We Barely
Survived
But Never
Lost Hope.
We Overcame.**

Israeli
astronaut
Ilan Ramon
was aboard
the shuttle
Columbia.



16

Israel is the 11th-
happiest country in
the world, according
to the UN’s 2017 World
Happiness Report.

The Oppression Of African Americans And Jews: Shared Experiences

Since the time of slavery, African Americans saw similarities between their situation in the South and that of the Jewish people in Egypt. They saw in the Jewish liberation from slavery a hope for their freedom and deliverance.

Rev. Yolanda Y. Smith, an ordained Baptist minister and a research scholar in Christian education at Yale Divinity School, is the author of *Reclaiming the Spirituals: New Possibilities for African American Christian Education* and has written on how the Book of Exodus held a special meaning to enslaved African Americans:

“Identifying closely with the children of Israel and the Exodus story, the [African-American] slaves embraced a vision of G-d as the deliverer of the oppressed. ... The slaves believed and affirmed in song that they were valued in the eyes of G-d and that one day they too would experience deliverance from their bondage. This understanding of the Bible sparked a sense of self-worth within the enslaved community and inspired their resistance to bondage and efforts toward freedom.”

Martin Luther King, Jr., in his last speech on April 3, 1968—the night before his assassination—in Memphis, Tennessee, invoked the image of Moses, the leader of the freed Hebrew slaves:

“I just want to do G-d’s will. And He’s allowed me to go up to the mountain. And I’ve looked over. And I’ve seen the Promised Land. I may not get there with you. But I want you to know tonight, that we, as a people, will get to the Promised Land. So I’m happy, tonight. I’m not worried about anything. I’m not fearing any man. Mine eyes have seen the glory of the coming of the Lord.”

This is a direct reference to D’varim (Deuteronomy) 34:1-4.

Historian Howard Sachar wrote, “Nowhere did Jews identify themselves more forthrightly with the liberal avant-garde than in the civil rights movement of the 1960s.” American Jews:

“were the earliest supporters of the fledgling National Association for the Advancement of Colored People. In 1914, Joel Spingarn became chairman of the NAACP and recruited for its board such Jewish leaders as Jacob Schiff, Jacob Billikopf, and Rabbi Stephen Wise. Jews were also the earliest supporters of the Urban League who helped newly arrived black migrants from the rural South. The International Ladies Garment Workers Union and the Amalgamated Clothing Workers took the

lead in organizing 'our black brothers' for union membership. In the climactic civil rights drives of the 1950s and 1960s, Jewish participation was overwhelming."

Jewish participation in the civil rights movement far transcended institutional associations. One black leader in Mississippi estimated that, in the 1960s, the critical decade of the voter registration drives, "as many as 90 percent of the civil rights lawyers in Mississippi were Jewish."

Jews similarly made up at least 30 percent of the white volunteers who rode freedom buses to the South, registered blacks, and picketed segregated establishments. Among them were several dozen rabbis who marched among the demonstrators in Selma and Birmingham. A number were arrested. One of the demonstrating rabbis, Arthur Lelyveld, was severely beaten in Hattiesburg, Mississippi, and Dr. Edward Sachar volunteered his medical services to the freedom marchers and nearly lost his life as his automobile was forced off a Mississippi back road.

Two young New Yorkers, Michael Schwerner and Andrew Goodman, served in 1964 as voting-registration volunteers in Meridian, Mississippi. One of their coworkers was a young black Mississippian, James Chaney. Together they were murdered by Klansmen, their bodies dumped in a secret grave. As much as any single factor, it was the nationwide attention given the discovery of their corpses that accelerated passage of the Voting Rights Act of 1965. The Jews had long since achieved their own political and economic breakthrough. Rarely had any community gone to such lengths to share its painfully achieved status with others.

Jews have since become an empowered community in Israel, the United States, and elsewhere. And yet, our history of suffering and overcoming oppression continues to inspire many of us to work with other communities that are experiencing struggles of their own.



Rabbi Abraham Joshua Heschel marching for civil rights with Reverend Dr. Martin Luther King, Jr.

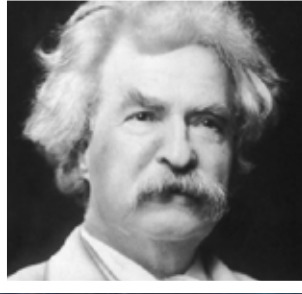
“The whole world must see that Israel must exist and has the right to exist, and is one of the great outposts of democracy in the world.”

–Rev. Martin Luther King, Jr.

“Few in number:”

As scripture relates: “When your ancestors went down to Egypt there were seventy of them, and now Hashem, your G-d, has made you as numerous as the stars in the heavens.”

כְּמָה שֶׁנֶּאֱמַר: בְּשִׁבְעִים נִפְּשׁ יָרְדוּ
אֲבוֹתַיךָ מִצְרָיִמָה וְעַתָּה שְׂמֹךְ יְהוָה
אֶלֶהֶיךָ כְּכּוֹכְבֵי הַשָּׁמַיִם לְרַב.



“

If the statistics are right, the Jews constitute but one quarter of one percent of the human race. It suggests a nebulous puff of star dust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk.

His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruse learning are also very out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all ages; and has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greeks and Romans followed and made a vast noise, and they were gone; other people have sprung up and held their torch high for a time but it burned out, and they sit in twilight now, and have vanished.

The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities, of age, no weakening of his parts, no slowing of his energies, no dulling of his alert but aggressive mind. All things are mortal but the Jews; all other forces pass, but he remains. What is the secret of his immortality?

–Mark Twain,

September 1897 (Quoted in the *National Jewish Post & Observer*, June 6, 1984)

”

“And they became a nation there:”

וַיְהִי-שָׁם לְגוֹי גָּדוֹל.

This teaches that the Israelites were distinct there:

“Mighty”: As scripture relates: “And the Israelites were fruitful and swarmed and multiplied and became exceedingly mighty, and the land was filled with them.”

“And numerous”: As scripture relates: “I made you abundant as the growth of the field, you grew and developed, and became charming, beautiful of figure, your hair grown long, yet you were naked and bare.”

“The Egyptians treated us harshly and afflicted us, and they set hard labor upon us.”

“The Egyptians vilified us”: As scripture relates: Pharaoh said, “Come, let us deal wisely with them, lest they multiply and join our enemies when war comes, and fight against us, and leave the land.”

“And afflicted us”: As scripture relates: “They placed taskmasters over them in order to afflict them with their burdens, and they built storage cities for Pharaoh, called Pithom and Ramses.”

“And they set hard labor upon us”: As scripture relates: “The Egyptians worked the Israelites severely.”

“We cried out to Hashem, G-d of our ancestors, and Hashem heard our voice and saw our suffering, our burden, and our oppression.”

מְלִמַּד שֶׁהָיוּ יִשְׂרָאֵל
מִצִּיּוֹנִים שָׁם:

עָצוּם: כְּמָה שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל
פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ וַיַּעֲצְמוּ בְּמֵאֵד
מְאֹד וַתִּמְלֵא הָאָרֶץ אֹתָם.

וְרַב: כְּמָה שֶׁנֶּאֱמַר: רַבְּבָה כְּצִמְחַ
הַשָּׂדֶה נִתְתִּיף וַתִּרְבִּי וַתִּגְדְּלִי וַתִּבְאֵי
בְעַדֵּי עַדֵּיִם שְׂדֵיִם נִכְנָו וּשְׂעָרַי
צִמְחָ וְאֶת עֵרְס וְעָרְיָה.

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ
עָלֵינוּ עֲבֹדָה קָשָׁה.

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים. כְּמָה שֶׁנֶּאֱמַר:
הֲבֵה נִתְחַכְמָה לוֹ פְּוִי־רַבָּה וְהִיָּה
כִּי־תִקְרָאנָה מִלְחָמָה וְנוֹסֶף גַּם־הוּא
עַל־שְׂנְאֵינוּ וְנִלְחַס־בָּנוּ וְעָלָה מִן־
הָאָרֶץ.

וַיַּעֲנוּנוּ. כְּמָה שֶׁנֶּאֱמַר: וַיִּשְׂימוּ עָלָיו
שָׂרֵי מִסִּים לְמַעַן עֲנֹתוּ בְּסִבְלָתָם
וַיִּבְּן עָרֵי מִסְכָּנוֹת לְפָרְעָה אֶת־פִּתּוֹם
וְאֶת־רַעַמְסֵס.

וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה. כְּמָה
שֶׁנֶּאֱמַר: וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי
יִשְׂרָאֵל בְּפָרָה.

וַנִּצְעַק אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ
וַיִּשְׁמַע יְהוָה אֶת־קִלְנוּ וַיִּרְא אֶת־
עֲנִינוּ וְאֶת־עֲמָלָנוּ וְאֶת־לַחֲצָנוּ.

“**We** cried out to Hashem, G-d of our ancestors”: As scripture relates: “Eventually, the king of Egypt died, and the Israelites sighed from their labor and cried out, and their plea for rescue from their labor reached G-d.”

“**And** Hashem heard our voice”: As scripture relates: “And G-d heard their groaning, and G-d remembered His covenant with Abraham, Isaac, and Jacob.”

“**And** saw our affliction”: This refers to the separation of men and women, as scripture relates: “G-d saw the Israelites, and G-d knew.”

“**Our** burden”: This refers to the sons, as scripture relates: Pharaoh said, “Cast every son who is born into the Nile, but let every daughter live.”

“**And** our oppression”: This refers to the persecution, as scripture relates: G-d said: “I also saw the oppression with which the Egyptians oppressed them.”

“**And** Hashem brought us out of Egypt with a strong hand and an outstretched arm and with great fearsomeness, and with signs and wonders.”

“**And** Hashem brought us out of Egypt”: Not by an angel and not by a messenger, but the Holy One, Blessed Be He, Himself, in His Glory, as scripture relates: G-d said, “I will pass through the land of Egypt tonight, and

וּנְצַעַק אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ.
כְּמָה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים
הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ
בְנֵי־יִשְׂרָאֵל מִרְהֲעַבְדָּה וַיִּזְעָקוּ וַתַּעַל
שׁוֹעַתָם אֶל־הָאֱלֹהִים מִרְהֲעַבְדָּה.

וַיִּשְׁמַע יְהוָה אֶת־קוֹלָנוּ. כְּמָה שֶׁנֶּאֱמַר
וַיִּשְׁמַע אֱלֹהִים אֶת־נַאֲקָתָם וַיִּזְכֹּר
אֱלֹהִים אֶת־בְּרִיתוֹ אֶת־אַבְרָהָם
אֶת־יִצְחָק וְאֶת־יַעֲקֹב.

וַיֵּרָא אֶת־עֲנִינוּנוּ. זוֹ פְּרִישׁוֹת דֶּרֶךְ
אֶרֶץ. כְּמָה שֶׁנֶּאֱמַר וַיֵּרָא אֱלֹהִים
אֶת־בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.

וְאֶת־עַמְלָנוּ. אֵלוּ הַבָּנִים. כְּמָה
שֶׁנֶּאֱמַר כָּל־הַבֵּן הַיְלֹוד הַיָּאֲרָה
תִּשְׁלַיְכֵהוּ וְכָל־הַבַּת תִּחְיֶינָהּ.

וְאֶת־לַחְצָנוּנוּ. זֶה הַדְּחָק. כְּמָה שֶׁנֶּאֱמַר
וְגַם־רָאִיתִי אֶת־הַלַּחֲץ אֲשֶׁר מִצְרַיִם
לַחְצִים אֹתָם.

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה
וּבְזֹרַע נְטוּיָה וּבְמָרָא גָדֹל וּבְאֹתוֹת
וּבְמִפְתֵּיִם.

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם. לֹא עַל יְדֵי
מַלְאָךְ. וְלֹא עַל יְדֵי שָׂרְף. וְלֹא עַל
יְדֵי שְׁלִיחַ. אֲלָא הַקְּדוֹשׁ בְּרוּךְ הוּא
בְּכַבּוּדוֹ וּבְעֲצָמוֹ. שֶׁנֶּאֱמַר וַעֲבַרְתִּי
בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכִּיתִי

I will smite every firstborn in the land of Egypt, from man to beast. And I will execute judgment against all the gods of Egypt. I am Hashem.”

כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם
וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם
אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה.

“I will pass through the land of Egypt”: I, and not an angel. “And I will smite every firstborn:” I, and not a fiery angel. “And I will execute judgment against all the gods of Egypt”: I, and not the messenger. “I am Hashem”: I am He, and no other.

וְעָבַרְתִּי בְּאֶרֶץ־מִצְרַיִם. אֲנִי וְלֹא
מַלְאָךְ. וְהִכִּיתִי כָל־בְּכוֹר. אֲנִי וְלֹא
שָׂרָף. וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה
שְׁפָטִים. אֲנִי וְלֹא הַשְּׁלִיחַ. אֲנִי יְהוָה.
אֲנִי הוּא וְלֹא אֲחֵר.

“With a strong hand”: This refers to the disease of livestock, as scripture relates: Moses said to Pharaoh, “Then the hand of G-d will strike your livestock in the field — the horses, the donkeys, the camels, the cattle, and the sheep — with a very severe disease.”

בְּיַד חֲזָקָה. זֹו הַדְּבָר. כְּמָה שֶׁנֶּאֱמַר
הִנֵּה יַד־יְהוָה הוֹיָה בְּמִקְנֶךָ אֲשֶׁר
בַּשָּׂדֶה בְּסוֹסִים בְּחֻמְרִים בְּגַמְלִים
בַּבָּקָר וּבַצֹּאן דָּבַר כְּבֵד מָאֵד.

Moses and Aaron come before Pharaoh and demand, on behalf of G-d, "Let My People Go."



“And with an outstretched arm”: This refers to the sword, as scripture relates: When G-d was about to send a plague against Jerusalem, an angel stood between earth and heaven, “and his sword was unsheathed in his hand, stretched out against Jerusalem.”

“With great fearsomeness”: This refers to the revelation of the divine presence, as scripture relates: “Has any god endeavored to take a nation for himself from within the midst of another nation, with trials, with signs and wonders, with war, with a strong hand and an outstretched arm, and with displays of great fearsomeness, like all that Hashem, your G-d, did for you in Egypt before your eyes?”

“And with signs”: This refers to Moses’ staff, as scripture relates: G-d said to Moses, “Take this staff, with which you shall perform the signs.”

“And with wonders”: This refers to the plague of blood, as scripture relates: “I will put wonders in the heavens and the earth:

Blood and fire and pillars of smoke.”

Another interpretation: “With a strong hand”: Two plagues. “And with an outstretched arm”: Two plagues. “And with great fearsomeness”: Two plagues. “And with signs”: Two plagues. “And with wonders”: Two plagues.

וּבְזָרַע נְטוּיָה זֹה הַחֶרֶב. כְּמָה
שֶׁנֶּאֱמַר וַחֲרַבּוּ שְׁלוֹפָה בְיָדוֹ
נְטוּיָה עַל־יְרוּשָׁלַיִם.

וּבְמִרְא גָדֵל זֹה גְלוּי שְׂכִינָה. כְּמָה
שֶׁנֶּאֱמַר אֹה הַנֶּסֶה אֱלֹהִים לְבוֹא
לְקַחַת לוֹ גּוֹי מִקְרֵב גּוֹי בְּמִסַּת
בְּאֵתָת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד
חֲזָקָה וּבְזָרֹעַ נְטוּיָה וּבְמוֹרָאִים
גְּדֻלָּים כְּכֹל אֲשֶׁר־עָשָׂה לְכֶם יְהוָה
אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ.

וּבְאֵתוֹת. זֶה הַמַּטֵּה. כְּמָה שֶׁנֶּאֱמַר
וְאֶת־הַמַּטֵּה הַזֶּה תִּקַּח בְּיָדְךָ אֲשֶׁר
תַּעֲשֶׂה־בּוֹ אֶת־הָאֵתוֹת.

וּבְמִפְתִּים זֶה הַדָּם. כְּמָה שֶׁנֶּאֱמַר
וְנָתַתִּי מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ:

דָם וָאֵשׁ וְתִימְרוֹת עָשָׁן.

דְּבַר אַחַר. בְּיַד חֲזָקָה שְׂתִים. וּבְזָרֹעַ
נְטוּיָה שְׂתִים. וּבְמִרְא גְדֵל שְׂתִים.
וּבְאֵתוֹת שְׂתִים. וּבְמִפְתִּים שְׂתִים:

These are the 10 plagues

אלו עשר מכות
שהביא הקדוש ברוך הוא על
המצרים במצרים: ואלו הן:

that the Holy One, Blessed be He, brought against the Egyptians in Egypt, and they are as follows:

We remove one drop of wine, by dipping our finger into the cup, for each of the Ten Plagues, to remember the suffering of the Egyptians.

דָּם • צְפַרְדֵּי • כְּנִים • עֲרוֹב • דָּבָר • שְׁחִין • בָּרָד
אַרְבֶּה • חֲשֵׁךְ • מַכַּת בְּכוֹרוֹת:



**Blood • Frogs • Lice • Wild beasts • Disease of livestock
Boils • Hail • Locusts • Darkness • Death of the firstborn**

**Dahm • Tze-far-day-ah • Ki-nim • Ah-rov • Deh-ver • Sh'cheen
Bah-rad • Ar-beh • Cho-shech • Ma-kat Be-cho-rot.**

Rabbi Judah had an acronym for them:

DeTsach, ADaSh BeAChaV.

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סְמָנִים.

דִּצְ"ךְ עַד"ש בְּאֶחָב:

The seventh plague; a hail storm

Rabbi Yose the Galilean said:

How do we know that the Egyptians were afflicted by ten plagues in Egypt and by fifty plagues at the sea? With regard to Egypt, scripture says: “The magicians said to Pharaoh, ‘This is the finger of G-d.’” And with regard to the sea it says: “And Israel saw the great hand of Hashem’s deeds in Egypt, and the people feared Hashem, and they had faith in Hashem and in his servant Moses.” If with one finger they were afflicted with ten plagues, then in Egypt they were afflicted with ten plagues and at the sea they were afflicted with fifty plagues.

רַבִּי יוֹסֵי הַגַּלִּילִי אוֹמֵר:

מִנֵּין אַתָּה אוֹמֵר שְׁלָקוּ הַמִּצְרַיִם
בְּמִצְרַיִם עֶשֶׂר מִכּוֹת. וְעַל הַיָּם לָקוּ
חֲמִשִּׁים מִכּוֹת. בְּמִצְרַיִם מָה הוּא
אוֹמֵר וַיֹּאמְרוּ הַחֲרֻטָּמִים אֶל־פֶּרְעֹה
אֶצְבַּע אֱלֹהִים הוּא וְעַל הַיָּם מָה
הוּא אוֹמֵר וַיִּרְא יִשְׂרָאֵל אֶת־יַד
הַגְּדֹלָה אֲשֶׁר עָשָׂה יְהוָה בְּמִצְרַיִם
וַיִּירָאוּ הָעָם אֶת־יְהוָה וַיִּאֱמִינוּ
בַּיהוָה וּבַמֹּשֶׁה עַבְדּוֹ כַּמָּה לָקוּ
בְּאֶצְבַּע. עֶשֶׂר מִכּוֹת. אָמור מֵעַתָּה
בְּמִצְרַיִם לָקוּ עֶשֶׂר מִכּוֹת וְעַל הַיָּם
לָקוּ חֲמִשִּׁים מִכּוֹת:

Rabbi Eliezer said:

How do we know that each and every plague that the Holy One, Blessed Be He, brought against the Egyptians in Egypt consisted of four plagues? Scripture says: “He sent against them his burning anger, wrath, fury, distress, and messengers of evil.” “Wrath”: One plague. “Fury”: Two plagues. “Distress”: Three plagues. “Messengers of evil”: Four plagues. Thus, in Egypt they were afflicted with forty plagues, and on the sea they were afflicted with two hundred plagues.

Rabbi Akiva said:

How do we know that each and every plague that the Holy One, Blessed Be He, brought against the Egyptians in Egypt consisted of five plagues? Scripture says: “He sent against them his burning anger, wrath, fury, distress, and messengers of evil.” “His burning anger”: One plague. “Wrath”: Two plagues. “Fury”: Three plagues. “Distress”: Four plagues. “Messengers of evil”: Five plagues. Thus, in Egypt they were afflicted with fifty plagues, and at the sea they were afflicted with two hundred fifty plagues.

רבי אליעזר אומר:

מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות. שנאמר ישלחם חרון אפו עברה וזעם וצרה משלחת מלאכי רעים עברה אחת. וזעם שתים. וצרה שלש. משלחת מלאכי רעים ארבע. אמור מעתה במצרים לקו ארבעים מכות. ועל הים לקו מאתיים מכות:

רבי עקיבא אומר:

מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של חמש מכות. שנאמר ישלחם חרון אפו עברה וזעם וצרה משלחת מלאכי רעים. חרון אפו אחת. עברה שתים. וזעם שלש. וצרה ארבע. משלחת מלאכי רעים חמש. אמור מעתה במצרים לקו חמשים מכות. ועל הים לקו חמשים ומאתים מכות:

Dayenu דינו

See transliteration on pages 46 and 47.

Look how many good deeds G-d, who is everywhere, has done for us!

If He had brought us out of Egypt but had not executed judgments against the Egyptians,
It would have been enough for us!

If He had executed judgments against the Egyptians but had not acted against their gods,
It would have been enough for us!

If He had acted against their gods, but had not killed their firstborn,
It would have been enough for us!

If He had killed their firstborn, but had not given us their wealth,
It would have been enough for us!

If He had given us their wealth, but had not split the sea for us,
It would have been enough for us!

If He had split the sea for us, but had not brought us through it on dry land,
It would have been enough for us!

כִּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ.



אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם
וְלֹא עָשָׂה בָּהֶם שְׁפָטִים
דֵּינוּ:

אֱלוֹ עָשָׂה בָּהֶם שְׁפָטִים.
וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם
דֵּינוּ:

אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם
וְלֹא הָרַג בְּכוֹרֵיהֶם
דֵּינוּ:

אֱלוֹ הָרַג בְּכוֹרֵיהֶם
וְלֹא נָתַן לָנוּ אֶת מְמוֹנָם
דֵּינוּ:

אֱלוֹ נָתַן לָנוּ אֶת מְמוֹנָם.
וְלֹא קָרַע לָנוּ אֶת הַיָּם
דֵּינוּ:

אֱלוֹ קָרַע לָנוּ אֶת הַיָּם
וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בַּחֲרָבָה
דֵּינוּ:



If He had brought us through it on dry land, but had not drowned our oppressors within it, **It would have been enough for us!**

אלו הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה
וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ
דִּינֵנוּ:

If He had drowned our oppressors within it, but had not satisfied our needs in the wilderness for forty years, **It would have been enough for us!**

אלו שָׁקַע צָרֵינוּ בְּתוֹכוֹ וְלֹא סִפַּק
צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה
דִּינֵנוּ:

If He had satisfied our needs in the wilderness for forty years, but had not fed us the manna, **It would have been enough for us!**

אלו סִפַּק צָרְכֵנוּ בַּמִּדְבָּר אַרְבָּעִים
שָׁנָה וְלֹא הָאֲכִילָנוּ אֶת הַמָּן
דִּינֵנוּ:

If He had fed us the manna, but had not given us the Sabbath, **It would have been enough for us!**

אלו האכילנו את המן
ולא נתן לנו את השבת
דיינו:

If He had given us the Sabbath, but had not brought us before Mount Sinai, **It would have been enough for us!**

אלו נתן לנו את השבת
ולא קרבנו לפני הר סיני
דיינו:

If He had brought us before Mount Sinai, but had not given us the Torah, **It would have been enough for us!**

אלו קרבנו לפני הר סיני
ולא נתן לנו את התורה
דיינו:

If He had given us the Torah, but had not brought us into the Land of Israel, **It would have been enough for us!**

אלו נתן לנו את התורה
ולא הכנסנו לארץ ישראל
דיינו:

If he had brought us into the Land of Israel, but had not built the temple for us, **It would have been enough for us!**

אלו הכנסנו לארץ ישראל
ולא בנה לנו את בית הבחירה
דיינו:



Ilu hotzianu mimitzrayim, v'lo asah bahem sh'fatim,
dayeinu!

Ilu asah bahem sh'fatim v'lo asah beloheihem,
dayeinu!

Ilu asah beloheihem, v'lo harag et b'choreihem,
dayeinu!

Ilu harag et b'choreihem, v'lo natan lanu et mamonom,
dayeinu!

Ilu natan lanu et mamonom, v'lo kara lanu et hayam,
dayeinu!

Ilu kara lanu et hayam, v'lo he'eviranu b'tocho becharavah,
dayeinu!

Ilu he'eviranu b'tocho becharavah, v'lo shika tzareinu b'tocho,
dayeinu!

Ilu shika tzareinu b'tocho, v'lo sipeik tzorkeinu bamidbar arba'im shana,
dayeinu!

Ilu sipeik tzorkeinu bamidbar arba'im shana, v'lo he'echilanu et haman,
dayeinu!

Ilu he'echilanu et haman, v'lo natan lanu et hashabbat,
dayeinu!

Ilu natan lanu et hashabbat, v'lo keirvanu lifnei har sinai,
dayeinu!

Ilu keirvanu lifnei har sinai, v'lo natan lanu et hatorah,
dayeinu!

Ilu natan lanu et hatorah, v'lo hichnisanu l'eretz yisra'eil,
dayeinu!

Ilu hichnisanu l'eretz yisra'eil, v'lo vanah lanu et beit hamikdash,
dayeinu!

What abundant, manifold goodness the Omnipresent has shown us! He brought us out of Egypt, and executed judgments against the Egyptians, and acted against their gods, and killed their firstborn, and gave us their wealth, and split the sea for us, and brought us through it on dry land, and drowned our enemies within it, and satisfied our needs in the desert for forty years, and fed us the manna, and gave us the Sabbath, and brought us before Mount Sinai, and gave us the Torah, and brought us into the Land of Israel, and built the temple for us to atone for all our transgressions.

עַל אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה
וּמְכַפֵּלֶת לְמָקוֹם עָלֵינוּ. שֶׁהוֹצִיאָנוּ
מִמִּצְרַיִם. וְעָשָׂה בָּהֶם שְׁפָטִים.
וְעָשָׂה בְּאֱלֹהֵיהֶם. וְהָרַג בְּכוֹרֵיהֶם.
וְנָתַן לָנוּ אֶת מְמוֹנָם. וְקָרַע לָנוּ אֶת
הַיָּם. וְהַעֲבִירָנוּ בְּתוֹכוֹ בְּחָרָבָה.
וְשָׁקַע צָרֵינוּ בְּתוֹכוֹ. וְסִפַּק צָרְכֵנוּ
בַּמִּדְבָּר אַרְבָּעִים שָׁנָה. וְהֵאֱכִילָנוּ
אֶת הַמָּן. וְנָתַן לָנוּ אֶת הַשַּׁבָּת.
וְקָרְבָנוּ לְפָנֵי הַר סִינַי. וְנָתַן לָנוּ אֶת
הַתּוֹרָה. וְהִכְנִסָנוּ לְאֶרֶץ יִשְׂרָאֵל.
וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר
עַל כָּל עֲוֹנוֹתֵינוּ:

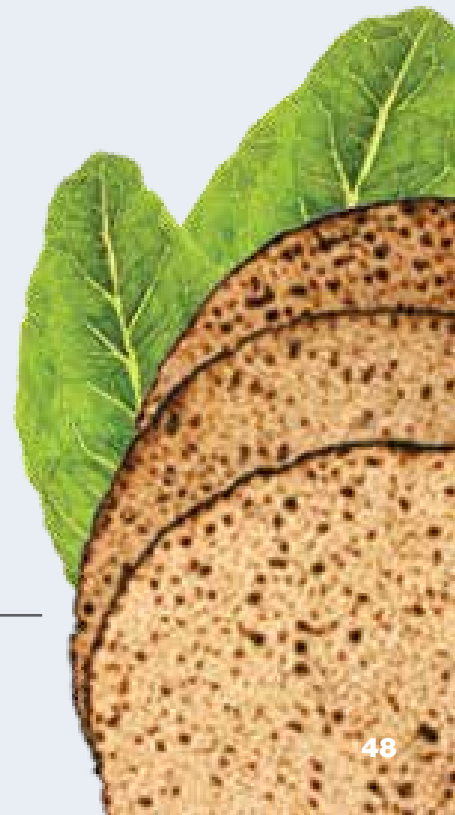
Rabban Gamliel would say:

Anyone who does not mention these three things on Passover does not fulfill his obligation. They are:

פֶּסַח
The Passover offering,
מַצָּה
the matzah,
וּמַרְרוֹר
and the bitter herbs.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר:

כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים
אֵלּוּ בַּפֶּסַח לֹא יֵצֵא יְדֵי חוּבָתוֹ.
וְאֵלּוּ הֵן:



Peh-sach Ma-tzah U'ma-ror

The Passover offering that our ancestors would eat at the time that temple stood, what does it represent? It recalls how the Holy One, Blessed Be He, passed over the houses of our ancestors in Egypt, as scripture relates: “You shall say, ‘This is a Passover sacrifice to Hashem, who passed over the houses of the Israelites in Egypt when he smote Egypt and spared our houses.’ And the people bowed.”

The matzah that we eat, what does it represent? It recalls that our ancestors’ dough did not have time to rise before King of kings, the Holy One, Blessed Be He, was revealed to them and redeemed them. As scripture relates: “They baked the dough that they brought out of Egypt into loaves of matzah because it did not rise, because they were thrown out of Egypt and they were not able to wait; neither did they prepare any other provisions for themselves.”

The bitter herbs that we eat, what do they represent? They recall how the Egyptians embittered the lives of our ancestors in Egypt, as scripture relates: “And the Egyptians embittered their lives with hard labor in mortar and bricks, and with all sorts of labor in the field – all their labor that they set upon them was brutal.”

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים
בְּזֶמַן שְׁבִיטַת הַמִּקְדָּשׁ קָיָם.
עַל שׁוֹם מָה. עַל שׁוֹם שֶׁפֶּסַח
הַקְּדוֹשׁ בָּרוּךְ הוּא עַל בֵּיתִי
אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר
וְאָמַרְתֶּם זִבְח־פֶּסַח הוּא לַיהוָה
אֲשֶׁר פֶּסַח עַל־בֵּיתִי בְּנִי־יִשְׂרָאֵל
בְּמִצְרַיִם בְּנִגְפוֹ אֶת־מִצְרַיִם וְאֶת־
בֵּיתֵנוּ הִצִּיל וַיִּקַּד הָעַם וַיִּשְׁתַּחֲוּוּ.

מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים עַל שׁוֹם
מָה? עַל שׁוֹם שֶׁלֹּא הִסְפִּיק
בְּצִקָּם שֶׁל אֲבוֹתֵינוּ לְהַחְמִיץ עַד
שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמֶּ־
לָכִים הַקְּדוֹשׁ בָּרוּךְ הוּא וּגְאֻלָּם.
שֶׁנֶּאֱמַר וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר
הוֹצִיאוּ מִמִּצְרַיִם עִגְת מִצּוֹת פִּי
לֹא חָמֵץ כִּי־גָרְשׁוּ מִמִּצְרַיִם וְלֹא
יִכְלוּ לְהַתְמַהֵמָה וְגַם־צָדָה לֹא־
עָשׂוּ לָהֶם.

מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִים עַל שׁוֹם
מָה? עַל שׁוֹם שֶׁמָּרְרוּ הַמִּצְרַיִם
אֶת חַיֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם.
שֶׁנֶּאֱמַר וַיִּמְרְרוּ אֶת־חַיֵּיהֶם
בְּעַבְדָּה קָשָׁה בַּחֲמֹר וּבַלִּבְנִים
וּבְכָל־עַבְדָּה בִּשְׂדֵה אֶת
כָּל־עַבְדָּתָם אֲשֶׁר־עָבְדוּ בָּהֶם
בְּפָרֶךְ.

In every generation one must view themselves as though he/she had personally left Egypt, as scripture instructs: “And you shall say to your child on that day, ‘This is because of what Hashem did for me when I left Egypt.’” It was not only our ancestors that the Holy One, Blessed Be He, redeemed. Rather, even we were redeemed with them, as scripture says: “And he brought us out of there in order to bring us to and give us the land that he promised to our ancestors.”

Therefore, we are obligated to thank, praise, extol, honor, exalt, glorify, bless, laud, and worship the One who performed all these miracles for our ancestors and for us. He brought us out of slavery to freedom, from anguish to joy, from mourning to festivity, from darkness to great light, and from subjugation to redemption. We shall therefore sing before Him, Halleluyah!

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לְרֹאוֹת
אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא
מִמִּצְרַיִם. שְׁנֵאֲמַר וְהִגַּדְתָּ לְבִנְךָ
בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוֹר זֶה
עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם
לֹא אֶת אֲבוֹתֵינוּ בְּלֶבֶד גָּאֵל
הַקְדוֹשׁ בְּרוּךְ הוּא. אֵלֹא אִף
אוֹתֵנוּ גָאֵל עִמָּהֶם. שְׁנֵאֲמַר
וְאוֹתֵנוּ הוֹצִיא מִשָּׁם לְמַעַן
הִבִּיא אֶתֵנוּ לְתֶת לָנוּ אֶת־הָאָרֶץ
אֲשֶׁר נִשְׁבַּע לְאֲבֹתֵינוּ.

לְפִיכֹךְ אֲנַחְנוּ חַיֵּיבִים לְהוֹדוֹת לְהַלֵּל
לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדִּיר לְבָרֵךְ
לְעֹלָה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאֲבוֹתֵינוּ
וְלָנוּ אֶת כָּל הַנְּסִיִּים הָאֵלֶּה הוֹצִיאָנוּ
מֵעֲבָדוֹת לְחֵרוֹת. מִיָּגוֹן לְשִׁמְחָה.
מֵאֲבֵל לְיוֹם טוֹב. וּמֵאֲפֵלָה לְאוֹר
גָּדוֹל. וּמִשְׁעֵבֹד לְגָאֵלָה. וְנֵאֲמַר
לְפָנָיו, הַלְלוּיָהּ!

“ We have no oil, no water, but look at what Israel has accomplished. If this would have happened in the time of the Bible, it would have been included as one of the great miracles. ”

–*Shimon Peres,*
Former Israeli Prime Minister



Jews Connecting Through The Centuries

Jews are one of the few ancient peoples who have survived into modern times. Judaism is among the world's oldest living religions.



Sixth-century mosaic depicting King David playing the lyre, found in the ancient synagogue of Gaza.

—Israel Museum



Jewish family celebrates a traditional Sabbath meal.

Jewish civilization was already over 1,000 years old when the Romans conquered Judea, but the Jews safeguarded their unique heritage for the next two millennia. No matter how far they wandered, how much they adapted to their host societies, or how much they were persecuted, Jews maintained their identity.

The Jews, who emerged as a people over 3,500 years ago, created the religion of Judaism, and its sacred books have bound them together for millennia. Whether they are religious or secular, Jews are connected by the ethics and values that Judaism teaches. Parents have passed the tradition to their children, who passed it on to their own children, and so it has continued for thousands of years.

Jewish life centers around home and family. Jewish tradition sanctifies family relationships. Parents' devotion and sense of responsibility for passing on Jewish identity have bound generations to the past while linking them to the future.

Jews have always identified with Zion, the Jewish homeland. It is at the core of Jewish history, religious texts, and identity. Many consider title to the land to be at the heart of the promise between G-d and the Jewish people in the Torah, which dates back thousands of years. The Hebrew language, the Torah, the laws in the Talmud, the Jewish calendar, and Jewish holidays and festivals all originated in ancient Israel and revolve around its seasons, way of life, and history. Zion and Jerusalem are mentioned 809 times in the Hebrew Bible. When Israel was reestablished in 1948, Jews everywhere came to embrace Israel and once again recognize it as the center of Jewish life and continuity.



Judaism:

A Religion, A Nationality, And A Culture.

Judaism can be thought of as being simultaneously a religion, a nationality, and a culture.

Throughout the middle ages and into the 20th century, most of the European world agreed that Jews constituted a distinct nation. This concept of nation does not require that a nation have a territory or a government, but rather it identifies as a nation any distinct group of people with a common language and culture. Only in the 19th century did it become common to assume that each nation should have its own, distinct government; this is the political philosophy of nationalism. In fact, Jews had a remarkable degree of self-government until the 19th century. So long as Jews lived in their ghettos, they were allowed to collect their own taxes, run their own courts, and otherwise behave as citizens of a landless and distinctly second-class Jewish nation.

Judaism is a religion, and it is this religion that forms the central element of the Jewish culture that binds Jews together as a nation. It is the religion that defines foods as being kosher and non-kosher, and this underlies Jewish cuisine. It is the religion that sets the calendar of Jewish feast and fast days, and it is the religion that has preserved the Hebrew language.

– *Jewish Virtual Library*

“ The language of the Jewish people. ...It is interesting to note that it is the only ancient language that was revived in the Mediterranean. The Egyptians do not speak in the language of hieroglyphics; the Syrians do not speak Assyrian; the Iraqis do not speak Babylonian; the Greeks do not speak ancient Greek; and the Italians do not speak Roman. Israel speaks Hebrew. The language of the Bible as it was spoken in biblical days.

–*Shimon Peres*

”

Halleluyah! Praise, servants of Hashem — Praise the name of Hashem! May the name of Hashem be blessed forever and ever. From the sun's rising to its setting Hashem's name is praised. Hashem is exalted above all the nations, His glory is over the heavens. Who is like Hashem, our G-d, (whose throne is so high), who humbles Himself to see the heavens and the earth? He raises the poor from the dust, lifting the destitute out of the refuse, to seat them among nobles, among the nobles of (His) people. He makes the barren woman of the house the happy mother of children. Praise G-d!

הַלְלוּהָ | הַלְלוּ עַבְדֵי יְהוָה
הַלְלוּ אֶת־שֵׁם יְהוָה: יְהִי שֵׁם
יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמֶּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ מְהֵלֵל
שֵׁם יְהוָה: רָם עַל־כָּל־גּוֹיִם יְהוָה
עַל הַשָּׁמַיִם כְּבוֹדוֹ: מִי כִיהוּה
אֱלֹהֵינוּ הַמְגִבִּיהִי לְשָׁבֶת:
הַמְשַׁפִּילִי לְרֵאוֹת בְּשָׁמַיִם
וּבְאָרֶץ: מִקִּימֵי מַעַפְרֵי דָל
מֵאֲשֻׁפֹת יָרִים אֲבוֹיוֹן: לְהוֹשִׁיבֵי
עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ:
מוֹשִׁיבֵי עֵקֶרֶת הַבַּיִת אִם
הַבְּנִים שְׂמֵחָה הַלְלוּהָ:



When the Israelites left Egypt, the descendants of Jacob were from a foreign land. Judah became the dominion of the Holy One. The sea saw and fled, the Jordan turned back! The mountains danced like rams, the hills like lambs! Why is it, Sea, that you flee, Jordan, that you turn back? Mountains, that you dance like rams, Hills, like lambs? It is from before Hashem that the land writhes, before the G-d of Jacob! He turns the rock into a pool of water, flint into a spring of water.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בַּיַּת יַעֲקֹב
מֵעַם לֵעַז: הִיָּתָה יְהוּדָה לְקַדְשׁוֹ
יִשְׂרָאֵל מִמְשֻׁלוֹתָיו: הַיָּם רָאָה וַיִּנָּס
הַיַּרְדֵּן יָסַב לְאַחֹר: הַהָרִים רָקְדוּ
כְּאֵילִים גְּבַעוֹת כְּבָנֵי־צֹאן: מֵהֶלֶךְ
הַיָּם כִּי תָנוּס הַיַּרְדֵּן תִּסַּב לְאַחֹר:
הַהָרִים תִּרְקְדוּ כְּאֵילִים גְּבַעוֹת כְּבָנֵי־
צֹאן: מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי
אֱלֹהֵי יַעֲקֹב: הַהֶפְכִי הַצּוּר אֲגַם־מָיִם
חֲלָמִישׁ לְמַעֲיֵנוֹ־מַיִם:



B'tzait Yis-ra-el mee-mitz-raim, beit Yaa-kov may-am lo-ez, hai-ta Yehu-da,
l'kad-sho Yis-ra-el mam-sheh-lo-tav: Ha-yam ra-ah v'ya-nos ha-yar-dayn yi-sohv
l'ah-chor: Heh-ha-rim rak-doo che-ay-lim g'va-ot k'vnei tzohn: Mah l'cha ha-yam
ki ta-nus ha-yar-deyn ti-sov l'achor: Heh-ha-rim tir-ke-du che-ay-lim g'va-ot k'vnei
tzohn: Mi-lif-nei Elo-ha Yaa-kov ha-hof-chi ha-tzur agam ma-yim ch-la-meesh
l'may-no ma-yim.

Blessed are You, Hashem, our G-d, King of the universe, who redeemed us and redeemed our ancestors from Egypt and brought us to this night on which to eat matzah and bitter herbs.

Likewise may Hashem, our G-d and G-d of our ancestors, bring us to other holidays and festivals that await us in peace, with happiness at the building of Your city and joy in Your service.

There may we eat of the sacrifices and of the Passover offerings, and may their sacrifice reach the walls of Your altar with Your favor. Then we will sing to You a new song about our redemption and the rescue of our lives.

Blessed are You, G-d, Redeemer of Israel.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר גָּאֵלְנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ
מִמִּצְרַיִם וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה
לֶאֱכֹל בּוֹ מַצָּה וּמְרֹר:

כֵּן יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יִגִּיעָנוּ (הִגִּיעָנוּ) לְמוֹעֲדִים וְלַרְ-
גְּלִים אַחֲרֵים הַבָּאִים לְקִרְאָתְנוּ
לְשָׁלוֹם שְׂמֵחִים בְּבִנְיַן עִירְךָ
וְשֹׂשִׁים בְּעַבְדוֹתֶךָ.

וְנֹאכַל-שֶׁם מִן־הַזְּבָחִים וּמִן־
הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם עַל
קִיר מִזְבִּיחֶךָ לְרִצּוֹן. וְנִוָּדֵה לְךָ
שִׁיר חֲדָשׁ עַל גְּאֻלְתָּנוּ וְעַל
פְּדוּת נַפְשָׁנוּ.

בָּרוּךְ אַתָּה יי גָּאֵל יִשְׂרָאֵל:

Baruch Atah Adonai, Go-al Yisrael:



Second Cup

Drink the second cup of wine while leaning to the left.

Blessed are You, Hashem, our G-d, King of the universe, creator of the fruit of the vine.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech ha-olam, bo-rei p'ree ha-ga-fen:

רְחִיצָה Rachtza

Washing Hands Before the Meal

Wash hands with a blessing.

Blessed are You, Hashem, our G-d, King of the universe, who sanctified us with Your commandments and commanded us regarding hand-washing.

Baruch Atah Adonai, Eloheinu Melech ha-olam, a-sher kid'sha-nu b'mitz-vo-tav v'tzi-va-nu al neh-tee-lat ya-da-yim:



בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל־נְטִילַת יְדַיִם:



מוֹצֵיא מַצָּה Motzi Matzah

Eating the Matzah

Take the three matzot, holding the broken one between the two whole ones, and hold them while reciting the following two blessings. Have in mind that the hamotzi blessing refers to the top matzah and the “al achilat matzah” blessing refers to the broken one. After reciting the two blessings, take a “kezayit” (olive)-sized piece of the top matzah and a “kezayit”-sized piece of the middle matzah, dip them in salt, and eat both pieces together. If you can't fit both in your mouth, eat the one from the top matzah first and the one from the broken matzah second.

Blessed are You, Hashem, our G-d, King of the universe, who brings bread from the earth.

Blessed are You, Hashem, our G-d, King of the universe, who sanctified us with Your commandments and commanded us regarding the eating of matzah.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצֵיא לֶחֶם מִן־הָאָרֶץ.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל־אֲכִילַת מַצָּה:

Baruch Atah Adonai, Eloheinu Melech ha-olam, ha-mo-tzee le-chem min ha'aretz.

Baruch Atah Adonai, Eloheinu Melech ha-olam, a-sher kid'sha-nu b'mitz-vo-tav v'tzi-va-nu al achi-lat mah-tzah:



מָרוֹר Maror

Eating the Bitter Herbs

Take a kezayit (olive)-sized portion of bitter herb, roll it around some charoset, and recite the following blessing. Eat the bitter herbs without leaning to the left.

Blessed are You, Hashem, our G-d, King of the universe, who sanctified us with Your commandments and commanded us regarding the eating of bitter herbs.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל-אֲכִילַת מָרוֹר:

Baruch Atah Adonai, Eloheinu Melech ha-olam, a-sher kid'sha-nu b'mitz-vo-tav v'tzi-va-nu al achi-lat ma-rohr:

כּוֹרֵךְ Koreych

Eating the “Hillel Sandwich”



Take a kezayit (olive)-sized portion of the third (bottom) matzah and a kezayit-sized portion of maror, and make a sandwich. Eat the sandwich while leaning to the left after reciting the following:

In memory of the temple, in accordance with the custom of Hillel: This is what Hillel used to do when the temple stood: He would make a sandwich of the Passover sacrifice, the matzah, and the bitter herbs and eat them together in order to fulfill literally that which is written in scripture: “They shall eat the Passover offering with matzah and maror.”

זְכוֹר לְמִקְדָּשׁ בְּהִלָּל: כֵּן עָשָׂה
הִלֵּל בְּזְמַן שְׁבִיטַת הַמִּקְדָּשׁ קַיָּם.
הָיָה כּוֹרֵךְ (פָּסַח) מִצָּה וּמָרוֹר
וְאוֹכֵל בְּיַחַד. לְקַיָּם מַה שֶּׁנֶּאֱמַר
עַל-מִצּוֹת וּמְרוֹרִים יֹאכְלֶהוּ.



A summary of every Jewish holiday:

*They tried to kill us,
we won, let's eat!*

— Alan King, Comedian

“The only thing chicken about Israel is their soup.”

— Bob Hope, Comedian



שִׁלְחָן
עוֹרַיֵךְ

Shulchan Oraych

Eating the Festive Meal

צִפּוֹן Tzafoon

Eating the Afikoman

*After the completion of the meal, the guests search for the afikoman.
The guest who finds it is usually rewarded with a gift from the host.
The afikoman is divided among the guests and eaten.*

בִּרְךָ Bareych

Blessing After the Meal

After eating the afikoman, fill the third cup and use it to recite the blessing after meals.

A song of ascents: When Hashem returned the remnant of Zion, we were like dreamers. At that time, our mouths were filled with laughter and cries of joy were on our tongues. The nations said: “Hashem did great things for these!” Hashem did great things for us, and we were happy. Return, Hashem, our remnant like springs in the Negev. Those who plant in tears will reap in joy. The one who carries the trail of seed goes weeping, but the one who carries his bundle of grain returns in joy.

שִׁיר הַמַּעֲלוֹת: בְּשׁוּב יְהוָה
אֶת־שִׁיבַת צִיּוֹן הֵינּוּ כְּחֹלְמִים אֲז
יִמְלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה; אֲז
יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְהוָה לַעֲשׂוֹת
עִם־אֱלֹהֵי הַגְּדִיל יְהוָה לַעֲשׂוֹת עִמָּנוּ
הֵינּוּ שְׂמֵחִים: שׁוּבָה יְהוָה אֶת־
שְׁבִיתֵנוּ כַּאֲפִיקִים בְּנֶגֶב הַזְּרָעִים
בְּדַמְעָה בְּרִנָּה יִקְצְרוּ: הַלֹּוֹךְ יֵלֵךְ
וּבָכָה נֹשֵׂא מִשְׂדֵּה־הַזֶּרַע; בְּאֵיבָא
בְּרִנָּה נֹשֵׂא אֶלְמֹתָיו. (תְּהִלִּים קכ״ו)

If three or more have eaten together, a zimun is recited, as follows: The leader raises the cup and says:

My friends! Let us recite the blessing.

חֲבֵרֵי נְבִרְךָ!

(All) **May** the name of Hashem be blessed forever and ever!

יְהִי שֵׁם יְיָ מְבֹרָךְ מְעַתָּה
וְעַד עוֹלָם:

(Leader repeats) **May** the name of Hashem be blessed forever and ever!

יְהִי שֵׁם יְיָ מְבֹרָךְ מְעַתָּה
וְעַד עוֹלָם:

The leader says, adding words in parentheses when 10 or more are present:

With permission, let us bless our G-d, the One of whose bounty we have eaten.

(All) **Blessed** is the One of whose bounty we have eaten, and by whose goodness we live.

(Leader repeats) **Blessed** is the One of whose bounty we have eaten, and by whose goodness we live.

(All) **Blessed** be He and blessed be His name.

Blessed are You, Hashem, our G-d, King of the universe, Who feeds the whole world in His goodness, in graciousness and kindness and mercy. He gives food to all, for his kindness is everlasting. Because of His abundant goodness we have never lacked. May we never lack food in the future, for the sake of His great Name. For He is G-d who feeds and provides for everyone, brings goodness to everyone, and prepares food for all His creations that He created. Blessed are You, Hashem, who gives food to everyone.

The Symbolism of the Tambourines:
Exodus 15:19 and 15:20: When Pharaoh's cavalry came with his chariots and horsemen into the sea (to chase after the Israelites), and G-d turned back the waters of the sea upon them, the Children of Israel walked on the dry land amid the sea (and were able to escape Pharaoh's army) to safety. It was then that Miriam the prophetess, sister of Aaron (and Moses), took her drum in her hand and all the women went forth after her with drums and with dances.

בְּרִשׁוֹת מְרַנֵּן וְרַבְּנֵן וְרַבּוֹתַי, נְבָרְךָ
(אֱלֹהֵינוּ) שְׂאֵכְלָנוּ מִשְׁלוֹ.

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵכְלָנוּ מִשְׁלוֹ
וּבְטוֹבוֹ חַיֵּינוּ.

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֵכְלָנוּ מִשְׁלוֹ
וּבְטוֹבוֹ חַיֵּינוּ.

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַזֶּה אֶת־הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ בְּחֵן
בְּחֶסֶד וּבְרַחֲמִים הוֹאֵלֵנוּתָן לֶחֶם
לְכָל־בָּשָׂר כִּי לְעוֹלָם חֶסֶד־וּ:
וּבְטוֹבוֹ הַגָּדוֹל תַּמִּיד לֹא־חָסַר לָנוּ
וְאֵל יַחֲסֵר־לָנוּ מִזּוֹן לְעוֹלָם וָעֶד:
בְּעֵבוֹר שְׁמוֹ הַגָּדוֹל כִּי הוּא זֶה
וּמִפְּרִנָּס לְכָל וּמִטֵּיב לְכָל וּמִכֵּן
מִזּוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא בְּרוּךְ
אַתָּה יי הַזֶּה אֶת־הַכֹּל:



We thank You, Hashem, our G-d, for granting a good and bounteous land to our ancestors; and because You, Hashem, our G-d, brought us out of Egypt and rescued us from the house of slavery; and for Your covenant, which you sealed in our flesh; and for Your Torah, which You taught us; and for Your laws, which You made known to us; and for life, graciousness, and kindness, which You granted to us; and for food, with which You sustain us and provide for us always, every day and at every hour.

For everything, Hashem, our G-d, we thank You and bless You. May Your name be blessed in the mouth of every living being always, forever and ever! As scripture says: “You will eat and be satisfied, and you will bless Hashem your G-d for the good land that He gave you.” Blessed are You, Hashem, for the land and for the food.

נוֹדָה לְךָ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ
 לְאַבוֹתֵינוּ אֶרֶץ חֲמֻדָּה טוֹבָה
 וְרַחֲבָה וְעַל שֶׁהוֹצַאתָנוּ יי אֱלֹהֵינוּ
 מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים
 וְעַל בְּרִיתְךָ שֶׁחִתַּמְתָּ בְּבִשְׂרֵינוּ
 וְעַל תּוֹרַתְךָ שֶׁלְמַדְתָּנוּ וְעַל חֻקְךָ
 שֶׁהוֹדַעְתָּנוּ וְעַל חַיִּים חַן וְחֶסֶד
 שֶׁחֹנְנָתָנוּ וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה
 זֶן וּמַפְרִיֵס אוֹתָנוּ תָּמִיד בְּכָל־יּוֹם
 וּבְכָל־עֵת וּבְכָל־שָׁעָה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים
 לְךָ וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שְׁמֶךָ
 בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד:
 כַּכְּתוּב וְאֲכַלְתָּ וּשְׂבַעְתָּ וּבִרְכַתָּ
 אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה
 אֲשֶׁר נָתַן־לְךָ בְּרוּךְ אַתָּה יי עַל־
 הָאָרֶץ וְעַל־הַמַּזֶּן:



Have mercy, Hashem, our G-d, on Israel Your people; on Jerusalem Your city; on Zion, the dwelling place of Your Glory; on the kingdom of the family of David, Your anointed one; and on the great and holy temple over which Your Name is proclaimed. Our G-d, our Father, our Shepherd, our Feeder, our Provider, our Sustainer, and our Deliverer: Deliver us, Hashem, our G-d, speedily from all our distresses. Please, do not make us dependent on the charity of flesh and blood or on their loans. For it is in Your power of holiness and generosity to see that we are never shamed or humiliated.

רַחֵם יי אֱלֹהֵינוּ עַל־יִשְׂרָאֵל עַמֶּךָ
 וְעַל יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מְשְׁכַן
 כְּבוֹדְךָ וְעַל מַלְכוּת בַּיִת דָּוִד מְשִׁיחֶךָ
 וְעַל־הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא
 שִׁמְךָ עָלָיו: אֱלֹהֵינוּ אָבִינוּ רַעֲנוּ
 זִוְגֵנוּ פְּרַנְסֵנוּ וְכַלְפָּלְנוּ וְהַרְוִיחֵנוּ
 וְהַרְוַח־לָנוּ יי אֱלֹהֵינוּ מִהֲרָה מִכָּל־
 צָרוֹתֵינוּ וְנָא אֲלֹתְצָרֵינוּ יי אֱלֹהֵינוּ
 לֹא לַיָּדַי מִתְּנַת בְּשָׂר וָדָם וְלֹא לַיָּדַי
 הַלְוָאֲתָם כִּי אִם לַיָּדְךָ הַמְּלֵאָה
 הַפְּתוּחָה הַקְּדוּשָׁה וְהַרְחֵבָה שְׁלֹא
 נָבוֹשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעֶד:

On Shabbat add:

Take favor in Your commandments, Hashem, our G-d, and help us fulfill them, particularly the commandment of the seventh day, this great and holy Sabbath. For it is a great and holy day before You for ceasing all labor and resting, with love, in accordance with the commandments in which you take favor. May it be Your will, Hashem, our G-d, that we be spared from distress, suffering, and hardship on our day of rest. Allow us to see, Hashem, our G-d, the comforting of Zion, Your city, and the rebuilding of Jerusalem, Your holy city. For You are Master of Salvation and Master of Comfort.

רַצָּה וְהַחֲלֵצֵנוּ יי אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ
 וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי הַשְּׁבֵת הַגָּדוֹל
 וְהַקְּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל
 וְקְדוֹשׁ הוּא לְפָנֶיךָ לְשֶׁבֶת־בוּ וְלָנוּחַ
 בוּ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָךָ בְּרִצְוֹנָךָ
 הַנִּיחַ לָנוּ יי אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה
 וְיָגוֹן וְאַנְחָה בְּיוֹם מְנוּחָתֵנוּ וְהִרְאָנוּ
 יי אֱלֹהֵינוּ בְּנִחְמַת צִיּוֹן עִירְךָ וּבְבִנְיֹן
 יְרוּשָׁלַיִם עִיר קְדְשֶׁךָ כִּי אַתָּה הוּא
 בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחָמוֹת:

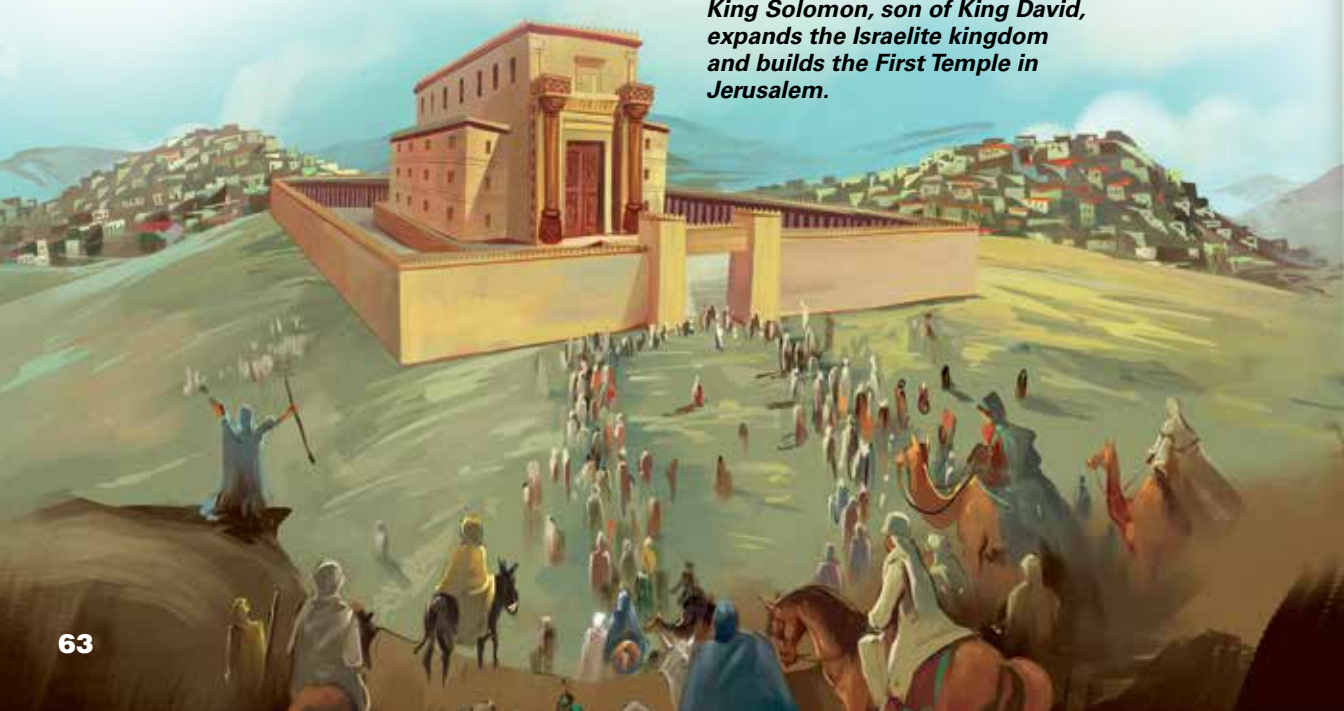
Our G-d and G-d of our ancestors:
 May our memory rise up and
 come before You, and may it be
 regarded favorably by You, along
 with the memory of our ancestors,
 the memory of the anointed one,
 descendant of Your servant David,
 the memory of Jerusalem Your holy
 city, and the memory of all Your
 people, the family of Israel. May
 we be remembered for salvation,
 goodness, graciousness, mercy,
 and life on this festival of Matzot.
 Remember us for good and for
 blessing on this day, and grant us
 the salvation of life. With regard to
 salvation and mercy, act graciously
 toward us, have mercy on us, and save
 us, for we look to You, because You
 are a gracious and merciful G-d.

May the holy city of Jerusalem
 be rebuilt speedily in our day.
 Blessed are You, Hashem, Merciful
 Rebuilder of Jerusalem. Amen.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ יַעֲלֶה וְיָבֵא
 וְיָגִיעַ וְיִרְאֶה וְיִרְצֶה וְיִשְׁמַע וְיַפְקֹד
 וְיִזְכֵּר זְכוּרָנוּ וּפְקֻדוֹתֵנוּ וְזִכְרוֹן
 אֲבוֹתֵינוּ וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד
 עֲבָדְךָ וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדֻשָׁךְ
 וְזִכְרוֹן כָּל־עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ
 לְפִלִּיטָה לְטוֹבָה לְחַן וּלְחֶסֶד
 וּלְרַחֲמִים לְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג
 הַמִּצּוֹת הַזֶּה זְכַרְנוּ יְיָ אֱלֹהֵינוּ בּוֹ
 לְטוֹבָה וּפְקֻדָּנוּ בּוֹ לְבִרְכָה
 וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים: וּבְדַבַּר יְשׁוּעָה
 וּרְחֻמִּים חוֹס וְחֹנֵן וְרַחֵם עָלֵינוּ
 וְהוֹשִׁיעֵנוּ כִּי אֱלֹהֵי עֵינֵינוּ כִּי אֵל
 מְלֶךְ חַנוּן וְרַחוּם אַתָּה:

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה
 בְּיָמֵינוּ בְּרוּךְ אַתָּה יְיָ בְּנֵה בְּרַחֲמֵי
 יְרוּשָׁלַיִם אָמֵן:

960 BCE
*King Solomon, son of King David,
 expands the Israelite kingdom
 and builds the First Temple in
 Jerusalem.*



Blessed are You, Hashem, our G-d, King of the universe, G-d, our Father, our King, our Mighty One, our Creator, our Redeemer, our Fashioner, our Holy One, the Holy One of Jacob, our Shepherd, Shepherd of Israel, the good King who bestows goodness on everyone. For every day He bestowed goodness, He bestows goodness, and He will bestow goodness on us; He granted us favor, He grants us favor, and He will grant us favor forever. For graciousness, kindness, and mercy; for rescuing, saving, bestowing blessing, salvation, comfort, provision, sustenance, mercy, life, peace, and everything good, we bless Him. May He never cause us to lack anything good!

May the Merciful One reign over us forever and ever.

May the Merciful One be blessed in heaven and on earth.

May the Merciful One be praised from generation to generation and be glorified among us in perpetuity.

May the Merciful One provide for us with dignity.

May the Merciful One break the yoke on our necks and lead us to our land in pride.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הָאֵל אֲבִינוּ מִלְכֵנו אֲדִירֵנו בּוֹרְאֵנו
גּוֹאֲלֵנו יּוֹצְרֵנו קְדוֹשֵׁנו קְדוֹשׁ יַעֲקֹב
רוֹעֵנו רוֹעֵה יִשְׂרָאֵל הַמֶּלֶךְ הַטּוֹב
וְהַמְּטִיב לְכָל שְׂבָכָל יוֹם וַיּוֹם
הוּא הַטֵּיב הוּא מְטִיב הוּא יְטִיב
לָנו: הוּא גִמְלָנו הוּא גּוֹמְלָנו הוּא
יְגַמְלָנו לְעַד לְחַן לְחֶסֶד וּלְרַחֲמִים
וּלְרוּחַ הַצֵּלָה וְהַצְלָחָה בְּרָכָה וִישׁוּעָה
נְחֵמָה פְּרִיָסָה וְכִלְכֵּלָה וּרְחֻמִּים
וְחַיִּים וְשָׁלוֹם וְכָל־טוֹב וּמְכַל־טוֹב
לְעוֹלָם אֵל יַחְסְרָנוּ:

הַרְחֵמֵנו הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד:

הַרְחֵמֵנו הוּא יִתְבָּרַךְ בְּשָׁמַיִם וּבָאָרֶץ:

הַרְחֵמֵנו הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים
וַיִּתְפָּאֵר בָּנוּ לְנֶצַח נְצָחִים וַיִּתְהַדַּר בָּנוּ
לְעַד וּלְעוֹלָמֵי עוֹלָמִים:

הַרְחֵמֵנו הוּא יַפְרִינֵנוּ בְּכָבוֹד:

הַרְחֵמֵנו הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל
צְוֹאֲרֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמִיּוֹת
לְאַרְצֵנוּ:

May the Merciful One send abundant blessing to this house and this table upon which we have eaten.

הַרְחֵמֵנוּ הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה
בְּבֵית הַזֶּה וְעַל שֻׁלְחָן זֶה שֶׁאֲכָלְנוּ
עָלָיו:

May the Merciful One send us Elijah the prophet, of blessed memory, and may he bring us good tidings of salvation and consolation.

הַרְחֵמֵנוּ הוּא יִשְׁלַח לָנוּ אֶת אֱלִיָּהוּ
הַנְּבִיא זְכוּר לְטוֹב וַיְבַשְׂרֵנוּ
בְּשׂוֹרוֹת טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת:

May the Merciful One bless (at one's father's home, add my father, my teacher, the head of this house, at one's mother's home, add and my mother, my teacher, the mistress of this house) along with their household and all that is theirs. And may He bless us and all that is ours. As He blessed our ancestors, Abraham, Isaac, and Jacob with everything, so may He bless us, all of us together, with a complete blessing. And let us say Amen.

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת (אָבִי) מוֹרֵי
בְּעַל הַבַּיִת הַזֶּה וְאֶת (אִמִּי) מוֹרְתֵי
בְּעַלַת הַבַּיִת הַזֶּה אוֹתָם וְאֶת בֵּיתָם
וְאֶת זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם אוֹתָנוּ
וְאֶת כָּל אֲשֶׁר לָנוּ כְּמוֹ שֶׁנִּתְבָּרְכוּ
אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וַיַּעֲקֹב בְּכָל
מִפְּלַל כָּל כֵּן יְבָרֵךְ אוֹתָנוּ כְּלָנוּ יַחַד
בְּבְרָכָה שְׁלֵמָה וְנֹאמַר אָמֵן:

May merit be invoked upon high, on their behalf and on ours, leading to enduring peace. May we receive blessing from Hashem and beneficence from the G-d of our salvation. And may we find grace and good favor in the eyes of G-d and mortals.

בְּמֵרוֹם יִלְמְדוּ עֲלֵיהֶם וְעָלֵינוּ זְכוֹת
שֶׁתְּהִי לְמִשְׁמֶרֶת שְׁלוֹם וְנִשְׂאָ בְּרָכָה
מֵאֵת יי וַיְצַדֵּקָהּ מֵאֱלֹהֵי יִשְׂרָאֵל:
וְנִמְצָאֵחֹן וְשִׁכְלָנוּ טוֹב בְּעֵינֵי אֱלֹהִים
וְאָדָם:

On Shabbat add:

May the Merciful One grant us a day that is fully Shabbat and the rest of eternal life.

בשבת:
הַרְחֵמֵנוּ הוּא יַנְחִילָנוּ יוֹם שְׁכָלוֹ שַׁבָּת
וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים:

May the Merciful One grant us a day that is fully good.

May the Merciful One find us worthy of the coming of the messiah and life in the World to Come. He brings salvation to his king and acts kindly to his anointed one, to David and to his descendants forever. May the One who creates peace in His heavens create peace among us and all Israel. And let us say Amen.

Fear Hashem, His holy ones, for those who fear Him lack nothing. Lions roar and yet go hungry, but those who seek Hashem lack nothing good. Praise Hashem, for He is good, for His kindness endures forever. Open Your hand to every living thing in favor. I was young and now I am old, yet I have not seen a righteous person abandoned and his children in need of food. May Hashem give strength to His people. May Hashem bless His people forever.

הַרְחֵמֵנוּ הוּא יִנְחַלְנוּ יוֹם שְׂפֵלוֹ טוֹב:

הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לְיָמוֹת הַמְּשִׁיחַ
וְלַחַיֵּי הָעוֹלָם הַבָּא מִגְּדֹל יְשׁוּעוֹת
מִלְכוֹ וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ לְדָוִד
וְלְזָרְעוֹ עַד עוֹלָם: עֵשָׂה שְׁלוֹם
בְּמִרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל וְאָמְרוּ אָמֵן:

יִרְאוּ אֶת־יְהוָה קְדָשָׁיו כִּי־אֵין מַחְסוֹר
לִירְאָיו כְּפִירִים רָשׁוּ וְרַעֲבוּ וְדָרְשׁוּ
יְהוָה לֹא־יַחְסְרוּ כָּל־טוֹב הוֹדוּ לַיהוָה
כִּי־טוֹב כִּי לְעוֹלָם חֶסֶדוֹ פּוֹתַח אֶת
יָדָךְ וּמִשְׁבִּיעַ לְכָל־חַי רֶצוֹן בְּרוּךְ
הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה
מִבְּטָחוֹ: נַעַר הָיִיתִי גַם־זָקֵנְתִי וְלֹא־
רָאִיתִי צַדִּיק נֶעְזָב וְזָרְעוֹ מִבְּקִשְׁלָחָם
יְהוָה עֵז לְעַמּוֹ יְתֹן יְהוָה יְבָרֶךְ
אֶת עַמּוֹ בְּשָׁלוֹם.



Third Cup

Drink the third cup of wine while leaning to the left.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:

Blessed are You, Hashem, our G-d, King of the universe, creator of the fruit of the vine.

Baruch Atah Adonai, Eloheinu Melech ha-olam,
bo-rei p'ree ha-ga-fen:

Elijah's Cup

Fill the fourth cup with wine. We also fill a large cup with wine and open the door to welcome Prophet Elijah, the herald of the Redemption, into your home.



**שִׁפְךָ חֲמַתְךָ אֶל־הַגּוֹיִם אֲשֶׁר
לֹא־יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר
בְּשִׁמְךָ לֹא קָרְאוּ כִּי אָכַל אֶת
יַעֲקֹב וְאֶת־נְוֹהוּ הַשָּׁמוֹ שִׁפְךָ
עֲלֵיהֶם זַעֲמֶךָ וְחֲרוֹן אַפֶּךָ יִשְׁיֶגֶם
תִּרְדֶּף בָּאָף וְתִשְׁמִידֵם מִתַּחַת
שָׁמַי יְהוָה.**

Pour out Your wrath upon the nations who do not know you and upon the kingdoms that have not called Your name, for they have devoured Jacob and laid waste his habitations. Pour out your rage upon them, and let your anger overtake them. Pursue them in anger and destroy them from under the heavens of Hashem.



אֱלֹהֵהוּ הַנְּבִיא, אֱלֹהֵהוּ הַתְּשֻׁבִי, אֱלֹהֵהוּ הַגִּלְעָדִי, בְּמַהֲרָה יָבוֹא אֱלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד.
Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, May he soon come to us, with Mashiach the son of David.

Eli-ya-hu Ha-na-vie, Eli-ya-hu Ha-tish-bi, Eli-ya-hu Ha-gi-la-di, Bim-hey-rah Ya-vo
Ey-ley-nu im Ma-shi-ach Ben Da-vid.



הלל Hallel

Songs of Praise

Hallel (Hebrew: הלל, "Praise") is a Jewish prayer, a verbatim recitation from Psalms 113–118, which is used for praise and thanksgiving that is recited by many on Jewish holidays.

Not for us, Hashem, not for us, but to give glory to Your Name for Your kindness and for Your faithfulness. Why should the nations say, “Where is their god?” When our G-d is in heaven— He does whatever He pleases! Their idols are silver and gold, the work of human hands. They have mouths, but they cannot speak. They have eyes, but they cannot see. They have ears, but they cannot hear. They have noses, but they cannot smell. Their hands cannot feel. Their legs cannot walk. They cannot speak with their throats. May their makers be like them— all who trust in them. Israel trusts in Hashem; He is their Helper and Guardian. The family of Aaron trusts in Hashem; Those who fear Hashem trust in Hashem;

לא לנו יי לא לנו כי לשמך תן
כבוד על חסדך על אמתך למה
יאמרו הגוים: איה נא אלהיהם
ואלהינו בשמים כל אשר חפץ
עשה. עצביהם כסף וזהב מעשה
ידי אדם פה להם ולא ידברו עינים
להם ולא יראו אזנים להם ולא
ישמעו אף להם ולא יריחון ידיהם
ולא ימישון רגליהם ולא יהלכו לא
יהגו בגרונם כמוהם יהיו עשיהם
כל אשר בטח בהם ישראל בטח
ביהוה עזרם ומגנם הוא בית אהרן
בטחו ביהוה עזרם ומגנם הוא
יראי יהוה בטחו ביהוה עזרם
ומגנם הוא.

Hashem, remember us! May He bless the family of Israel. May He bless the family of Aaron. May He bless those who fear Hashem, The small along with the great. May Hashem grant you abundance, you and your children. May you be blessed to Hashem, Maker of heaven and earth. The heavens are the heavens of Hashem and the land was given to humanity. The dead cannot praise G-d, nor can those who go down into silence. But we will praise G-d from now to eternity. Halleluyah!

I loved when Hashem heard my voice when I pleaded. For He inclined His ear to me and in my days I cried out. The ropes of death entangled me; the afflictions of the underworld came upon me; I met with affliction and suffering. I called out to Hashem: Please, Hashem, save my life! Hashem is gracious and righteous and our G-d is merciful. Hashem protects the simple. I was brought low, and He saved me. Be at rest again, my soul, for Hashem has been beneficent to you. For You have delivered me from death, my eyes from tears, my legs from weariness. I walk before Hashem in the land of the living! I believed when I spoke; I was greatly afflicted. I said rashly, "All people are deceitful."

יְיָ זָכְרֵנוּ יְבָרֵךְ יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל
 יְבָרֵךְ אֶת בֵּית אַהֲרֹן יְבָרֵךְ יִרְאֵי יְיָ
 הַקְּטָנִים עִם הַגְּדֹלִים יִסֵּף יְיָ עֲלֵיכֶם
 עֲלֵיכֶם וְעַל בְּנֵיכֶם בְּרוּכִים אַתֶּם
 לַיְיָ עֲשֵׂה שָׁמַיִם וָאָרֶץ הַשָּׁמַיִם
 שָׁמַיִם לַיְיָ וְהָאָרֶץ נָתַן לְבְנֵי אָדָם
 לֹא הַמֵּתִים יִהְלְלוּהָ וְלֹא כָל יִרְדֵי
 דוּמָה וְאֲנַחְנוּ נְבָרֵךְ יְהוָה מֵעַתָּה וְעַד
 עוֹלָם הַלְלוּהָ.

אָהַבְתִּי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי
 תַּחֲנוּנָי: כִּי הִטָּה אָזְנוֹ לִי וּבִימֵי
 אֶקְרָא: אֶפְפוּנֵי חֶבְלֵי מוֹת וּמִצָּרֵי
 שָׂאוֹל מִצָּאוּנֵי צָרָה וַיְגוּן אֶמְצָא:
 וּבִשְׁם יְיָ אֶקְרָא אֲנֹא יְיָ מַלְטָה נַפְשִׁי:
 חֲנוּן יְיָ וְצַדִּיק וְאֶלְהֵינוּ מֵרַחֵם: שִׁמְרֵ
 פְּתָאִים יְיָ דַלְתֵי וְלִי יְהוֹשִׁיעַ שׁוּבֵי
 נַפְשִׁי לְמִנוּחֵיכִי, כִּי יְיָ גָמַל עָלַיְכִי.
 כִּי חִלַּצְתָּ נַפְשִׁי מִמּוֹת, אֶת עֵינַי מִן
 דְּמָעָה, אֶת רַגְלֵי מִדְּחִי. אֶת־הַלֶּךְ לִפְנֵי
 יְיָ בְּאַרְצוֹת הַחַיִּים. הָאֲמַנְתִּי כִּי אֲדַבֵּר,
 אֲנִי עָנִיתִי מְאֹד. אֲנִי אֶמְרָתִי בַחֲפָזִי:
 כָּל הָאָדָם כִּזָּב.

How can I repay Hashem for all the beneficence He has shown me? I raise a cup of salvation and call out in the name of Hashem. I will fulfill my vows to Hashem in the presence of all His people. The death of his faithful ones is grievous in the eyes of Hashem. O Hashem, I am Your servant. I am your servant, son of your maidservant. You have released my bonds. I will slaughter a thanksgiving sacrifice to You and call out in the name of Hashem. I will fulfill my vows to Hashem in the presence of all His people, in the courtyards of the Temple of Hashem in Jerusalem. Halleluyah!

Praise Hashem, all nations! Laud him, all peoples! For his kindness has overwhelmed us and Hashem is faithful forever. Halleluyah!

Give thanks to Hashem, for He is good: For His kindness is everlasting. Israel says: For His kindness is everlasting. The family of Aaron says: For His kindness is everlasting. Those who fear Hashem say: For His kindness is everlasting.

מָה אָשִׁיב לַיהוָה כָּל תַּגְּמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֲשָׂא וּבְשֵׁם יְיָ אֶקְרָא.
נִדְרֵי לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ.
יִקָּר בְּשֵׁנֵי יְיָ הַמּוֹתָה לְחַסִּידָיו. אָנָּה
יְיָ כִּי אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶן
אֲמָתְךָ, פִּתְחַתְּ לְמוֹסְרֵי. לָךְ אֲזַבֵּחַ
זֶבַח תּוֹדָה וּבְשֵׁם יְיָ אֶקְרָא. נִדְרֵי
לַיהוָה אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ.
בְּחִצְרוֹת בַּיִת יְיָ, בְּתוֹכֵכִי יְרוּשָׁלַיִם.
הַלְלוּיָהּ.

הַלְלוּ אֶת יְיָ כָּל גּוֹיִם, שִׁבְחוּהוּ
כָּל הָאֲמִיּוֹת. כִּי גָבַר עָלֵינוּ חֶסֶדּוֹ,
וְאַמֶּת יְיָ לְעוֹלָם. הַלְלוּיָהּ.

הוֹדוּ לַיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסֶדּוֹ
יֹאמְרוּ נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסֶדּוֹ
יֹאמְרוּ נָא בַּיִת אֶהְרֹן כִּי לְעוֹלָם
חֶסֶדּוֹ. יֹאמְרוּ נָא יִרְאִי יְיָ כִּי
לְעוֹלָם חֶסֶדּוֹ.



From the straights I call to G-d, G-d answers me in His broadness. Hashem, I do not fear for myself— what can a mortal do to me? When Hashem is with me as my helper, I will see the fall of my enemies. It is better to seek refuge in Hashem than to trust in mortals. It is better to seek refuge in Hashem than to trust in nobles. All nations surround me— by the name of Hashem I will cut them down. They surround me and encircle me— by the name of Hashem I will cut them down. They surround me like bees— they will be extinguished like burning thorns. They pressed upon me to fell me, but Hashem helped me. Hashem is my strength and my might and He will be my salvation. The sound of rejoicing and salvation is in the tents of the righteous. The right hand of Hashem acts valorously. The right hand of Hashem is exalted, the right hand of Hashem acts valorously. I will not die. I will live and will tell of the deeds of G-d. G-d has punished me severely, but He has not given me over to death. Open for me, gates of righteousness! I will come through and offer thanks to G-d. This is the gate of Hashem. The righteous will come through it.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי בְמִרְחֹב
 יְהוָה. יי לִי, לֹא אִירָא - מִהַ יַּעֲשֶׂה
 לִי אָדָם? יי לִי בְעֲזָרִי וְאֲנִי אֶרְאֶה
 בְּשֹׁנְאֵי. טוֹב לַחֲסוֹת בֵּינִי מִבְּטַח
 בְּאָדָם. טוֹב לַחֲסוֹת בֵּינִי מִבְּטַח
 בְּנִדְיָבִים. כָּל גּוֹיִם סָבְבוּנִי, בְּשֵׁם יי
 כִּי אֲמִילֵם. סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם
 יי כִּי אֲמִילֵם. סְבוּנִי כְדַבְרֵי־ם, דַּעֲכוּ
 כְּאֵשׁ קוֹצִים, בְּשֵׁם יי כִּי אֲמִילֵם.
 דָּחָה דָּחִיתַנִּי לְנֶפֶל, וַיִּי עֲזָרְנִי. עֲזֵי
 וְזָמַרְתָּ יְהוָה וַיְהִי לִי לִישׁוּעָה. קוֹל
 רִנָּה וִישׁוּעָה בְּאֶהְלֵי צְדִיקִים: יָמִין
 יי עֲשֶׂה חֵיל, יָמִין יי רֹמְמָה, יָמִין
 יי עֲשֶׂה חֵיל. לֹא אָמוֹת כִּי אַחֲזִיחַ,
 וְאֶסְפֹּר מַעֲשֵׂי יְהוָה. יִסֹּר יִסְרֵנִי יְהוָה,
 וְלִמּוֹת לֹא נִתְּנָנִי. פִּתְּחוּ לִי שַׁעֲרֵי
 צְדָקָה, אָבָא בָּם, אוֹדָה יְהוָה. זֶה הַשַּׁעַר
 לַיהוָה, צְדִיקִים יָבֹאוּ בוֹ.

I thank You, for You answered me and were my salvation. *(Repeat)*

The stone that the builders rejected has become the cornerstone. *(Repeat)*

This has come from Hashem—it is wondrous in our eyes. *(Repeat)*

This is the day that Hashem made for us. We will rejoice and be happy in it. *(Repeat)*

Please, Hashem, save!
Please, Hashem, save!
Please, Hashem, bring success!
Please, Hashem, bring success!

Blessed be the one who comes in the name of Hashem. We bless you from the Temple of Hashem. Hashem is G-d and He gives us light. Bind a festival offering in cords to the horns of the altar. You are my G-d and I thank You. You are my G-d and I exalt You. Praise Hashem, for He is good, for His kindness is eternal.

אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.
אוֹדֶךָ כִּי עֲנִיתָנִי וַתְּהִי לִי לִישׁוּעָה.

אָבֵן מְאֹסוֹ הַיְתָה לְרֹאשׁ
פְּנֵה. אָבֵן מְאֹסוֹ הַיְתָה
לְרֹאשׁ פְּנֵה.

מֵאֵת יְהוָה הַיְתָה זֹאת הִיא נִפְלְאוֹת
בְּעֵינֵינוּ. מֵאֵת יְהוָה הַיְתָה זֹאת הִיא
נִפְלְאוֹת בְּעֵינֵינוּ.

זֶה הַיּוֹם עָשָׂה יי נִגִּילָה וְנִשְׂמְחָה
בוֹ. זֶה הַיּוֹם עָשָׂה יי נִגִּילָה
וְנִשְׂמְחָה בוֹ.

אָנָּה יי הוֹשִׁיעָה נָא
אָנָּה יי הוֹשִׁיעָה נָא
אָנָּה יי הַצְּלִיחָה נָא
אָנָּה יי הַצְּלִיחָה נָא.

בְּרוּךְ הַבָּא בְּשֵׁם יי, בְּרִכְנוּכֶם מִבֵּית
יי. בְּרוּךְ הַבָּא בְּשֵׁם יי, בְּרִכְנוּכֶם
מִבֵּית יי, אֵל יי וַיֵּאָר לָנוּ, אֶסְרוּ חַג
בְּעִבְתֵּימָם עַד קַרְנוֹת הַמִּזְבֵּחַ, אֵל יי
וַיֵּאָר לָנוּ, אֶסְרוּ חַג בְּעִבְתֵּימָם עַד
קַרְנוֹת הַמִּזְבֵּחַ, אֵלֵי אַתָּה וְאוֹדֶךָ,
אֱלֹהֵי - אַרְוִמְמֶךָ. אֵלֵי אַתָּה וְאוֹדֶךָ,
אֱלֹהֵי - אַרְוִמְמֶךָ. הוֹדוּ לַיי כִּי טוֹב,
כִּי לְעוֹלָם חֶסֶדוֹ. הוֹדוּ לַיי כִּי טוֹב,
כִּי לְעוֹלָם חֶסֶדוֹ.

הוֹדוּ לַיְי כִּי טוֹב כִּי לְעוֹלָם חֲסִדוֹ
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חֲסִדוֹ
הוֹדוּ לְאֲדֹנָי הָאֲדֹנָיִם כִּי לְעוֹלָם חֲסִדוֹ
לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ כִּי לְעוֹלָם חֲסִדוֹ
לַעֲשֵׂה הַשְּׁמַיִם בְּתַבּוּנָה כִּי לְעוֹלָם חֲסִדוֹ
לְרוֹקַע הָאָרֶץ עַל הַמַּיִם כִּי לְעוֹלָם חֲסִדוֹ
לַעֲשֵׂה אוֹרִים גְּדֻלִים כִּי לְעוֹלָם חֲסִדוֹ
אֵת הַשֶּׁמֶשׁ לְמַמְשַׁלֵּת בַּיּוֹם כִּי לְעוֹלָם חֲסִדוֹ
אֵת הַיָּרֵחַ וְכּוֹכָבִים לְמַמְשַׁלֵּוֹת בַּלַּיְלָה כִּי לְעוֹלָם חֲסִדוֹ
לְמַכָּה מִצָּרִים בְּכּוֹרֵיהֶם כִּי לְעוֹלָם חֲסִדוֹ
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חֲסִדוֹ
בְּיַד חֲזָקָה וּבְזִרְוֹעַ נְטוּיָה כִּי לְעוֹלָם חֲסִדוֹ
לְגַזֵּר יַם סוּף לְגַזְרִים כִּי לְעוֹלָם חֲסִדוֹ
וְהַעֲבִיר יִשְׂרָאֵל בְּתוֹכּוֹ כִּי לְעוֹלָם חֲסִדוֹ
וַנַּעַר פְּרַעֲהַ וַחִילוֹ בַּיָּם סוּף כִּי לְעוֹלָם חֲסִדוֹ
לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר כִּי לְעוֹלָם חֲסִדוֹ
לְמַכָּה מַלְכִים גְּדֻלִים כִּי לְעוֹלָם חֲסִדוֹ
וַיַּהַרְג מַלְכִים אֲדִירִים כִּי לְעוֹלָם חֲסִדוֹ
לְסִיחּוֹן מֶלֶךְ הָאֱמֹרִי כִּי לְעוֹלָם חֲסִדוֹ
וּלְעוֹג מֶלֶךְ הַבְּשָׁן כִּי לְעוֹלָם חֲסִדוֹ
וַנָּתַן אֶרֶץ לְנַחֲלָה כִּי לְעוֹלָם חֲסִדוֹ
נַחֲלָה לְיִשְׂרָאֵל עֲבָדוֹ כִּי לְעוֹלָם חֲסִדוֹ
שֶׁבִשְׁפָלְנוּ זָכַר לָנוּ כִּי לְעוֹלָם חֲסִדוֹ
וַיַּפְרֶקְנוּ מִצָּרֵינוּ כִּי לְעוֹלָם חֲסִדוֹ
נָתַן לָחֵם לְכָל בָּשָׂר כִּי לְעוֹלָם חֲסִדוֹ
הוֹדוּ לְאֵל הַשְּׁמַיִם כִּי לְעוֹלָם חֲסִדוֹ.

Thank Hashem, since He is good, since His kindness is forever.

Thank the Power of powers since His kindness is forever.

To the Master of masters, since His kindness is forever.

To the One who alone does wondrously great deeds, since His kindness is forever.

To the one who made the Heavens with discernment,
since His kindness is forever.

To the One who spread the earth over the waters, since His kindness is forever.

To the One who made great lights, since His kindness is forever.

The sun to rule in the day, since His kindness is forever.

The moon and the stars to rule in the night, since His kindness is forever.

To the One that smote Egypt through their firstborn,
since His kindness is forever.

And He took Israel out from among them, since His kindness is forever.

With a strong hand and an outstretched forearm, since His kindness is forever.

To the One who cut up the Reed Sea into strips, since His kindness is forever.

And He made Israel to pass through it, since His kindness is forever.

And He jolted Pharaoh and his troop in the Reed Sea, since His kindness is forever.

To the One who led his people in the wilderness, since His kindness is forever.

To the One who smote great kings, since His kindness is forever.

And he killed mighty kings, since His kindness is forever.

Sichon, king of the Amorite, since His kindness is forever.

And Og, king of the Bashan, since His kindness is forever.

And he gave their land as an inheritance, since His kindness is forever.

An inheritance for Israel, His servant, since His kindness is forever.

That in our lowliness, He remembered us, since His kindness is forever.

And he delivered us from our adversaries, since His kindness is forever.

He gives bread to all flesh, since His kindness is forever.

Thank the Power of the heavens, since His kindness is forever.

(Psalms 136)

May You be praised, Hashem, our G-d, all Your deeds. Your pious ones, the righteous who act according to Your will, and all Your people the family of Israel will thank, bless, praise, glorify, exalt, worship, and sanctify Your name in joy and declare You king, our King. For it is good to praise You and pleasing to sing to Your name, for You are G-d forever and ever.

The breath of all life praises Your name, Hashem, our G-d, and the spirit of all flesh glorifies and exalt your mention, our King, always. You are G-d forever and ever, and beside You we have no other King to redeem, save, free, rescue, provide for, and have mercy on us at every time of affliction and oppression. We have no King but You. You are G-d of the first and the last, G-d of all creations and all their descendants, who is praised with the greatest praises and who governs His world in kindness and His creations in mercy. Hashem neither slumbers nor sleeps. He wakes the sleeping and arouses the slumbering. He causes the dumb to speak, releases the bound, supports the fallen, and straightens the bent.



יְהַלְלוּךָ יי אֱלֹהֵינוּ (עַל) כָּל מַעֲשֶׂיךָ וְחַסִּדֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרִנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיְקַדְּשׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ מִלְּפָנֵינוּ כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נֶאֱמָר לְזַמֵּר כִּי מֵעוֹלָם וָעַד עוֹלָם אַתָּה אֵל.

נִשְׁמַת כָּל־חַי תְּבָרַךְ אֶת־שְׁמֶךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל־בָּשָׂר תִּפְאָר וּתְרוּמָם זְכָרְךָ מִלְּפָנֵינוּ תָּמִיד מִן־הָעוֹלָם וְעַד־הָעוֹלָם אַתָּה אֵל. וּמִבְּלַעֲדֶיךָ אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ פּוֹדֶה וּמַצִּיל וּמַפְרָנֵס וּמְרַחֵם בְּכָל־עַת צָרָה וְצוּקָה אֵין לָנוּ מֶלֶךְ אֵלָּא אַתָּה: אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים. אֱלֹהֵי כָּל־בְּרִיּוֹת אֲדוֹן כָּל־תּוֹלְדוֹת הַמְהַלְלֵי בְּרַב הַתְּשַׁבְּחוֹת הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד וּבְרִיּוֹתָיו בְּרַחֲמִים. וַיִּי לֹא־יָנוּם וְלֹא־יִישָׁן. הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ נֹרְדָמִים. וְהַמְשִׁיחַ אֱלֻמִּים. וְהַמְתִּיר אֲסוּרִים וְהַסּוֹמֵךְ נוֹפְלִים וְהַזּוֹקֵף כְּפוּפִים. לָךְ לְבַדְּךָ אֲנַחְנוּ מוֹדִים.

166—63 BCE

Jews, led by Judah Maccabee, revolt against the Macedonian empire (Greek) rulers and reestablish Jewish independence, commemorated by the holiday of Hanukkah.

If our mouths were as full of song as the sea, and on our tongues cries of joy like its mighty waves, and our lips as broad as the horizon with praise, and our eyes radiant like the sun and moon, and our hands stretched out like eagles in the sky, and our legs nimble as rams, we could not thank You enough, Hashem, our G-d, and G-d of our ancestors. Nor could we bless Your name for even one of the thousands upon thousands and myriads upon myriads of good things that you have done for our ancestors and for us. You redeemed us from Egypt, Hashem, our G-d, and You rescued us from the house of slavery. You fed us when we were starving and gave us food even when we were satisfied. You saved us from the sword and rescued us from disease and spared us from terrible sickness.

All this Your mercy has done to help us and Your kindness has not left us. Do not abandon us, Hashem, our G-d, ever! For all this the limbs that you formed for us, the breath and spirit that you blew into our nostrils, and the tongues that you placed in our mouths will indeed thank and bless and praise and glorify and exalt and worship and sanctify Your Name and declare You King, our King. For every mouth will thank you, every tongue will swear, every knee will bend to You, all heights will bow down to You, all hearts will fear You,

אלו פינו מלא שירה פים ולשוננו
 רנה כהמון גליו ושפתותינו שבח
 כמרחבי רקיע. ועינינו מאירות
 כשמש וכירח. וידינו פרושות כנר
 שרי שמים. ורגלנו קלות כאילות:
 אין אנחנו מספיקים להודות לך יי
 אלהינו ואלהי אבותינו. ולברך
 את־שמה. על־אחת מאלף אלף
 אלפי אלפים ורבי רבבות פעמים
 הטובות שעשית עם־אבותינו
 ועמנו: ממצרים גאלתנו יי אלהינו
 ומבית עבדים פדיתנו. ברעב זנתנו
 ובשבע כלכלתנו. מחרב הצלתנו.
 ומדבר מלטתנו ומחלים רעים
 ונאמנים דליתנו:

עֲדֶהֱנָה עֲזֹרֹנוּ רַחֲמֶיךָ. וְלֹא־עֲזָבוּנו
 חֲסָדֶיךָ. וְאֵל־תִּטְּשֵׁנוּ יי אֱלֹהֵינוּ
 לְנֶצַח: עַל־כֵּן אֲבָרִים שִׁפְלֶגֶת בָּנוּ.
 וְרוּחַ וּנְשָׁמָה שִׁנְפַחַת בְּאַפֵּינוּ וְלִשׁוֹן
 אֲשֶׁר שִׁמַּת בְּפִינוּ: הֵן הֵם יוֹדוּ
 וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאָרוּ וַיְרוּמְמוּ
 וַיְעַרְצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת־
 שִׁמְךָ מִלְּפָנֵינוּ: כִּי כָל־פֶּה לְךָ יוֹדֶה.
 וְכָל־לִשׁוֹן לְךָ תִּשְׁבַּע. וְכָל־בֶּרֶךְ לְךָ
 תִּכְרַע. וְכָל־קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה:
 וְכָל־לְבָבוֹת יִירָאוּךָ. וְכָל־קָרֵב וְכָלִית
 יִזְמְרוּ לְשִׁמְךָ. כִּדְבַר שְׁפָתוֹב כָּל
 עֲצָמוֹתֵי הַאֲמֶרְנָה יי מִי כָמוֹךָ.

and all innards and kidneys will sing to Your name, as scripture says: “All my bones say: Hashem, who is like You? You rescue the humble from one who is stronger than he, and the humble and poor from the one who robs him.” Who can be compared to You, who can be likened to You, who is similar to You, great, mighty, awesome G-d, Most High G-d, Master of heaven and earth? We will praise and extol and glorify You and bless Your holy name, as scripture says: “By David: Bless Hashem, my soul, and all my innards His holy name.”

מִצִּיל עֲנִי מִחֶזֶק מִמֶּנּוּ וְעֲנִי וְאֲבִיוֹן
מִגּוֹזְלוֹ: מִי יִדְמֶה-לָּךְ וּמִי יִשְׁוֶה-לָּךְ
וּמִי יַעֲרֶךְ-לָּךְ. הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא אֵל עֲלִיוֹן קִנְיָה שְׁמַיִם
וְאָרֶץ: נְהַלְלֶךָ וְנִשְׁבַּחֶךָ וְנִפְאָרֶךָ
וְנִבְרַךְ אֶת־שֵׁם קְדוֹשְׁךָ. כְּאֲמוֹר
לְדוֹד בְּרַכִּי נַפְשִׁי אֶת־יְיָ וְכָל־קִרְבֵי
אֶת־שֵׁם קְדוֹשׁ:

G-d, in the greatness of Your might;
Great One, in the glory of Your name;
eternally mighty One, awesome One,
in Your awesomeness; King, who sits
on a high and exalted throne:

הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ: הַגָּדוֹל בְּכָבוֹד
שְׁמֶךָ: הַגִּבּוֹר לְנִצָּח וְהַנּוֹרָא
בְּנוֹרָאוֹתֶיךָ: הַמְלִיךְ הַיּוֹשֵׁב עַל
כֶּסֶף רָם וְנִשְׂא:

The One who endures forever—
exalted and holy is His name!
Scripture says: “The righteous rejoice
in Hashem; praise is pleasant to the
upright.”

שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ.
וְכָתוּב רַנְּנוּ צְדִיקִים בַּיְיָ לַיִּשְׂרָאֵל
נְאוּהָ תְהִלָּה:

In the mouths of the upright He is
praised, in the words of the righteous
He is blessed, by the tongues of the
pious He is exalted, and in the midst
of the holy He is sanctified.

בְּפִי יִשְׂרָאֵל תְּתַהַלֵּל. וּבִדְבָרֵי
צְדִיקִים תִּתְבָּרַךְ. וּבְלִשׁוֹן חֲסִידִים
תִּתְרוֹמֵם. וּבִקְרִיב קְדוֹשִׁים תִּתְקַדֵּשׁ.

In the congregation of the myriads of Your people, the family of Israel, Your name will be glorified, our King, in each and every generation. For this is the duty of all creations before You, Hashem our G-d and G-d of our ancestors: to thank and praise and glorify You beyond all the words of the songs and praises of David, Your anointed servant.

May Your name be praised forever, our King, Great and holy divine King in the heavens and the earth. For You is fitting, Hashem our G-d and G-d of our ancestors, song and exaltation, praise and melody, might and power, eminence, greatness, strength, praise, glory, holiness, sovereignty, blessings and thanks from now and for all eternity. Blessed are You, Hashem, divine King worthy of praise and thanksgiving, Master of wonders who chooses melodious songs, Royal G-d who endures forever.

וּבְמִקְהָלוֹת רַבּוֹת עִמָּךְ בַּיִת
 יִשְׂרָאֵל בְּרַנָּה יִתְפָּאֵר שְׁמֶךָ מִלְּכָנוּ
 בְּכָל־דּוֹר וְדוֹר שְׁכֵן חוֹבֵת כָּל־
 הַיְצוּרִים לְפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ לְהוֹדוֹת לְהִלָּל לְשַׁבַּח
 לְפָאֵר לְרוֹמֵם לְהַדָּר לְבָרֵךְ לְעֵלָה
 וּלְקַלֵּס עַל כָּל־דְּבָרֵי שִׁירוֹת וְתַשְׁבְּחֵי
 חוֹת דָּוִד בְּיָשִׁי עַבְדְּךָ מְשִׁיחֶךָ:

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מִלְּכָנוּ הָאֵל
 הַמְּלֹךְ הַגָּדוֹל וְהַקְּדוֹשׁ בְּשָׁמַיִם
 וּבָאָרֶץ כִּי לָךְ נָאָה יי אֱלֹהֵינוּ וְאֱלֹהֵי
 אֲבוֹתֵינוּ שִׁיר וְשַׁבְּחָה הִלָּל וְזִמְרָה
 עַז וּמְמִשְׁלָה נִצַּח גְּדֻלָּה וּגְבוּרָה
 תְּהִלָּה וְתַפְאֶרֶת קְדֻשָּׁה וּמְלָכוּת
 בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד־עוֹלָם:
 בְּרוּךְ אַתָּה יי אֵל מְלֹךְ גָּדוֹל בְּתַשְׁבְּחֵי
 בָּחוֹת אֵל הַהוֹדָאוֹת אֲדוֹן הַנִּפְלְאוֹת
 הַבּוֹחֵר בְּשִׁירֵי זִמְרָה מְלֹךְ אֵל
 חַי הָעוֹלָמִים:

Fourth Cup

Drink the fourth cup of wine while leaning to the left.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

Blessed are You, Hashem, our G-d, King of the universe, creator of the fruit of the vine.



We say the After Blessing for the fourth cup of wine.

Blessed are You, Hashem our G-d, King of the universe, for the vine and for the fruit of the vine, for the produce of the field, and for the beloved, good, and broad land that you desired and bequeathed to our ancestors so that they could eat of its fruit and be sated with its goodness. Have mercy, Hashem our G-d, on Your people, Israel, on Your city, Jerusalem, on Zion, the dwelling-place of Your Glory, on Your altar, and on Your temple. Rebuild the holy city of Jerusalem speedily in our days, bring us to it, and let us rejoice in it. Then we will eat of its fruit and be sated with its goodness, and we will bless You for it in holiness and purity. May it be your will to strengthen us on this Sabbath day. Let us rejoice on this festival of Matzot. For You, Hashem, are good and do good for everyone, and we thank You for the land and for the fruit of the vine. Blessed are You, Hashem, for the land and for the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן וְעַל תְּנוּבַת
הַשָּׂדֶה וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה
וְרַחֲבָה שְׂרָצִית וְהַנְּחַלֶּת לְאַבוֹתֵינוּ
לְאֵכֹל מִפְּרִיָּהּ וּלְשַׂבֹּעַ מִטּוֹבָהּ.
רַחֵם יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמּוּךְ.
וְעַל יְרוּשָׁלַיִם עִירְךָ. וְעַל צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ. וְעַל מִזְבִּיחֲךָ. וְעַל הַיְכָלְךָ.
וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה
בְּיָמֵינוּ. וְהַעֲלֵנוּ לְתוֹכָהּ. וְשִׁמְחֵנוּ
בָּהּ. וְנֹאכַל מִפְּרִיָּהּ. וְנִשְׂבַּע
מִטּוֹבָהּ. וְנִבְרַכְךָ עָלֶיךָ בְּקִדְשָׁהּ
וּבְטַהֲרָהּ (וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם
הַשַּׁבָּת הַזֶּה) וְשִׁמְחֵנוּ בְּיוֹם חַג
הַמִּצּוֹת הַזֶּה. כִּי אַתָּה יי טוֹב
וּמְטִיב לְכָל. וְנוֹדֵה לְךָ עַל הָאָרֶץ
וְעַל פְּרֵי הַגֶּפֶן. בְּרוּךְ אַתָּה יי עַל
הָאָרֶץ וְעַל פְּרֵי הַגֶּפֶן:

Moses sent 12 spies, each one representing one of the 12 tribes of Israel, to scout the land that G-d promised to the Israelites. They came back with a cluster of grapes so large that two men were needed to carry the grapes between them.

— Book of Numbers

נִרְצָה Nirtzah

Concluding Songs

The Passover seder has been completed correctly according to all its laws and regulations. Just as we merited to have a Passover seder, so may we merit to bring the Passover offering. Pure One, who dwells in the heavens, Raise up the assembly that cannot be numbered. Bring near the day when You lead the stock that you planted, redeemed, to Zion in joy.

חַסֵּל סְדוּר פֶּסַח כְּהִלְכָתוֹ. כִּכְל
מִשְׁפָּטוֹ וְחֻקְתּוֹ: כַּאֲשֶׁר זָכִינוּ לְסֵדֵר
אוֹתוֹ. בֵּן נִזְכָּה לַעֲשׂוֹתוֹ: זָךְ שׂוֹכֵן
מֵעוֹנָה. קוֹמֵם קֹהֵל מִי מְנָה:
קָרַב נִהַל נְטֵעֵי כְנָה. פְּדוּיִם לְצִיּוֹן
בְּרָנָה:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם Next Year In Jerusalem!

On the first night recite the following:

“It happened at midnight”

You brought about many miracles at night. At the beginning of the watches on this night You brought victory to Abraham, the righteous convert, in the middle of the night.

וַיְהִי בַחֲצֵי הַלַּיְלָה

אֲז רֹב נִסִּים הִפְלֵאתָ בַּלַּיְלָה:
בְּרֵאשִׁי אֲשֶׁמּוֹרוֹת זֶה הַלַּיְלָה:
גַּר צֶדֶק נִצַּחְתּוֹ פְּנַחֵלֶק לֹא לַיְלָה:

“It happened at midnight”

You passed judgment on the king of Gerar in a dream of night. You frightened Laban the Aramean “last night.” Israel fought with G-d and prevailed over him at night.

וַיְהִי בַחֲצֵי הַלַּיְלָה

דִּנְתָּ מֶלֶךְ גֵּרָר בְּחִלּוֹם הַלַּיְלָה:
הִפְחַדְתָּ אֲרָמִי בְּאֶמֶשׁ לַיְלָה:
וַיִּשְׂרָאֵל יִשָּׁר לְאֵל וַיּוֹכֵל לֹא לַיְלָה:

“It happened at midnight”

וַיְהִי בַחֲצֵי הַלַּיְלָה

You crushed the firstborn of Pathros Egypt at midnight. They did not find their host when they rose at night. You defeated the prince of Harosheth with the stars of night.

“It happened at midnight”

You dried up the corpses of the blasphemer, Sennacherib, who plotted to rise up against Zion at night. The statue of Bel and the one who erected it, Nebuchadnezzar, kneeled in the dark of night. The secret of visions was revealed to the beloved man, Daniel, at night.

“It happened at midnight”

Belshazar, the one who became drunk by drinking from the sacred vessels was killed on that night. Daniel was saved from the pit of lions, he who interpreted the terrors of night. The Aggagite Haman nursed his hatred and wrote edicts at night.

“It happened at midnight”

You aroused your victory over him, Haman, when sleep fled from Ahasuerus at night. You will trample the winepress for the one who asks, “Watchman, what of the night?” He, G-d, cried out like a watchman, saying, “Morning has come, as well as Layla/Night.

“It happened at midnight”

זָרַע בְּכוֹרֵי פְתָרוֹס מְחַצֵּת בַּחֲצֵי הַלַּיְלָה: חֵילָם לֹא מָצְאוּ בְּקוּמָם בַּלַּיְלָה: טַטַּת נְגִיד חַרוֹשֶׁת סְלִית בְּכוֹכְבֵי לַיְלָה:
וַיְהִי בַּחֲצֵי הַלַּיְלָה

יַעַץ מְחַרֵּף לְנוֹפֵף אוֹוֵי הוֹבֵשֶׁת פְּגָרָיו בַּלַּיְלָה: כָּרַע בַּל וּמַצְבּוֹ בְּאִישׁוֹן לַיְלָה: לְאִישׁ חַמּוּדוֹת נִגְלָה רֵז חַזוֹת לַיְלָה:

וַיְהִי בַּחֲצֵי הַלַּיְלָה

מִשְׁתַּכֵּר בְּכֵלֵי קֹדֶשׁ נִהְרַג בּוֹ בַּלַּיְלָה: נוֹשַׁע מִבּוֹר אַרְיֹת פּוֹתֵר בְּעִתּוֹתֵי לַיְלָה: שִׁנְאָה נֹטֵר אֲגָגִי וְכָתַב סְפָרִים בַּלַּיְלָה:

וַיְהִי בַּחֲצֵי הַלַּיְלָה

עוֹרֶרֶת נִצְחָךְ עָלָיו בְּנֶדֶד שִׁנַּת לַיְלָה: פּוֹרָה תְּדַרּוֹךְ לְשׁוֹמֵר מָה מְלִילָה: צָרַח כְּשׁוֹמֵר וְשָׁח אֶתָּא בּוֹקֵר וְגַם לַיְלָה:

וַיְהִי בַּחֲצֵי הַלַּיְלָה

Bring near the day is that is neither day nor night. Most High, make known that Yours is the day as well as the night. Appoint watchmen [to guard] Your city all day and all night. Illuminate like day the dark of night.

“It happened at midnight”

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה: רַם הוֹדַע בִּי לָךְ הַיּוֹם אַף לָךְ הַלַּיְלָה: שׁוֹמְרִים הִפְקַד לְעִירְךָ כָּל הַיּוֹם וְכָל הַלַּיְלָה: תְּאִיר פְּאוֹר יוֹם הַשֶּׁפֶת לַיְלָה:
וַיְהִי בַחֲצֵי הַלַּיְלָה

On the second night recite the following:

“You shall say, The Passover sacrifice”

You wrought mighty wonders on Passover. The first of all the holidays, You exalted Passover. You revealed to Abraham that which would occur at midnight on Passover.

“You shall say, The Passover sacrifice”

You knocked on Abraham’s door in the heat of the day on Passover. He fed the luminous angels loaves of matzah on Passover. He ran to the cattle, which are reminiscent of the ox about which we read on Passover.

“You shall say, The Passover sacrifice”

וּבְכוּ, וְאָמַרְתֶּם זֶבַח פֶּסַח:

אוֹמֵץ גְּבוּרוֹתֶיךָ הִפְלֵאתָ בַּפֶּסַח:
בְּרֹאשׁ כָּל מוֹעֲדוֹת נְשִׂאתָ פֶסַח:
גְּלִיתָ לְאַזְרְחֵי חֲצוֹת לַיִל פֶּסַח:

וְאָמַרְתֶּם זֶבַח פֶּסַח:

דָּלַתְיוּ דְּפַקְתָּ כְּחוּם הַיּוֹם בַּפֶּסַח:
הִסְעִיד נּוֹצְצִים עֲגוֹת מִצּוֹת בַּפֶּסַח:
וְאֵל הַבְּקָר רָץ זָכַר לְשׁוֹר עֶרְךָ
פֶּסַח:

וְאָמַרְתֶּם זֶבַח פֶּסַח:

Your wrath was unleashed on the inhabitants of Sodom, who were burned by fire on Passover. Lot escaped from them and baked matzah at the end of Passover. You destroyed the land of Moph and Noph in Egypt when you passed through on Passover.

“You shall say, The Passover sacrifice”

G-d, You crushed the all, the first of their strength on the night of the observance of Passover. Mighty One, You passed over the sons of Israel, whose houses were marked with the blood of the lamb of Passover, so as not to allow the Destroyer to enter our doorways on Passover.

“You shall say, The Passover sacrifice:”

You shall say, “The Passover sacrifice.” The city of Jericho was walled at the time of Passover. Midian was destroyed by a cake of barley from the omer-offering of Passover. The fat of Pul and Lud, Assyria, was burned by a fire kindled on Passover.

“You shall say, The Passover sacrifice”

זועמו סְדוּמִים וְלוֹהֲטוּ בְּאֵשׁ פֶּסַח:
חֲלַץ לוֹט מֵהֶם וּמִצּוֹת אָפֶה בְּקֶץ
פֶּסַח: טֵאטֵאֵת אֲדָמַת מוֹף וְנוֹף
בְּעֶבְרָךְ בְּפֶסַח:

וְאִמְרֹתֶם זִבַּח פֶּסַח:

יְהִי רֹאשׁ כָּל אֹן מִחֲצֹת בְּלֵיל שְׁמוֹר
פֶּסַח: כְּבִיר עַל בֶּן בְּכוֹר פֶּסַחֲתָ
בְּדָם פֶּסַח: לְבִלְתִּי תֵת מִשְׁחִית
לְבֹא בַפֶּתַחִי בְּפֶסַח:

וְאִמְרֹתֶם זִבַּח פֶּסַח:

מִסְגֶּרֶת סִגְרָה בְּעִתּוֹתַי פֶּסַח:
נִשְׁמְדָה מִדֵּין בְּצִלְלֵי שְׁעוֹרֵי עוֹמֵר
פֶּסַח: שׁוֹרְפוֹ מִשְׁמַנֵּי פוֹל וְלוֹד
בִּיקָד יְקוֹד פֶּסַח:

וְאִמְרֹתֶם זִבַּח פֶּסַח:

Still on this day, he, Sennacherib, stood at Nob until the arrival of the season of Passover. The hand wrote, engraving deeply, on Passover. “Let the watchmen watch!” “Set the table!”— on Passover.

“You shall say, The Passover sacrifice”

Hadassah assembled the people to fast for three days on Passover. You crushed the roof of the wicked one’s, Haman’s house, with a fifty-cubit stake on Passover. Cause these two things to happen to the Utsite, Edom, on Passover. May Your hand be strengthened, may Your right hand be mightily exalted, as on the night of the holy festival of Passover.

“You shall say, The Passover sacrifice”

עוֹד הַיּוֹם בְּנוֹב לְעִמּוֹד עַד גָּעָה
עוֹנֵת פֶּסַח: פֶּס יָד כְּתָבָה לְקַעֲקַע
צוּל בְּפֶסַח: צָפָה הַצְּפוּיִת עָרוּךְ
הַשְּׁלֶחֶן בְּפֶסַח:

וְאָמַרְתֶּם זִבַּח פֶּסַח:

קָהַל כְּנֶסֶה הַדָּסָה לְשֵׁלֶשׁ צוֹם
בְּפֶסַח: רֹאשׁ מִבֵּית רָשָׁע מִחֻצָּת
בְּעֵץ חֲמֻשִׁים בְּפֶסַח: שְׁתֵּי אֱלֹהִים
רָגַע תָּבִיא לְעוֹצִיִּת בְּפֶסַח: תַּעֲזוּ יָדְךָ
תָּרוּם יְמִינְךָ כְּלִיל הַתְּקַדֵּשׁ חֹג פֶּסַח

וְאָמַרְתֶּם זִבַּח פֶּסַח:

586 BCE
The Israelites’ southern kingdom, Judea, is conquered by the Babylonian empire. Jerusalem and the First Temple are destroyed; most Jews are exiled to Babylonia, located in present-day Iraq.





Because it is proper for Him, because it befits Him.

Mighty in sovereignty, rightly select.
His minions say to Him:

(Stanza) Yours and Yours, Yours because it is Yours, Yours and only Yours—Yours, Hashem, is sovereignty!

Exalted in sovereignty, rightly glorious.
His faithful ones say to Him:
(Repeat Stanza)

Blameless in sovereignty, rightly powerful. His generals say to Him:
(Repeat Stanza)

Singular in sovereignty, rightly strong.
His learned ones say to Him:
(Repeat Stanza)

Exalted in sovereignty, rightly awesome.
Those who surround Him say to Him:
(Repeat Stanza)

Humble in sovereignty, rightly saving.
His righteous ones say to Him:
(Repeat Stanza)

Holy in sovereignty, rightly merciful.
His multitudes say to Him:
(Repeat Stanza)

Strong in sovereignty, rightly supportive. His perfect ones say to Him:
(Repeat Stanza)

כִּי לֹא נֶאֱמָה. כִּי לֹא יֵאָה:

אֲדִיר בְּמְלוּכָה. בְּחֹר פְּהֶלְכָה.
גְּדוּדָיו יֹאמְרוּ לוֹ.

לָךְ וְלָךְ. לָךְ כִּי לָךְ.
לָךְ אַף לָךְ. לָךְ יְיָ הַמְּמֻלְכָה
כִּי לֹא נֶאֱמָה. כִּי לֹא יֵאָה:

דָּגוּל בְּמְלוּכָה. הָדוּר פְּהֶלְכָה.
וְתִיקְיוֹ יֹאמְרוּ לוֹ:

זַכָּאי בְּמְלוּכָה. חָסִין
פְּהֶלְכָה. טַפְסָרְיוֹ יֹאמְרוּ לוֹ:

יְחִיד בְּמְלוּכָה. כְּבִיר פְּהֶלְכָה.
לְמוֹדָיו יֹאמְרוּ לוֹ:

מְרוֹם בְּמְלוּכָה. נוֹרָא פְּהֶלְכָה.
סְבִיבָיו יֹאמְרוּ לוֹ:

עָנִיו בְּמְלוּכָה. פּוֹדֵה פְּהֶלְכָה.
צְדִיקָיו יֹאמְרוּ לוֹ:

קְדוֹשׁ בְּמְלוּכָה. רְחוּם פְּהֶלְכָה.
שְׁנֵאֲנָיו יֹאמְרוּ לוֹ:

תְּקִיף בְּמְלוּכָה. תּוֹמֵךְ פְּהֶלְכָה.
תְּמִימָיו יֹאמְרוּ לוֹ:

Some Things To Remember About Israel And Judaism:

A 3,000-Year Connection

Israel has been the Jewish homeland for over 3,000 years.
The Jewish people are indigenous to the Land of Israel.

A Nation, a Religion, and a Culture

The Jewish people are a nation, a religion, and a culture.
Israel and Jewish identity are deeply interconnected.

International Acceptance

The reestablishment of a national home for the Jewish people in their ancestral homeland was accepted by the League of Nations in 1920. In 1947 the United Nations passed a resolution calling for the establishment of a Jewish state in the Land of Israel. On May 14, 1948, Israel declared its independence. On May 11, 1949, Israel was admitted as the 59th member of the United Nations.

Modern Cities are Ancient

Many of Israel's modern cities date back hundreds or thousands of years. Some of these include: **Jerusalem**—1000 BCE, **Tiberias**—around 20 CE, and **Tsfat**—late 15th century.

Size and Numbers Matter

Israel's land mass is about 1/800 the size of the Middle East. Israel is 8,019 square miles and smaller than New Jersey. Israel can fit into California 20 times and into France 31 times. In 1948, the 160,000 Palestinian Arabs who remained within Israel's borders became full citizens. Today, 1.8 million Arabs are Israeli citizens, as are 6.4 million Jews. There are 350 million Arabs living in 22 Arab states.

Imagine Peace

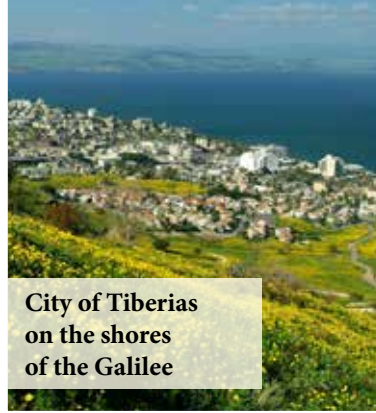
Israelis and Jews around the world seek and dream of peace for both their children and the children in Israel's neighboring countries.



Kotel—Jerusalem



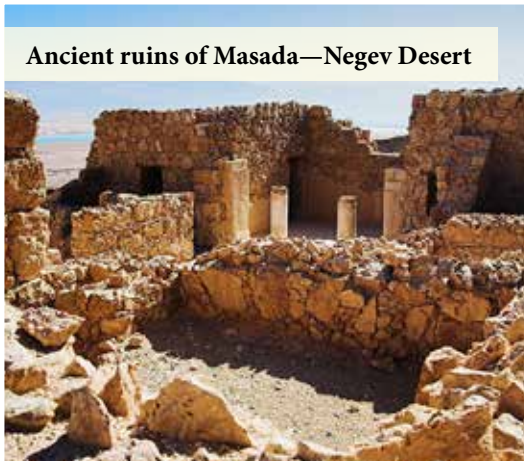
Ancient city of Beit She'an



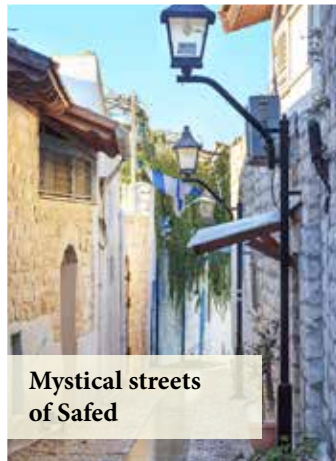
City of Tiberias on the shores of the Galilee



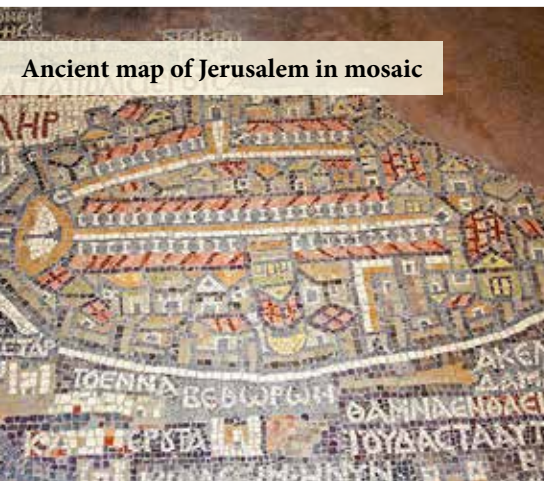
Tower of David—Jerusalem



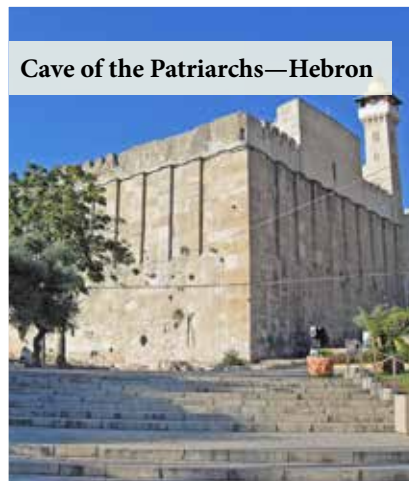
Ancient ruins of Masada—Negev Desert



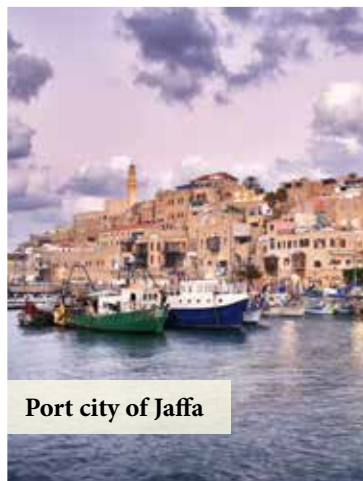
Mystical streets of Safed



Ancient map of Jerusalem in mosaic



Cave of the Patriarchs—Hebron



Port city of Jaffa

“

It is manifestly right that the scattered Jews should have a national center and a national home and be reunited, and where else but in Palestine, with which for 3,000 years they have been intimately and profoundly associated.

—Winston Churchill, 1921

”

The Jewish People Are Indigenous To The Land Of Israel.

The Jewish people have had an unbroken 3,000-year presence in their ancestral homeland of Israel. Jews' status as an indigenous people is confirmed by archeology, historical documentation, and biblical record.

Two striking examples:

- In 1993, the first-ever mention of King David outside the pages of the Bible was found in northern Israel. The Tel Dan Stele, dated to the mid-eighth century BCE, bears an inscription commemorating the victory of an Aramean king over his two southern neighbors: the “king of Israel” and the “king of the House of David.” The stele proves the Bible’s account of the fragmented Israelite Kingdom and the Judean Davidic dynasty in Jerusalem.
- In 2016, the royal stamp of Judean King Hezekiah (715–686 BCE), mentioned in the Bible, was found in an excavation close to Jerusalem’s Old City. The stamp, just over a centimeter in diameter, contains the Hebrew inscription “Belonging to Hezekiah, (son of) Ahaz, king of Judah.”

The history of the indigenous peoples of North America and the indigenous people of Judea are analogous in that both were conquered, massacred, and scattered by empires.

When Rome crushed the Bar Kochba uprising in 135 CE, Emperor Hadrian changed the name of the country from Judea to “Palaestina.” Subsequent empires (Byzantine, Arab/Islamic, Turkish, British) retained this colonial name, and the remaining Jews lived as a subjugated people in their own land.

Native Americans suffered a similar fate, having been subjugated and decimated by overseas invaders while becoming a despised minority in their own lands. They, too, saw foreign names imposed on their territories by foreign empires. For instance, Huchiun became Berkeley, California. Wampanoag became eastern Massachusetts, including the Greater Boston area.

“Though [anti-Israel] propagandists love to characterize Zionism and the re-establishment of Israel in 1948 as colonial enterprises, it is the Jews who are aboriginal to the Holy Land. Alone among other nations, Jews’ language, history, culture and folklore were born and forged in the Holy Land. There is no statute of limitations on being indigenous. ... To claim the Jews are colonizers in the Holy Land delegitimizes all indigenous peoples because such attempts trivialize the unbreakable, maternal ties to the land that make us, like the Jews, indigenous.”

–Ryan Bellerose, Métis First Nations activist from Northern Alberta

“Once we began to look into it, we found similar stories about the plight of Native Americans and the Jewish people, the search for homelands, banishment from our homelands, adversity and persecution. We both also have modern day challenges of security and land rights... [and] still speak our ancient language fluently.”

—David Sickey, vice chair of the Sovereign Nation of the Coushatta Tribe of Louisiana



The Tel Dan Stele records a victory over the “House of David” by an Aramean king.

Seal of Gemaryahu ben Shafan, mentioned in the Book of Jeremiah (36:10). Found in City of David site, Jerusalem. Special thanks to the City of David Foundation for the use of this photo.



The Dead Sea Scrolls date from between the first century BCE and the first century CE. Written in Hebrew and Aramaic, they include much of the Hebrew scriptures and other religious literature.



Letter from Bar Kochba.



Medallion unearthed at the foot of the Temple Mount, dating early 7th century CE. The medallion depicts the menorah, shofar (ram’s horn), and Torah scroll.



Silver Half Shekel Coin: from the Great Revolt of the Jews against the Romans (66–70 CE).



King Hezekiah Seal: royal seal impression of Hezekiah, King of Judea, direct descendant of King David. Found at City of David site, Jerusalem.



He Is Mighty

He is mighty. He is mighty. May He rebuild His Temple, in Jerusalem, soon! Speedily, speedily, in our days, soon! G-d, build! G-d, build! Rebuild Your Temple soon!

He is select. He is great. He is lofty. May He rebuild His Temple soon... Speedily, speedily, in our days, soon! G-d, build! G-d, build! Rebuild Your Temple soon!

He is glorious. He is just. He is blameless. May He rebuild His Temple soon... Speedily, speedily, in our days, soon! G-d, build! G-d, build! Rebuild Your Temple soon!

He is righteous. He is pure. He is singular. May He rebuild His Temple soon... Speedily, speedily, in our days, soon! G-d, build! G-d, build! Rebuild Your Temple soon!

He is powerful. He is learned. He is King. May He rebuild His Temple soon... Speedily, speedily, in our days, soon! G-d, build! G-d, build! Rebuild Your Temple soon!

אָדיר הוּא

אָדיר הוּא. אָדיר הוּא. יבְנֶה בֵּיתוֹ בְּקֶרֶב. בְּמַהֲרָה. בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב:

בְּחֹר הוּא. גָּדוֹל הוּא. דָּגוּל הוּא. יבְנֶה בֵּיתוֹ בְּקֶרֶב... בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב:

הַדּוֹר הוּא. וְתִיק הוּא. זַכָּאי הוּא. יבְנֶה בֵּיתוֹ בְּקֶרֶב... בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב:

הַסִּיד הוּא. טָהוֹר הוּא. יְחִיד הוּא. יבְנֶה בֵּיתוֹ בְּקֶרֶב... בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב:

כְּבִיר הוּא. לְמוֹד הוּא. מְלָךְ הוּא. יבְנֶה בֵּיתוֹ בְּקֶרֶב... בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקֶרֶב. אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ בְּקֶרֶב:

He is radiant. He is strong. He is valourous. May He rebuild His Temple soon...
Speedily, speedily, in our days, soon!
G-d, build! G-d, build! Rebuild Your Temple soon!

He is salvific. He is just. He is holy. May He rebuild His Temple soon...
Speedily, speedily, in our days, soon!
G-d, build! G-d, build! Rebuild Your Temple soon!

He is merciful. He is G-d. He is commanding. May He rebuild His Temple soon...
Speedily, speedily, in our days, soon!
G-d, build! G-d, build! Rebuild Your Temple soon!

נֹרָה הוּא. סָגִיב הוּא. עֲזוּז הוּא.
יִבְנֶה בֵּיתוֹ בְּקֶרֶב...
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ
בְּקֶרֶב:

פֹּדֵה הוּא. צַדִּיק הוּא. קְדוֹשׁ הוּא.
יִבְנֶה בֵּיתוֹ בְּקֶרֶב...
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ
בְּקֶרֶב:

רַחוּם הוּא. שְׂדֵי הוּא. תְּקִיף הוּא.
יִבְנֶה בֵּיתוֹ בְּקֶרֶב...
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקֶרֶב.
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתְךָ
בְּקֶרֶב:

On the second night of Passover, the first night of the Omer is counted:

Sefirat HaOmer:

Blessed are You, Hashem our G-d, King of the universe, who sanctified us with Your commandments and commanded us to count the omer. Today is the first day of the omer. May it be Your will, Hashem our G-d and G-d of our ancestors, that the temple be rebuilt speedily in our days, and may You grant us a portion in Your Torah.

סְפִירַת הָעֹמֶר:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
סְפִירַת הָעֹמֶר:

הַיּוֹם יוֹם אֶחָד לְעוֹמֶר: יְהִי רְצוֹן
מִלְּפָנֶיךָ יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שִׁיבְנֶה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ
וְתֵן חֶלְקֵנוּ בְּתוֹרָתְךָ:



Echad Mi Yodeah?

Who knows one? I know one! One is our G-d in the heavens and the earth.

Who knows two? I know two! Two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

Who knows three? I know three! Three are the fathers, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

Who knows four? I know four! Four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

Who knows five? I know five! Five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

אֶחָד מִי יוֹדֵעַ:

אֶחָד מִי יוֹדֵעַ?
אֶחָד אֲנִי יוֹדֵעַ.
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ:

שְׁנַיִם מִי יוֹדֵעַ?
שְׁנַיִם אֲנִי יוֹדֵעַ.
שְׁנֵי לְחוֹת הַבְּרִית.

שְׁלֹשָׁה מִי יוֹדֵעַ?
שְׁלֹשָׁה אֲנִי יוֹדֵעַ.
שְׁלֹשָׁה אָבוֹת.

אַרְבַּע מִי יוֹדֵעַ?
אַרְבַּע אֲנִי יוֹדֵעַ.
אַרְבַּע אִמֹּהוֹת

חֲמִשָּׁה מִי יוֹדֵעַ?
חֲמִשָּׁה אֲנִי יוֹדֵעַ.
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה.

Who knows six? I know six! Six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

שְׁשֶׁה מִי יוֹדֵעַ?
שְׁשֶׁה אֲנִי יוֹדֵעַ.
שְׁשֶׁה סְדְרֵי מִשְׁנָה.

Who knows seven? I know seven! seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

שִׁבְעָה מִי יוֹדֵעַ?
שִׁבְעָה אֲנִי יוֹדֵעַ.
שִׁבְעָה יָמֵי שַׁבָּתָא

Who knows eight? I know eight! Eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

שְׁמוֹנֶה מִי יוֹדֵעַ?
שְׁמוֹנֶה אֲנִי יוֹדֵעַ.
שְׁמוֹנֶה יָמֵי מִילָה

Who knows nine? I know nine! Nine are the months of pregnancy, eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

תְּשֻׁעָה מִי יוֹדֵעַ?
תְּשֻׁעָה אֲנִי יוֹדֵעַ.
תְּשֻׁעָה יְרַחֵי לְיָדָה

Who knows ten? I know ten! Ten are the commandments, nine are the months of pregnancy, eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

עֲשָׂרָה מִי יוֹדֵעַ?
עֲשָׂרָה אֲנִי יוֹדֵעַ.
עֲשָׂרָה דְבָרִיא.

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream, ten are the commandments, nine are the months of pregnancy, eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

אֶחָד עָשָׂר מִי יוֹדֵעַ?
אֶחָד עָשָׂר אֲנִי יוֹדֵעַ.
אֶחָד עָשָׂר כּוֹכְבֵיָא.

Who knows twelve? I know twelve! Twelve are the tribes of Israel, eleven are the stars in Joseph's dream, ten are the commandments, nine are the months of pregnancy, eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

שְׁנַיִם עָשָׂר מִי יוֹדֵעַ?
שְׁנַיִם עָשָׂר אֲנִי יוֹדֵעַ.
שְׁנַיִם עָשָׂר שְׁבִטֵיָא.

Who knows thirteen? I know thirteen! Thirteen are the attributes of G-d's mercy, twelve are the tribes of Israel, eleven are the stars in Joseph's dream, ten are the commandments, nine are the months of pregnancy, eight are the days until circumcision, seven are the days of the week, six are the orders of the Mishnah, five are the books of the Torah, four are the matriarchs, three are the patriarchs, two are the tablets of the covenant, and one is our G-d in the heavens and the earth.

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ?
שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ.
שְׁלֹשָׁה עָשָׂר מִדֵּיָא.



MIRIAM LED THE WOMEN IN DANCING AND SINGING
TO EXPRESS JOY AND GRATITUDE TO G-D:

WHEN THE CHILDREN OF ISRAEL CROSSED THROUGH THE SEA OF REEDS BECAUSE IT WAS SPLIT FOR THEM, THEY WERE CHASED BY EGYPTIANS ON HORSES AND CHARIOTS. WHEN MIRIAM (SISTER OF AARON AND MOSES) SAW THAT THE SEA HAD DROWNED THE EGYPTIANS AND THAT THE CHILDREN OF ISRAEL WERE FINALLY SAFE AND FREE, SHE PICKED UP HER DRUM AND BEGAN DANCING AND SINGING, SYMBOLIZING CELEBRATION AND THE FREEDOM TO CHART A WONDERFUL NEW JOURNEY INTO THE FUTURE. OTHER WOMEN FOLLOWED HER.

MIRIAM SPOKE UP TO ALL THE WOMEN, SAYING:
“SING TO G-D FOR HE IS EXALTED ABOVE THE ARROGANT,
HAVING HURLED HORSE WITH ITS RIDER INTO THE SEA.”

—EXODUS 15:21



Had Gadya חַד גַּדְיָא

A fun way to sing this song with your guests is by making the sounds of the animals or objects mentioned in the song following the reading of the animal or object every time they are mentioned.

Example: for the little goat, say, “baaa baaa”; for the two zuzim (coins), “ka-ching, ka-ching” (simulating a cash register); for the cat, “meow-meow”; for the dog, “woof, woof”; for the stick, slap your hand on the table for a smacking sound; for the fire, “krakle-krakle”; for the water, “woosh”; for the ox, a deep mooing sound; for the butcher, “Shalom, Mrs. Goldberg, could I interest you in some ground round beef today?”; for the angel of death, sing, a scary sound or noise; for the holy one, silence (as we cover our heart and look up to the sky, which completes the song).

One little goat, one little goat
that my father bought for two
zuzim. Had Gadya, Had Gadya!

A cat came and ate the goat that
my father bought for two zuzim.
Had Gadya, Had Gadya!

A dog came and bit the cat that ate
the goat that my father bought for
two zuzim.
Had Gadya, Had Gadya!

A stick came and hit the dog that
bit the cat that ate the goat that my
father bought for two zuzim.
Had Gadya, Had Gadya!

A fire came and burned the stick
that hit the dog that bit the cat that
ate the goat that my father bought
for two zuzim.
Had Gadya, Had Gadya!

Water came and put out the fire
that burned the stick that hit the
dog that bit the cat that ate the goat
that my father bought for two zuzim.
Had Gadya, Had Gadya!

חַד גַּדְיָא חַד גַּדְיָא.
דְּזָבַן אָבִיא בְּתַרְי זִוְזִי
חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּא שׁוֹנְרָא. וְאָכַל לְגַדְיָא.
דְּזָבַן אָבִיא בְּתַרְי זִוְזִי
חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּא כְּלָבָא וְנָשַׁף לְשׁוֹנְרָא.
דְּאָכַל לְגַדְיָא. דְּזָבַן אָבִיא בְּתַרְי זִוְזִי
חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּא חוּטְרָא. וְהִכָּה לְכָלָבָא. דְּנָשַׁף
לְשׁוֹנְרָא. דְּאָכַל לְגַדְיָא. דְּזָבַן אָבִיא
בְּתַרְי זִוְזִי חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּא נוֹרָא וְשָׂרַף לְחוּטְרָא.
דְּהִכָּה לְכָלָבָא. דְּנָשַׁף לְשׁוֹנְרָא.
דְּאָכַל לְגַדְיָא. דְּזָבַן אָבִיא בְּתַרְי זִוְזִי
חַד גַּדְיָא חַד גַּדְיָא.

וְאַתָּא מַיָּא. וְכָבַה לְנוֹרָא. דְּשָׂרַף
לְחוּטְרָא. דְּהִכָּה לְכָלָבָא. דְּנָשַׁף
לְשׁוֹנְרָא. דְּאָכַל לְגַדְיָא. דְּזָבַן אָבִיא
בְּתַרְי זִוְזִי חַד גַּדְיָא חַד גַּדְיָא.

An ox came and drank the water that put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Had Gadya, Had Gadya!

A butcher came and slaughtered the ox that drank the water that put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Had Gadya, Had Gadya!

The angel of death came and slaughtered the butcher who slaughtered the ox that drank the water that put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Had Gadya, Had Gadya!

Then the Holy One, Blessed be He, came and slaughtered the angel of death who slaughtered the butcher who slaughtered the ox that drank the water that put out the fire that burned the stick that hit the dog that bit the cat that ate the goat that my father bought for two zuzim.

Had Gadya, Had Gadya!

וְאֵתָא תּוֹרָא. וְשָׂתָא לְמֵיא. דְּכָבָה
לְנוֹרָא. דְּשָׂרְף לְחוּטְרָא. דְּהִפָּה לְכַלְבָּא.
דְּנָשַׁף לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא. דְּזָבַן
אָבָא בְּתַרֵּי זַוְיֵי חַד גְּדִיָּא חַד גְּדִיָּא.

וְאֵתָא הַשׁוּחֵט. וְשָׂחַט לְתוֹרָא. דְּשָׂתָא
לְמֵיא. דְּכָבָה לְנוֹרָא. דְּשָׂרְף לְחוּטְרָא.
דְּהִפָּה לְכַלְבָּא. דְּנָשַׁף לְשׁוּנְרָא. דְּאָכַל
לְגַדְיָא. דְּזָבַן אָבָא בְּתַרֵּי זַוְיֵי חַד גְּדִיָּא
חַד גְּדִיָּא.

וְאֵתָא מְלַאךְ הַמָּוֶת. וְשָׂחַט לְשׁוּחֵט.
דְּשָׂחַט לְתוֹרָא. דְּשָׂתָא לְמֵיא. דְּכָבָה
לְנוֹרָא. דְּשָׂרְף לְחוּטְרָא. דְּהִפָּה לְכַלְבָּא.
דְּנָשַׁף לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא. דְּזָבַן
אָבָא בְּתַרֵּי זַוְיֵי חַד גְּדִיָּא חַד גְּדִיָּא.

וְאֵתָא הַקָּדוֹשׁ בְּרוּךְ הוּא. וְשָׂחַט
לְמְלַאךְ הַמָּוֶת. דְּשָׂחַט לְשׁוּחֵט דְּשָׂחַט
לְתוֹרָא. דְּשָׂתָא לְמֵיא. דְּכָבָה לְנוֹרָא.
דְּשָׂרְף לְחוּטְרָא. דְּהִפָּה לְכַלְבָּא. דְּנָשַׁף
לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא. דְּזָבַן אָבָא
בְּתַרֵּי זַוְיֵי חַד גְּדִיָּא חַד גְּדִיָּא.





לשנה הבאה בירושלים

Next Year In Jerusalem!

L'sha-nah Ha-ba-ah B'Yeru-sha-layim!



If I forget you, O Jerusalem, may my right hand forget [its skill]. May my tongue cling to my palate, if I do not remember you, if I do not bring up Jerusalem at the beginning of my joy.



—*Psalms 137: 5–6*



Ten measures of beauty descended to this world. Nine were given to Jerusalem and one to the rest of the world.



—*Talmud, Kiddushin 49b*



The glory of the world is Eretz Israel; the glory of Eretz Israel is Jerusalem; the glory of Jerusalem is the Holy Temple.



—*Ramban (Nachmanides) – 1268*



What Can I Do Next?

We hope you enjoyed this Haggadah and that you were inspired to learn more about the holiday, Jewish history, and modern Israel. Now that the Seder is complete, you may want to inspire others.

Here are some ideas:

- Read the interesting factoids about Israel in the back of this booklet and share them.
- Share this Haggadah with friends and family.
- Check out StandWithUs.com to find out more. Be sure to register for the StandWithUs weekly newsletter!
- Attend StandWithUs educational lectures and conferences so you can learn from experts in the field and network with other interested parties.
- Review our extensive resources of print materials and websites.
- Join our alumni network at your alma mater. Visit CampusFairness.org
- Support StandWithUs so we can produce more valuable booklets for others to read.
- Visit Israel on an organized mission through your synagogue, Federation, or even StandWithUs!



Learn More So You Can Teach More



ure

of its findings, Israeli scientists together to develop methods of **ids and quality.**

ped pomegranate fruit lowers cholesterol, which is good news for millions

at of Technion, the Israel Institute of

patients avoid heart bypass surgery



Alternative Energy

With no natural energy resources of its own, Israel is devoted to leading the development of alternative energy sources.

- Israel-based Solarix has operated a field of solar panels in California's Mojave Desert since the 1990s, producing U.S. dependence on oil by 2 million barrels of oil per day.
- Israeli startup Project Better Place is working to create a electric car infrastructure with the backing of the Israeli cabinet.
- Using bacteria that "eat" petroleum, Petrobioclean helps clean up oil spills on land and sea.
- In 2007, the U.S. chose Israel as its partner in alternative energy research, passing a law to provide millions of dollars to fund joint research projects that help the two nations reduce their energy dependence.



Israeli Heroes In Haiti

By *Barbara Miller and Deborah*



Water Conservation

From the 1959 Water Law (which made all water public property) to the popular slogan "Don't Waste a Drop," Israel has been a leader in water conservation.

- In Israel, more than 80 percent of its wastewater is reused and more than 70 percent in agriculture, the highest rates in the world.
- Tel Aviv-based ag business company Netafim pioneered the use of drip irrigation in agriculture. Drip irrigation helps conserve water, improves crop yields and helps protect the environment.
- Though the use of innovative irrigation techniques, Israeli farms have increased water efficiency from 64 percent to 80 percent compared to traditional furrow irrigation.
- IRII has begun an evaporative project, which will utilize naturally occurring wetlands to purify wastewater, without added chemicals or the need for imported energy.

Technology

is on the cutting edge of biotechnology, turning gene research into profit and expanding opportunities.

Israel has the largest number of biotechnology companies in the world.

• In 2007, Israel's biotechnology sector was valued at \$10 billion, up from \$5 billion in 2006.

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ISRAEL Pocket Facts

Produced by **StandWithUs**



Agricultural Development

In the tradition of the early Zionist pioneers, Jewish farmers continue to use a mixture of hard work and innovation to make Israel "a land of milk and honey."

- Israeli company Bio-Bee Biological Systems uses insects like honeybees and fruit flies to improve crop production and control pests in an environmentally friendly way.
- An Israeli scientist developed a giant tilapia fish that thrives in hot, salty waters. Using fish ponds in the Negev desert, Israeli fish farmers now produce ten times more fish than they would with a traditional pond.
- Thanks to balanced diets and the latest scientific innovations, Israeli dairy cows rank second only to total milk output from dairy techniques are now utilized across the globe.



Israel

Haifa, Netanya, Herzliya, Tel Aviv, Ashdod, Jerusalem, Beer Sheva, Dimona

Ethnic Makeup

As a refuge from discrimination, Israel remains committed to ensuring equality among its diverse populations.

- People from over 70 countries have made Israel their home since its founding in 1948.
- Over 40 percent of Israelis are Arab Muslims, and over 5 percent are Christian, Druze, and Bedouin.
- In 2007, Israel's total population was 6.5 million, with 4.5 million Jews and 2 million non-Jews.
- About 170,000 Russian, and Arabic speaking people, mostly in Israel.
- With the passage of the Law of Return, the Jewish people, mostly from the former Soviet Union, immigrated to Israel in large numbers.
- Israel's 2007 population is approximately 70 percent Jewish.
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The People

Reforestation

Israel's first prime minister, David Ben-Gurion, once declared, "I do not know if there is a more fruitful enterprise whose results are so useful as the planting of trees." Israel is a global leader in reforestation and nature preservation.

- Israel is one of the few countries that began the 21st century with more trees than it had at the beginning of the 20th century.
- The charitable organization Jewish National Fund (JNF) has planted more than 240 million trees in Israel, including 12,500 acres of forest every year.
- Israel has over 150 nature reserves and 65 national parks established throughout the country.
- In B'nei Brak, the "New Year of the Trees" is a popular Israeli holiday when both children and adults enjoy planting trees in celebration.



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The Jewish Right To Equality

by David Ben-Gurion

David Ben-Gurion was Israel's first prime minister and considered Israel's "founding father." In March 1946 he delivered testimony (excerpted here) to the Anglo-American Committee of Inquiry.

“There is a country by the name of Judaea, or as we call it, Eretz Israel, the Land of Israel. We have called it Israel since the days of Joshua the son of Nun. There was such a country in history, there was and it is still there. It is a little country, a very little country, but that little country made a very deep impression on world history and on our history. This country made us a people; our people made this country. No other people in the world made this country; this country made no other people in the world. Now again we are beginning to make this country and again this country is beginning to make us. It is unique, but it is a fact. This country came into world history through many wars, fought for its sake by Egyptians, Babylonians, Assyrians, Persians, Greeks, Romans, Byzantines and others, but it was not these wars that gained it its place. It gained its own place in history.

Our country won its place in world history as not many other countries have done, even bigger and richer countries, for one reason only: because our people created here, perhaps a limited, but a very great civilisation, which became the heritage of the whole of humanity. This country shaped our people, the Jewish people, to make it what it has been from then until today: a very exclusive people on one side and a universal people on the other; very national and very international. Exclusive in its internal life and its attachment to its history, to its national and religious tradition: very universal in its religious, social and ethical ideas. We were told that there is one G-d in the entire world, that there is unity of the human race because every human being was created in the image of G-d, that there ought to be and will be universal brotherhood and social justice, peace between peoples. Those were our ideas, this was our culture; and this was what won this country its place in world history.”

What Is Zionism?

by Yigal Allon

Zionism is the modern expression of the ancient Jewish heritage.

Zionism is the national liberation movement of a people exiled from its historic homeland and dispersed among the nations of the world.

Zionism is the redemption of an ancient nation from a tragic lot and the redemption of a land neglected for centuries.

Zionism is the revival of an ancient language and culture, in which the vision of a universal peace has been a central theme.

Zionism is the embodiment of a unique pioneering spirit, of the dignity of labor, and of enduring human values.

Zionism is creating a society, however, imperfect it may still be, which tries to implement the highest ideal of democracy — political, social and cultural — for all the inhabitants of Israel, irrespective of religious belief, race or sex.

Zionism is, in sum, the constant and unrelenting effort to realize the national and universal vision of the prophets of Israel.

— *Yigal Allon, Israeli Foreign Minister at the UN General Assembly, September 30, 1975*



“Our forces saved the remnant of the Jewish people of Europe for a new life and a new hope in the reborn Land of Israel. Along with all men of good will, I salute the young state and wish it well.”

– Dwight Eisenhower, 34th president

“I could find it in my heart to wish that you had been at the head of a hundred thousand Israelites, indeed as well disciplined as a French army—and marching with them into Judea and making a conquest of that country and restoring your nation to the dominion of it. For I really wish the Jews again in Judea an independent nation.”

– John Adams, 2nd president

“I had faith in Israel before it was established, I have in it now. I believe it has a glorious future before it—not just another sovereign nation, but as an embodiment of the great ideals of our civilization.”

– Harry Truman, 33rd president

“Our society is illuminated by the spiritual insights of the Hebrew prophets. America and Israel have a common love of human freedom, and they have a common faith in a democratic way of life.”

– Lyndon Johnson, 36th president

“America and Israel share a special bond. Our relationship is unique among all nations. Like America, Israel is a strong democracy, a symbol of freedom, and an oasis of liberty, a home to the oppressed and persecuted.”

– Bill Clinton, 42nd president

“The allied nations with the fullest concurrence of our government and people are agreed that in Palestine shall be laid the foundations of a Jewish Commonwealth.”

– Woodrow Wilson, 28th president

“From a small village of a few thousand inhabitants, Tel Aviv has grown into a most impressive modern metropolis of over 200,000. They have truly done much with what all agree was very little.”

“The Jews point with pride to the fact that over 500,000 Arabs in the 12 years between 1932 and 1944, came into Palestine to take advantage of living conditions existing in no other Arab state. This is the only country in the Near and Middle East where an Arab middle class is in existence.”

– Robert Kennedy, senator

“Americans and Israelis have both been inspired by moral aims. Indeed, my commitment to the security and to the future of Israel is based upon basic morality as well as enlightened self-interest. Our role in supporting Israel honors our own heritage.”

– Gerald Ford, 38th president

“The ties of the Jewish people to this Holy Land are ancient and eternal. They date back thousands of years. ...In Israel, not only are Jews free to till the soil, teach their children, and pray to God in the ancient land of their forefathers. But Muslims, Christians, and people of all faiths, and both men and women, are free to live and worship according to their conscience, and to follow their dreams.”

– Donald Trump, 45th president

U.S. Leaders

Memorable Quotes

“Americans admire a people who can scratch a desert and produce a garden. The Israelis have shown qualities that Americans identify with: guts, patriotism, idealism, a passion for freedom.”

– Richard Nixon, 37th president

“In Israel, free men and women are every day demonstrating the power of courage and faith.”

– Ronald Reagan, 40th president

“The United States and Israel are strong allies. The source of that strength is a shared belief in the power of human freedom. Our people have built two great democracies under difficult circumstances. We built free economies to unleash the potential of our people.”

– George W. Bush, 43rd president

“The security of Israel is a moral imperative for all free peoples.”

– Henry Kissinger, secretary of state

“[T]he story of Israel, the experience of the Jewish people, I believe it is universal. It’s the story of a people who, over so many centuries in the wilderness, never gave up on that basic human longing to return home. It’s the story of a people who suffered the boot of oppression and the shutting of the gas chamber’s door, and yet never gave up on a belief in goodness... who never lost hope.”

– Barack Obama, 44th president

“I see Israel, and never mind saying it, as one of the great outposts of democracy in the world, and a marvelous example of what can be done, how desert land can be transformed into an oasis of brotherhood and democracy. Peace for Israel means security and that security must be a reality.”

*– Martin Luther King Jr.,
minister and civil rights leader*

“Israel was not created in order to disappear—Israel will endure and flourish. It is the child of hope and the home of the brave. It can neither be broken by adversity nor demoralized by success. It carries the shield of democracy and it honors the sword of freedom.”

– John F. Kennedy, 35th president

“The United States and Israel have enjoyed a friendship built on mutual respect and commitment to democratic principles. Our continuing search for peace in the Middle East begins with a recognition that the ties uniting our two countries can never be broken.”

– George H. W. Bush, 41st president

“We say to you today in a loud and clear voice: Enough of blood and tears. Enough. We have no desire for revenge. We harbor no hatred towards you. We, like you, are people who want to build a home, to plant a tree, to love, live side by side with you in dignity, in empathy, as human beings, as free men. We are today giving peace a chance and again saying to you in a clear voice: Enough.”

– Yitzhak Rabin, 5th prime minister

“Egypt and Jordan have signed peace treaties with Israel, and we have established relations with other Arab countries and started a peace process with our Palestinian neighbors. It is not a process without its problems. But I believe we can overcome them, and I believe this is just the beginning. I think we are in an inexorable process in which the circle of peace around us will be completed.”

– Benjamin Netanyahu, 9th prime minister

“Israel is proud to be the only country in the Middle East with a growing and thriving Christian community. Our hearts go out to the hundreds of thousands of Christians persecuted throughout the Middle East.”

– Danny Ayalon, diplomat

“I believe in peace because I believe that people can make a positive difference in the world, and I want to be part of the change. So I started by choosing to join the Foreign Ministry cadets course.”

– Rasha Atamny, diplomat

“In a democracy, you need to have a strong judicial system. You need freedom of speech, you need art, and you need a free press.”

– Tzipi Livni, politician

“I am very proud to come from a nation that immediately embraced some 600,000 of these Jewish refugees with full citizenship rights. They nearly doubled Israel’s population at the time. Most Jewish refugees entered the Land of Milk and Honey with no milk, no honey, and no money.”

– Ron Prosor, diplomat

“We, in Israel, have endeavored to create a society which strives to implement the highest ideals of society— political, social and cultural—for all the inhabitants of Israel, irrespective of religious belief, race or sex.”

– Chaim Herzog, 6th president

“Peace is the beauty of life. It is sunshine. It is the smile of a child, the love of a mother, the joy of a father, the togetherness of a family. It is the advancement of man, the victory of a just cause, the triumph of truth. Peace is all of these and more and more.”

“Therefore, allow me today to define the meaning of peace as we understand it. We seek a true, full peace, with absolute reconciliation between the Jewish People and the Arab People.”

– Menachem Begin, 6th prime minister

“War is no picnic. Wars should be prevented, and if you can’t prevent them, you have to put them off.”

– Ehud Barak, 10th prime minister

“I am optimistic that peace can be achieved in the region because I believe that every society on earth can be free and that if freedom comes to the Middle East, there can be peace.”

– Natan Sharansky, politician

Israeli Leaders

Memorable Quotes

“There is certainly no other state, big or small, young or old, that would consider mere recognition of its ‘right to exist’ a favor, or a negotiable concession.”

– *Abba Eban, politician*

“It is founded on the ideas which are a common product of all civilized nations. It would be immoral if we would exclude anyone, whatever his origin, his descent, or his religion, from participating in our achievements. For we stand on the shoulders of other civilized peoples. ... Our motto must therefore be, now and ever: ‘Man, you are my brother.’”

“Miracles sometimes occur, but one has to work terribly hard for them.”

– *Chaim Weizmann, 1st president*

“All our aspirations are built upon the assumption — proven throughout all our activity in the Land — that there is enough room in the country for ourselves and the Arabs.”

– *David Ben-Gurion, 1st prime minister*

“Israel stands with her arms outstretched, her hands held open to peace with all nations, with all Arab states, with all Arab people.”

– *Shimon Peres, 8th prime minister*

“We are a nation that loves the peace.”

– *Moshe Yaalon, military leader*

“If you will it, it is no dream.”

– *Theodor Herzl, founder of the modern Zionist movement*

“If you want to make peace, you don’t talk to your friends. You talk to your enemies.”

– *Moshe Dayan, military leader*

“Above all, this country is our own. Nobody has to get up in the morning and worry what his neighbors think of him. Being a Jew is no problem here.”

“We hate war. We do not rejoice in victories. We rejoice when a new kind of cotton is grown, and when strawberries bloom in Israel.”

– *Golda Meir, 4th prime minister*

“Israel wants to give the Palestinians what no one else gave them — a state.”

– *Ariel Sharon, 11th prime minister*

“Israel aspires to reach a comprehensive peace with her neighbors, a peace of harmony. In our eyes, the absence of war is not the peace we aspire to achieve. Peace is also a language of peace; it is the way leaders address their nations; teachers teach their students; and religious leaders inspire their followers.”

– *David Levy, politician*

“If you want one simple word to symbolize all of Jewish history, that word would be Jerusalem.”

– *Teddy Kollek, mayor of Jerusalem*

“A multicultural society does not reject the culture of the other but is prepared to listen, to see, to dialogue and, in the final analysis, to possibly accept the other’s culture without compromising its own.”

– *Reuven Rivlin, 10th president*

“I have come to you so that together we might build a durable peace based on justice, to avoid the shedding of one single drop of blood from an Arab or an Israeli. It is for this reason that I have proclaimed my readiness to go to the farthest corner of the world. ...Peace is much more precious than a piece of land. ...Let there be no more wars.”

– Anwar Sadat, former president of Egypt

“I can tell you that we want to work together with the Jewish majority for the betterment of all of Israel. Religiously, politically and socially, we want to remain part of the State of Israel.”

– Sheikh Hasham Abed Elrahman, Umm el-Fahm mayor

“I am an American Muslim, and I love Jerusalem. I love Jerusalem because it is a symbol of the Jewish people. It has been destroyed, besieged, attacked and captured so many times throughout history. And yet today, it is a thriving city. It is a reminder that the Jewish people will persevere through everything that comes their way.”

– Nadiya al-Noor, Muslim student activist and author

“I expect that if peace were made with Israel and the visa and entering and exiting process were made easy, it would become the top tourist destination for Saudis. It is one of God’s most beautiful countries in terms of its nature and development. It has combined the spirit of the beauty of the East and West, old and new civilizations.”

– Hamza Al Salem, faculty at Prince Sultan University in Riyadh, Saudi Arabia

“I am a proud Israeli – along with many other non-Jewish Israelis such as Druze, Bahai, Bedouin, Christians and Muslims, who live in one of the most culturally diversified societies and the only true democracy in the Middle East.”

– Ishmael Khalidi, Bedouin Muslim Israeli Diplomat

“The state of Israel is a Jewish state as well as a democratic state that espouses equality and elections.”

– Nabiah A-Din, chairman of the forum of the Druze and Circassian authority heads, 2007

“Zionism... is something that fully represents my sense of belonging to the State of Israel and to Israeli society and the immense commitment I have to protecting and guarding the country of which I am part.”

– Major Ala Wahib, a Muslim officer in the IDF

“If there is no place in the Middle East for a Jewish State, then there is no place for anyone who is different, and this is why we see today persecution of Yazidis, Christians, Baha’i, Sunni against Shia and vice versa, and even Sunni against other Sunni who do not follow Islam exactly the same way. The key to change is connected deeply to our ability as Arabs to accept the legitimacy of others. ...The day we accept the Jewish State as it is, all other persecution in the Middle East will cease.”

– George Deek, Israeli Arab, advisor to the director general at Israel’s Ministry of Foreign Affairs

Arab Friends of Israel

Memorable Quotes



“We Arabs, especially the educated among us, look with deepest sympathy on the Zionist movement. ...We will wish the Jews a hearty welcome home. ...[O]ur two movements complement one another.”

– Emir Faisal, former King of Syria, 1919

“[W]ho can challenge the rights of the Jews in Palestine? Good Lord, historically it is really your country.”

– Yusuf Diya al-Khalidi, mayor of Jerusalem, 1899

“Why did I decide to enlist? Because I'm from this country, and I love the country, and I want to contribute.”

– Sergeant Yusef Salutta, a 20-year-old Arab from the north of Israel who serves with the Desert Reconnaissance Battalion

“For our honor as human beings, this is our country and there is no other. ...Today, when people ask me ‘What are you?’ I say that I’m an Israeli. I’m not ashamed of my Israeliness. Then I’m a woman, and then I’m an Arab Muslim. That’s the order: Israeli, woman, Arab Muslim.”

– Lucy Aharish, Israeli Arab journalist and news anchor

“The history of the Israelites is ancient, predating Islam. Therefore we Muslims must acknowledge that the Israelites have a right to that land, and that they have not plundered it.”

– Abdullah Al-Hadlaq, Kuwaiti writer

“To sing and be with musicians from different cultures is my favorite things to do on the planet.”

– *India Arie, musician*

“I want to thank everybody, all my fans in Israel, all the children, everybody, it’s amazing.”

– *Justin Bieber, musician*

“I totally ignore people who criticize me for coming to Israel, including what’s-his-name [Roger Waters].”

– *Ian Gillan, musician*

“Thanks to everyone in Israel for the wonderful welcome. It was a great show and we’ll remember it forever.”

– *Mick Jagger, musician*

“I’m glad to be here [in Israel] again.”

– *Axl Rose, Guns N’ Roses*

“I bury my mind in my book, the Bible. Every morning it’s the first thing that I do. I’ve been doing it for years and years. So I want to come back here [to Israel] to see the places that I read about every day.”

– *Bobby McFerrin, musician*

Israel was an “amazing, amazing experience.”

– *Rihanna, musician*

“I’m coming to Israel.”

– *Lenny Kravitz, musician*

“It was a great trip when I came here, you know, fun, and obviously I told the guys how good it was. We were always definitely coming back to Israel.”

– *Depeche Mode*

“I shouldn’t have stayed so long away. Every time I come here, I get so supercharged with energy. I truly believe that Israel is the energy center of the world.”

– *Madonna, musician*

“The Holy Land... . What an experience. I will never forget this day.”

– *Justin Timberlake, musician*

“What an amazing and sacred place [Israel] to end the tour.”

– *Alanis Morissette, musician*

“I look forward to my first visit to Israel. Music is a universal language that is meant to unify audiences in peace and love, and that is the spirit of our show.”

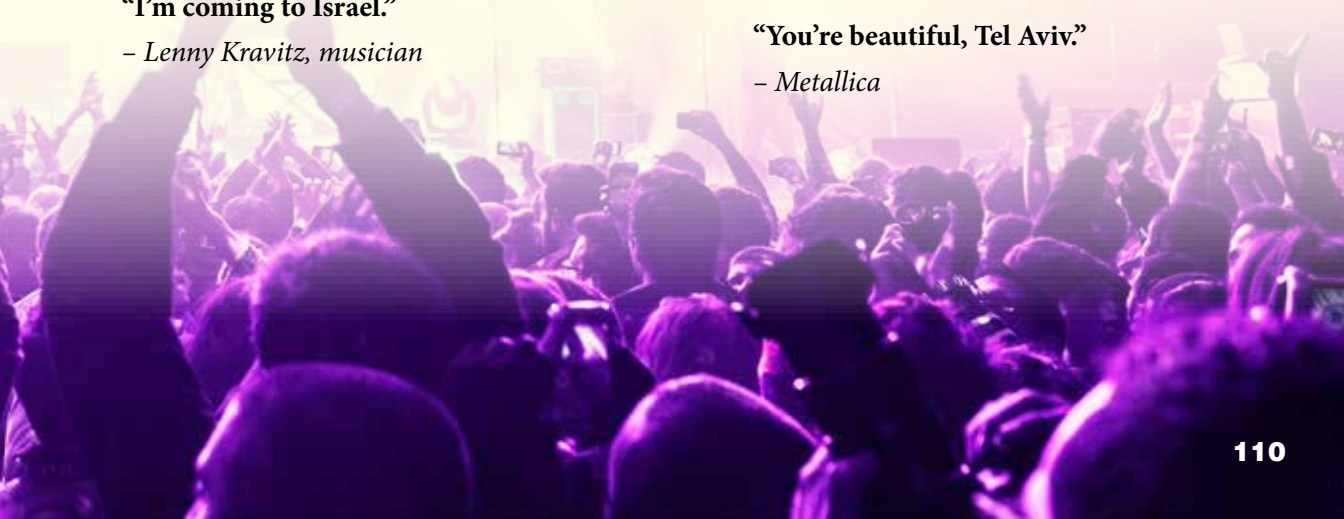
– *Alicia Keys, musician*

“Shalom, we are so happy to be back here! Ain’t nothing gonna stop us from coming, baby. Musicians spread love and peace, and bring people together. That’s what we do. We don’t cherry-pick our conscience.”

– *Elton John, musician*

“You’re beautiful, Tel Aviv.”

– *Metallica*



Musicians

Memorable Quotes

“We were very pleased to have the opportunity to come to Israel and visit the holy sites in the Old City.”

– *Ozzy Osbourne, musician*

“I think without music it would be a seriously bad world. I’m bringing a message of peace, and I think that’s what the region needs.”

– *Paul McCartney, musician*

“I love this city [Tel Aviv]!”

– *Missy Elliott, musician*

“I don’t think you can get an idea of what Israel is like until you get here.”

– *Paul Anka, musician*

“This will be my first visit [to Israel]. I’ve heard it’s a special place, that Tel Aviv is exciting and that the atmosphere is excellent.”

– *James Blunt, musician*

“Put your hands up and cheer for yourselves! You are strong, you are brave, you are confident, and I love you, Israel.”

– *Lady Gaga, musician*

“I’m a musician, I sing, I’m not a politician. If I feel anything, I sing, it keeps things very simple.”

– *Seal, musician*

“I’m very proud of my Lebanese heritage ... but it has nothing to do with the fact that I respect and have great affection for this country and the people of this country, both Israelis and Palestinians, and that’s why I’m here, because I think that kids need us.”

– *Shakira, musician*

“I’ve never felt like this in any other country. I feel at home, I feel wonderful.”

– *Whitney Houston, musician*

“Coming back to Israel is a homecoming.”

– *Gene Simmons, musician*

“God made the sunshine for everyone and made the moon for everyone. We have to follow his example so we have to play music for everyone too.”

– *Ziggy Marley, musician*

“I always like returning to Israel. I like the warmth and love the people here.”

– *Julio Iglesias, musician*

“This is the Holy Land. I love Is-ra-el.”

– *Black Eyed Peas*



“Where six citizens have won Nobel prizes in 50 years. Where the first one earned an Olympic gold in 2004 for sailing (an Israeli also won the bronze for judo). Where there is snow two hours north and hamsin (desert wind) two hours south. Where Moses never was allowed to walk, but whose streets we litter. Where the language in which Abraham spoke to Isaac before he was to sacrifice him has been resuscitated to include the words for ‘sweatshirt’ and ‘schadenfreude’ and ‘chemical warfare’ and ‘press conference.’ Where the muezzin chants, and the church bells sound and the shofars cry freely at the Wall. Where the shopkeepers bargain. Where the politicians bargain. Where there will one day be peace but never quiet. Where I was born; where my insides refuse to abandon.”

– Natalie Portman, actress

“From the day I started to think politically and develop my own moral values, from my earliest youth, I have been an ardent defender of Israel. As a Jew I am aware of how important the existence of Israel is for the survival of us all.”

– Steven Spielberg, director

“I am inspired beyond my ability to articulate. ...And now I know what and who I want to be... a soldier for peace.”

– Will Smith, actor

“If we become united in our creativity, not only in what we wear, but what we do, we will change the world.”

– Donna Karan, fashion designer

“The people are lovely. I’m really enjoying it here.”

– Sharon Stone, actress

“Tel Aviv is the most party time place in the world.”

– Claire Danes, actress

“Israel is near and dear to my heart.”

– Jason Alexander, actor

“I love that country [Israel].”

– Helen Mirren, actress

Creative Artists

Memorable Quotes



“I always enjoy coming to Israel. Israelis are warm, they’re energetic people. Forthright. Very smart. I always like smart people. They’re nice people, you know.”

– Robert De Niro, actor

“Israel doesn't have a lot of natural resources. Its real resource is its people and their creativity, and that has inspired me. The people here are amazing – the young people here are amazing. The entrepreneurs here are incredible.”

– Ashton Kutcher, actor

“I love meeting Israeli people. They look at me like a son.”

– Jerry Seinfeld, actor

“It's important that we came here, just to touch base here in this great country.”

– Ben Stiller, actor

“Liev cares about a lot things. Israel is one of them. We had the good fortune of going there a couple of years ago. To share that experience with him was a great pleasure.”

– Naomi Watts, actress, talking about her former partner, Liev Schreiber

“Israel was great. I had a great time there... but how could you not love that place? I'm a big history buff so to walk the streets...the ancient world like that was pretty astounding.”

– Leonardo DiCaprio, actor

“[Israel is] a progressive, wonderful example to the rest of the world. Israel is magical. It is one of my favorite places to be. A mixture of old and new, arts, music, freedom. The people of Israel are interesting, aware, and generous.”

– Pamela Anderson, actress

World Religions

- Christianity: 2 billion people
- Islam: 1.6 billion people
- Hinduism: 1 billion people
- Buddhism: 376 million people
- Judaism: 14 million people



Facts About Israel

Declining Jewish Population in Middle Eastern Countries

	1948	2016
Algeria	140,000	50
Egypt	75,000	100
Iran	100,000	9,000
Iraq	150,000	0
Lebanon	20,000	0
Libya	38,000	0
Morocco	265,000	2,300
Syria	30,000	2,300
Tunisia	105,000	1,100
Yemen	55,000	50
Total	978,000	16,057

In the wake of the 1948 war, over 850,000 Jews were forced to leave Arab countries where Jews had lived for two millennia.

Number of Countries by Religious Majority

- 67 Roman Catholic
- 49 Islamic
- 49 Protestant
- 14 Eastern Orthodox
- 3 Hindu
- 1 Jewish

Israel's Size

Israel's territory is 8,019 square miles.



New Jersey
8,729 sq. mi.



California
158,302 sq. mi.



Israel is smaller than New Jersey, which is 8,729 square miles. Israel can fit into the state of California 19 times.

Regional Map



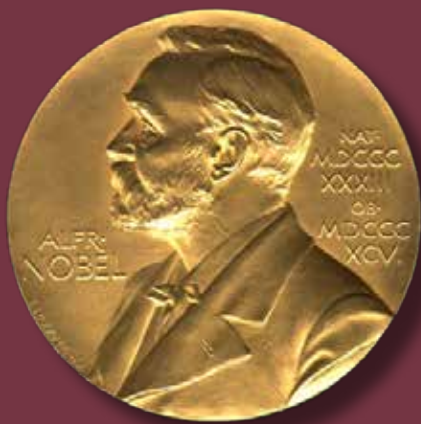


Israeli company Netafim invented drip irrigation, helping farmers on six continents conserve water and maximize efficiency.



Israel

represents resilience, justice, and hope. It is a nation of indigenous people who overcame 1,900 years of dispossession and oppression to achieve freedom, self-determination, and prosperity in their ancestral home. Despite their flaws and challenges, Israelis find countless ways to shine and make the world a better place.



Since 2000, Israelis have won the second most Nobel Prizes in chemistry, despite hailing from one of the world's smallest countries.



Israel's \$350 billion economy (2017) is ranked 20th out of 140 countries in global competitiveness by the World Economic Forum.



Israel is the only Middle Eastern country where the Christian population has grown in the last half-century.



An Israeli scientist discovered a natural bacterium that combats river blindness, helping to protect the people of 11 African nations.



Jerusalem is the only city in the world with ancient sites that are holy to Judaism, Christianity, and Islam. Israel safeguards free access to holy places and each religious group's right to administer its own holy sites.



Israel is the only consistently free country in the Middle East according to Freedom House, which evaluates democracy and freedom around the world.



An Israeli company, Given Imaging, pioneered the PillCam, an ingestible video camera that allows pain-free, noninvasive visualization of the small intestine and esophagus to detect disease.



Israel attracts more venture capital investments per capita than any other country in the world.



An Israeli company developed ReWalk™, the first commercially viable upright walking assistance tool, enabling paraplegics to stand, walk, and climb stairs.



Israel leads the world in water recycling and is using its technology to help people all over the world overcome water scarcity.



The Waze navigation app, instant messaging, firewall security software, Intel wireless computer chips, voicemail technology, VOIP technology, and the USB drive were all developed in Israel.

Arabs Living in Israel

- In 1948, the 160,000 Palestinian Arabs who remained within Israel's borders became citizens of Israel.
- Three Israeli Arabs were elected to the first Knesset, and there were 13 Israeli Arab members of Knesset in 2015.
- Today, 1.8 million Arabs are Israeli citizens.
- Arabic and Hebrew are Israel's two official languages.
- Israel has enacted affirmative action policies to help minorities achieve full social and economic equality.



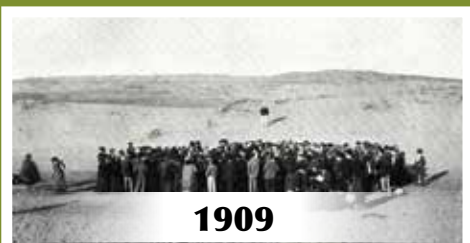
Save a Child's Heart:



An Israeli nonprofit organization called Save a Child's Heart performs free open-heart surgeries for underprivileged children from around the world, regardless of race, religion, or ethnicity. Almost 50 percent of the patients are from Iraq, Syria, Jordan, the Palestinian Authority, Gaza, Morocco, Indonesia, Azerbaijan, and Afghanistan.

Tel Aviv

Tel Aviv celebrated its 100-year anniversary in 2009.





THE JEWISH HOMELAND FOR OVER 3,000 YEARS

— since 1000 BCE —

OVER 3,000 YEARS AGO AN INDIGENOUS PEOPLE DEVELOPED A THRIVING CIVILIZATION AND CULTURE IN THEIR ANCESTRAL HOMELAND.

OVER TIME THEY WERE CONQUERED BY A SERIES OF AGGRESSIVE FOREIGN EMPIRES, AND WHILE SOME OF THE PEOPLE STAYED IN THEIR CITIES AND COMMUNITIES, MOST OF THEM SCATTERED ACROSS EUROPE, THE MIDDLE EAST, AFRICA, AND ASIA.

ALTHOUGH THEY FLOURISHED AT TIMES, FOR 1,900 YEARS THEY LIVED AS AN OPPRESSED MINORITY, SUFFERING EXPULSIONS, MASSACRES, AND ULTIMATELY GENOCIDE.

THEY BARELY SURVIVED BUT NEVER LOST HOPE.
THEY OVERCAME.

THEY STARTED A LIBERATION MOVEMENT, WENT BACK HOME TO JOIN THOSE WHO WERE ALREADY THERE, AND BUILT ONE OF THE MOST INSPIRING AND DIVERSE NATIONS THE WORLD HAS EVER SEEN.

THAT NATION IS ISRAEL.

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StandWithUs

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“Jews the world over have led campaigns opposing injustice against others. Will we stand up for Jews and Israel? Are we Jews worthy of our own legacy? Do we, in the comfort of America, have the courage to stand up against Pharaoh’s newest armies? Each of us must answer that question—as though we are standing at Mt. Sinai.”

*— Roberta Seid, PhD,
Education & Research Director
for StandWithUs, 2002-2016.
May her memory be a blessing.*



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