

The Human Rights Haggadah

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Introduction

My purpose in creating this book is to educate and encourage discussion about human rights. This printed Haggadah, however, is only a portion of the project.

The website www.hrhaggadah.com features more information about topics raised here, and also a blog which relates these issues to current events.

The website will also have additional educational material related to holidays, Torah portions, and the like. I welcome your feedback, your help, and your involvement. Please be in touch.

With hope and respectful blessings,

Shlomo Levin

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Bedikat Chametz

בְּדִיקַת חָמֶץ

Searching for Chametz

Recited before searching for chametz
the evening before the holiday:

Blessed are you, Lord our God, King of
the Universe, who has sanctified us with
his commandments and commanded us
to destroy chametz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל בְּעוֹר חָמֶץ.

After the search, recite:

All chametz in my possession, including
chametz I have not found, have no
knowledge of, and have been unable
to destroy, may it be nullified and
ownerless like dust of the earth.

כָּל חֲמִירָא וְחֲמִיעָא דְּאֵכָא בְּרִשּׁוֹתֵי
דְּלֹא חֲמִתָּהּ וְדְּלֹא בְּעִרְתָּהּ וְדְּלֹא
יָדְעָנָא לֵיהּ לְבַטֵּל וְלִהְיוּ הַפְקֵר
בְּעִפְרָא דְּאֶרֶעָא.

Biur Chametz

בְּעוֹר חָמֶץ

Burning the Chametz

Recited the morning before the holiday,
when burning the chametz:

All chametz in my possession, whether
I have seen it, found it, destroyed it or
not, may it be nullified and ownerless
like dust of the earth.

כָּל חֲמִירָא וְחֲמִיעָא דְּאֵכָא בְּרִשּׁוֹתֵי
דְּחִזְתָּהּ וְדְּלֹא חִזְתָּהּ, דְּחִמְתָּהּ וְדְּלֹא
חִמְתָּהּ, דְּבִעַרְתָּהּ וְדְּלֹא בְּעִרְתָּהּ,
לְבַטֵּל וְלִהְיוּ הַפְקֵר בְּעִפְרָא דְּאֶרֶעָא.

Hadlakat Nerot

הדלקת נרות

Lighting of the Holiday Candles

If celebrating the seder on Friday night,
add the words in italics.

Blessed are you, Lord our God, King of
the Universe, who has sanctified us with
his commandments and commanded
us to light the candles for (*Shabbat and*)
Yom Tov.

Blessed are you, Lord our God, King of
the Universe, who has kept us in life
and enabled us to celebrate this holiday.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק
נֵר (שֶׁל שַׁבָּת וְ) שֶׁל יוֹם טוֹב.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.



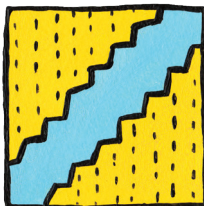
וְרַחֵץ
Urchatz



קִדְּשׁ
Kadesh



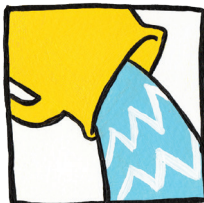
יַחֵץ
Yachatz



כַּרְפָּס
Karpas



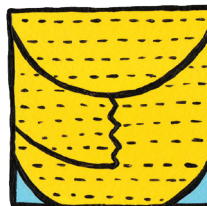
רַחֲצָה
Rachtza



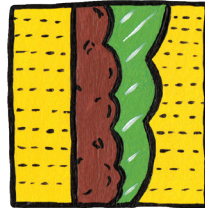
מַגִּיד
Magid



מוֹצִיא מַצָּה
Motze Matzah



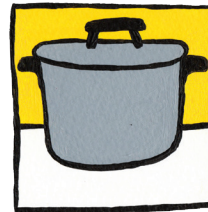
כּוֹרֵךְ
Korech



מָרֹר
Maror



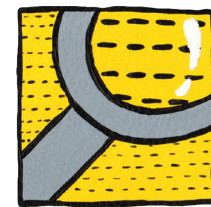
שְׁלַחַן עוֹרֵךְ
Shulchan Orech



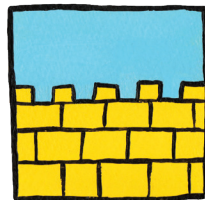
בָּרַךְ
Barech



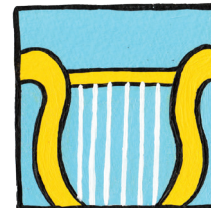
צִפּוֹן
Tzafun



נִרְצָה
Nirtzah



הַלֵּל
Hallel



Kadesh



קִדְּשׁ



The First Cup

Pour the first cup of wine. We stand for Kiddush.
If celebrating the seder on Friday night,
add the words in italics.

Kiddush

קידוש

*There was evening and there
was morning, the sixth day. The
heavens and the earth and all
they contain was completed. And
on the seventh day God completed
the work he had done, and God
rested on the seventh day from all
the work he had done. And God
blessed the seventh day and made
it holy, for on that day he rested
from all his work, all that God
had created to do.*

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי.
וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צָבָאָם.
וַיִּכַּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ
אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה. וַיְבָרֶךְ אֱלֹהִים
אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אוֹתוֹ כִּי
בּו שְׁבֹת מִכָּל-מְלַאכְתּוֹ אֲשֶׁר בָּרָא
אֱלֹהִים לַעֲשׂוֹת.

Attention, everyone:

Blessed are you, Lord our God, King of the World, creator of the fruit of the vine. Blessed are you, Lord our God, King of the Universe, **who has chosen us from all the nations**, lifted us up from speakers of all the other languages, and sanctified us with his commandments. Lord our God, give us with love (*Shabbat for rest and*) festivals for joy, holidays for rejoicing. May this (*Shabbat day and*) festival of matzah, the time of our freedom, (*with love*) be a holy day, a remembrance of the exodus from Egypt. **For you have chosen us and you have sanctified us from all the nations.** (*Shabbat*) and holy festivals (*with love and kindness*), joy and rejoicing you have bequeathed to us. Blessed are you, God, who hallows (*the Shabbat and*) Israel and the holidays.

סְבִירֵי מֶרֶנָּן וְרִבְנָן וְרִבּוּתֵי.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגֶּפֶן. בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם
וְרוֹמָמָנוּ מִכָּל לָשׁוֹן וְקִדְּשָׁנוּ בְּמִצְוֹתָיו.
וְתַתֵּן לָנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה (שְׁבֻתוֹת
לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חֲגִים
וְזִמְנִים לְשִׂשׁוֹן, (אֵת יוֹם הַשְּׁבֻת הַזֶּה ו)
אֵת יוֹם חַג הַמִּצּוֹת הַזֶּה זְמַן חֲרוּתֵנוּ,
(בְּאַהֲבָה) מִקְרָא קֹדֶשׁ זָכָר לִיציאת
מִצְרַיִם. כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ
מִכָּל הָעַמִּים, (וְשְׁבֻת) וּמוֹעֲדֵי קֹדֶשׁ
(בְּאַהֲבָה וּבְרִצּוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן
הַנִּחַלְתָּנוּ. בָּרוּךְ אַתָּה יי, מִקְדֵּשׁ
(הַשְּׁבֻת ו) יִשְׂרָאֵל וְהַזִּמְנִים.

If celebrating the seder on a Saturday night add here
havdallah (found on next page). On all nights continue:

Blessed are you, Lord our God, King of the Universe, who has kept us in life, sustained us, and brought us to this occasion.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

We sit and drink the wine while reclining.

Added when celebrating the seder on a Saturday night. The first blessing is recited while looking at the holiday candles. No spice box is used.

Havdallah

הבדלה

Blessed are you, Lord our God, King of the world, creator of the light of the fire.
Blessed are you, Lord our God, King of the World, who distinguishes between the holy and the mundane. Between light and darkness, between Israel and the nations, between the seventh day and the six days of creation. Between the holiness of the Shabbat and the holiness of the holiday you have distinguished, and you have sanctified the seventh day from the six days of creation. You have separated and made holy your nation Israel with your holiness. Blessed are you, God, who distinguishes between levels of holiness.

Blessed are you, Lord our God, King of the World, who has kept us in life, sustained us, and brought us to this occasion.

We sit and drink the wine while reclining.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא מְאוּרֵי הָאֵשׁ.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמְבַדִּיל בֵּין קֹדֶשׁ לְחָל, בֵּין אור לְחֹשֶׁךְ,
בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשַּׁבָּת
לְשִׁשַּׁת יָמֵי הַמַּעֲשֶׂה. בֵּין קֹדֶשׁ שַׁבָּת
לְקֹדֶשׁ יוֹם טוֹב הַבְּדִלָּה, וְאֵת יוֹם
הַשַּׁבָּת לְשִׁשַּׁת יָמֵי הַמַּעֲשֶׂה קֹדֶשׁ.
הַבְּדִלָּה וְקֹדֶשׁ אֶת עַמּוֹ יִשְׂרָאֵל
בְּקֹדֶשׁתָּהּ. בָּרוּךְ אַתָּה יי, הַמְבַדִּיל בֵּין
קֹדֶשׁ לְקֹדֶשׁ.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

Equality and the Chosen People

"The Chosen People"

"אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם"



Human Rights are Equal for All

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

– Universal Declaration of Human Rights, Article II.





Is the Chosen People compatible with Human Rights?

Mordechai Kaplan, founder of the Reconstructionist movement, rejected the concept of being the chosen people. He said belief in the chosen people leads to racism among Jews. Belief in chosenness is untenable because such beliefs imply the superiority of the chosen community and the rejection of others.

Nevertheless, many Jewish thinkers (including some in the Reconstructionist movement itself) continue to embrace the notion of the chosen people. They claim that according to the Torah, Jews are chosen for extra responsibilities, such as spreading ethical teachings or fulfilling the commandments, rather than rights or privileges. In their view, since anyone can convert to Judaism there is no basis for finding a particular race or ethnicity to be superior to others.

Does belief in a chosen people lead to racism?



Urchatz



ורחץ

Hand Washing.

We pour water from a cup over our fingers to prepare for eating the karpas. No blessing is said.

Karpas



כרפס

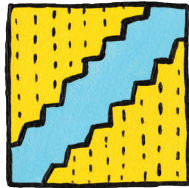
Eating Greens

We dip a green vegetable such as parsley or celery in salt water. Before eating we recite the blessing:

Blessed are you, Lord our God, King of the Universe, creator of the produce of the earth.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה.

Yachatz



יחץ

Breaking the Middle Matzah.

Take the middle matzah from the seder plate and crack it in half. The larger half is set aside to be the afikoman. The smaller is saved to be eaten before the meal.

Magid



מגיד

Telling the Passover Story.

Is Food a Human Right?

Ha Lachmha Anyah

This is the bread of affliction that
our ancestors ate in Egypt.

All who are hungry let them come
and eat,
all in need let them join our
celebration of Pesach.

Now we are here, next year may
we be in the land of Israel.

This year we are slaves, next year
we will be free.

הא לחמא עניא

הא לחמא עניא די אכלו אבהתנא

בארעא דמצרים.

כל דכפין ייתי ויכל,

כל דצריך ייתי ויפסח.

השתא קא - לשנה הבאה בארעא

דישראל. השתא עבדי - לשנה הבאה

בני חורין.

As the Universal Declaration of Human Rights was drafted, the inclusion of food was a major source of disagreement. Some countries, primarily the Soviet Union and Asian nations, argued that economic rights such as food, housing, and employment are most important. It is worth trading political freedoms to insure economic stability.

Western nations argued that political rights such as freedom of speech, freedom of religion, and participation in government are most important. Western nations didn't see health care and housing as universal rights.

In the end, economic rights were included in the declaration. But even though all human rights are said to be indivisible from one another and equally important, in practice no government can guarantee them all equally for its citizens. Western countries have continued to emphasize the political, while other countries prioritize the economic.





Universal Declaration of Human Rights, Article 25.

Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.



Is Food a Human Right?

One might assume that access to food should be a human right, as political and religious freedoms are worthless without it. Also, it is well documented that the earth produces plenty of calories to feed the entire human population. Food shortage results from the political and economic systems which determine how that food is used and distributed. For example, the United States diverts vast amounts of corn to feed animals and make ethanol rather than use it for human consumption. It seems intuitive that political and economic systems which allow the poor to go hungry while others have excess should violate human rights.

On the other hand, elevating food to a basic human right may also cause problems. If food is a right, citizens may not feel obligated to work. In this view providing food to those in need should be considered a charitable obligation, but not a legal one. If government is obligated to provide food for all, government may then feel entitled to dictate citizens' jobs and work training, conflicting with personal freedoms. Finally, how would we decide what quantity and quality of food (let alone health care) are truly rights?

Are we entitled to food, or does everyone have to earn even their most basic necessities?

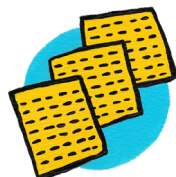
The Four Questions

מה נשתנה? _____ **Ma Nishtana?**

Why is this night different from all other nights?

מה נשתנה הלילה הזה מכל הלילות?

On all other nights
we eat chametz and matzo.
Tonight, why do we eat only matzo?



שבכל הלילות
אנו אוכלין
חמץ ומצה.
הלילה הזה כלו מצה.

On all other nights
we eat any kind of herbs.
Tonight, why do we eat the bitter herbs?



שבכל הלילות
אנו אוכלין
שאר ירקות
הלילה הזה מרור.

On all other nights
we do not dip even once.
Tonight, why do we dip the greens twice?



שבכל הלילות
אין אנו מטבילין
אפילו פעם אחת.
הלילה הזה שתי פעמים.

On all other nights
we eat sitting or reclining.
Tonight, why do we all recline?



שבכל הלילות
אנו אוכלין
בין יושבין ובין מסבין.
הלילה הזה כלנו מסבין.

Modern Slavery

Avadim Hayinu

עבדים היינו

We were slaves to Pharoah in Egypt.
And God took us out from there with
a strong hand and outstretched arm.
And if God had not redeemed our
ancestors from Egypt, then **we, along
with our children and all future
generations, would still be slaves
to Pharoah in Egypt.** Even if we all
were wise, all scholarly, all elders,
all knowledgeable of the Torah, we
would still be required to tell the
story of the Exodus. And the more one
tells the story, this is to be praised.

עבדים היינו לפרעה במצרים, ויוציאנו
יי אלהינו משם ביד חזקה ובזרע נטויה.
ואלו לא הוציא הקדוש ברוך הוא את
אבותינו ממצרים, **הרי אנו ובנינו ובני
בנינו משעבדים היינו לפרעה במצרים.**
ואפילו כלנו חכמים כלנו נבונים כלנו
זקנים כלנו יודעים את התורה מצוה
עלינו לספר ביציאת מצרים. וכל המרבה
לספר ביציאת מצרים הרי זה משבח:



A child laborer working
inside a ship building
yard in Dhaka,
Bangladesh. Workers,
including children,
labor in unsafe,
risky, and hazardous
conditions. Photo by
Mohammad Saiful
Islam, taken in 2016.



Universal Declaration of Human Rights, Article 4.

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms

Here are the situations in which slavery is most common today:

Domestic Servitude - When live in help, often from another country and unfamiliar with our laws and language, is held in an exploitative arrangement in which they become dependent on the employer and have no freedom to leave. Since live in help are isolated they are easier to exploit, and authorities cannot inspect homes as easily as regular workplaces.

Forced Labor - When a person is forced to work under threat of punishment to themselves or their families. This usually occurs in the context of poverty, where people lack sustainable jobs and education, and in places where there is weak rule of law, corruption, and in industries dependent on cheap labor.

Child Labor - Children growing up in poverty, particularly in areas that have been affected by armed conflict and natural disasters, may be forced to work from a young age and receive little or no education.

Sex Trafficking - When a person is forced to perform commercial sex acts for someone else's profit.



Modern Slavery

Even though laws allowing masters to keep humans as property have been abolished, the International Labor Organizations claims that about 40 million people are still slaves today.

When do coercion, threats, low or no wages, and bad working conditions combine to create conditions similar to slavery?



Children working in a shipyard in Dhaka, Bangladesh.

There was an incident involving Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azarya, Rabbi Akiva, and Rabbi Tarphon, who were celebrating the seder in Bnei Brak. They retold the story of the Exodus the entire night, until their students came and said: Rabbis, it is now time to read the morning Shma.

Rabbi Elazar ben Azarya said:

I am like a man of seventy years, but I have never had merit to understand why we recite the paragraph concerning the Exodus in the night time shma (as well as the morning) until Ben Zoma explained it to me. It says in the Torah: In order to remember the day on which you went out from Egypt all the days of your life.

The days of your life would mean the days only, but **all the days of your life** means during the night time as well.

The sages said:

The days of your life would mean just in this world, **all the days of your life** comes to include the days of the mashiach.

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
תַּלְמִידֵיהֶם וְאָמְרוּ לָהֶם רַבּוֹתֵינוּ הִגִּיעַ זְמַן
קְרִיאַת שְׁמַע שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה:

הֲרִי אֲנִי כֶּבֶן שִׁבְעִים שָׁנָה
וְלֹא זָכִיתִי שֶׁתֵּאֲמַר
יִצִּיאַת מִצְרַיִם בַּלַּיְלֹת
עַד שֶׁדִּרְשָׁהּ בֶּן זֹמָא,
שֶׁנֶּאֱמַר לְמַעַן תִּזְכּוֹר אֶת
יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם
כָּל יְמֵי חַיֶּיךָ.

יְמֵי חַיֶּיךָ הַיּוֹמִים.

כָּל יְמֵי חַיֶּיךָ הַלַּיְלֹת.

וְחֻכָּמִים אוֹמְרִים

יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה.

כָּל יְמֵי חַיֶּיךָ לְהָבִיא לִיְמֹת הַמָּשִׁיחַ:

Blessed is the Omnipresent, blessed is he. Blessed is He who gave the Torah to his nation Israel, Blessed is He.

The Torah speaks of four children:

The wise, the wicked, the simple, and the one who does not know how to ask.

What does the wise child say?

What are the laws and statutes and rules that God has commanded you? You must explain to him all the rules of Passover, including even the detail that we do not eat anything after the Passover offering, even the afikoman.

The wicked child, what does he say?

What is the use of this ritual to you? To you and not to him! Because he has excluded himself from the community, he has transgressed a fundamental teaching of our faith. You must set his teeth on edge. Say to him: Because of this God did for me, when I went out of Egypt. For me and not for him. **If he had been there, he would not have been redeemed.**

What does the simple child say?

What is this? You must explain to him: With a strong hand God took us out from slavery in Egypt.

The child who does not know how to ask, you must make conversation with him. This is as it says, "Tell your son on that day: Because of this God did for me, when I went out of Egypt."

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא, בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל, בְּרוּךְ הוּא.

בְּנֵי אַרְבַּעַת בָּנִים דִּבְרָה תוֹרָה:

אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשָׂאוֹל.

חָכָם מָה הוּא אוֹמֵר?

מָה הָעִדּוּת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יי אֱלֹהֵינוּ אֲתָכֶם. וְאִם אַתָּה אָמֹר לוֹ כְּהַלְכוֹת הַפֶּסַח: אֵין מִפֶּטִירִין אַחֵר הַפֶּסַח אֲפִיקוֹמָן:

רָשָׁע מָה הוּא אוֹמֵר?

מָה הָעִבּוּדָה הַזֹּאת לָכֶם. לָכֶם - וְלֹא לוֹ. וְלִפִּי שְׁהוּצִיא אֶת עַצְמוֹ מִן הַכָּלל כִּפָּר בְּעֶקֶר. וְאִם אַתָּה הַקָּהָה אֶת שְׁנֵי וְאָמֹר לוֹ: "בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם". לִי וְלֹא לוֹ. אֲלוֹ הָיָה שֵׁם, לֹא הָיָה נִגְאָל:

תָּם מָה הוּא אוֹמֵר?

מָה זֹאת? וְאָמַרְתָּ אֵלָיו "בְּחֹזֶק יָד הוּצִיאָנוּ יי מִמִּצְרַיִם מִבֵּית עֲבָדִים".

וְשְׂאִינוֹ יוֹדֵעַ לְשָׂאוֹל -

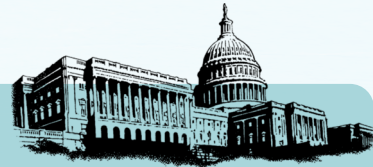
אֶת פֶּתַח לוֹ, שְׁנֵי אָמַר, וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם.

Slavery as Punishment



Universal Declaration of Human Rights, Article 5.

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.



U.S. Constitution

The United States constitution still allows slavery to be used as punishment. Slavery was abolished in 1865 by the 13th amendment. That amendment reads:

Neither slavery nor involuntary servitude, except as punishment for crime whereof the party shall have been duly convicted, shall exist within the United States.





Slavery for the Wicked?

The Haggadah says the wicked child would have been left as a slave in Egypt, implying that enslavement is a suitable punishment for the wicked.

If prisoners idly loaf about, imprisonment would hardly be a deterrent for crime. And since prisoners are provided food, clothing, and shelter, why shouldn't they work?

Yet from the Soviet gulags to 19th century British prisoners forced to climb treadmills for hours to power mills and pumps, history is filled with examples of prisoners being cruelly abused and overworked. Here are some reasons prisoners should not be subjected to hard labor:

- Prisoners have almost no protection from physical or sexual abuse. Anyone punished by hard labor will likely be subjected to unconscionable mistreatment.
- There is no clear answer as to what crimes are severe enough to deserve hard labor as punishment. Society may therefore be tempted to incarcerate more citizens and work them at hard labor to perpetrate oppression or for economic gain.
- Prisoners performing hard labor become much like slaves. Slavery may be such an affront to human dignity it can never be justified.

The U.S. currently spends about \$80 billion per year to hold about 2.2 million people in prison. It makes sense they should work to pay some of that cost. But how do we protect prisoners from abuse, and does having such a large source of reliable labor create a disincentive from reforming our criminal justice system?

Religious Freedom

Should we tell the story of the Exodus on the first day of the (Hebrew) month?
No, because the Torah says **"on that day."**
If we must tell the story on that day, perhaps then we should begin while it is still daylight?
No, because the Torah says, **"because of this."** Because of this means at the time when matzah and the bitter herbs are set before us.

In the beginning our ancestors worshipped idols, and now God has brought us near to serve him, as it says, "Joshua said to the nation: Thus says God, the Lord of Israel. Your ancestors always lived across the river, Terach the father of Abraham and Nachor, and they worshipped foreign gods. I took your father Abraham from across the river, and took him through the land of Canaan. I gave him multiple offspring, and I gave him Isaac. I gave to Isaac Jacob and Esau. To Esau I gave Mt. Seir as an inheritance. Jacob and his sons went down to Egypt."
(Joshua 24)

יכול מראש חודש?
תלמוד לומר ביום ההוא.
אי ביום ההוא יכול מבעוד יום?
תלמוד לומר בעבור זה -
בעבור זה לא אמרתי,
אלא בשעה שיש
מצה ומרור מנחים לפניך.
מתחלה עובדי עבודה זרה היו
אבותינו, ועכשיו קרבנו המקום
לעבדתו, ויאמר יהושע אל
כל העם, כה אמר יי אלהי ישראל:
בעבר הנהר ישבו אבותיכם מעולם,
תרח אבי אברהם ואבי נחור, ויעבדו
אלהים אחרים. ואקח את אביכם את
אברהם מעבר הנהר ואולף אותו
בכל ארץ כנען, וארבה את זרעו
ואתן לו את יצחק, ואתן ליצחק את
יעקב ואת עשיו. ואתן לעשו את
הר שעיר לרשת אתו, ויעקב ובניו
ירדו מצרים."



"לִמְדוּ הַיָּטִב דְּרִשׁוּ מִשְׁפָּט, אֲשֶׁרוֹ חֲמוּץ; שְׁפֹטוּ יְתוֹם, רִיבוּ אֶלְמָנָה."

"Learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow"

– Isaiah 1:17



Universal Declaration of Human Rights, Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.



Judaism and Human Rights

Judaism can be a powerful inspiration towards human rights. The Torah contains countless verses that command us to pursue justice, seek peace, and aid the downtrodden and poor.

At the same time, the Torah commands the execution of heretics, the destruction of numerous nations, and the invasion of the promised land. The Torah creates inequality between Jews and non-Jews as well as women and men. Jewish law attempts to deny its adherents the right to change their beliefs or leave the fold. In the 19th century the Bible's tolerance of slavery was used to defend continuing slavery in the United States, just as verses such as the one from Isaiah above were advanced as reasons to abolish it.

What should we do when some Torah verses, Jewish laws, or Rabbinic teachings do not seem compatible with human rights?

Reparations

Blessed is he who keeps his promise to Israel, blessed is he. For the Holy One, Blessed is He, calculated the time of our redemption, to fulfill the covenant with Abraham, as it says: God said to Abram, know that your descendants will be strangers in a foreign land, and they will be enslaved and oppressed for four hundred years. Then I will judge the nation that enslaved them, **and they will go out with great wealth.** (Genesis 15:13).

בְּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל, בְּרוּךְ
הוא. שֶׁהִקְדֹּשׁ בְּרוּךְ הוּא חֲשַׁב אֶת
הַקֵּץ, לַעֲשׂוֹת כְּמוֹ שֶׁאָמַר לְאַבְרָהָם
אֲבִינוּ בְּבְרִית בֵּין הַבְּתָרִים, שֶׁנֶּאֱמַר:
וַיֹּאמֶר לְאַבְרָם, יָדַע תֵּדַע כִּי גֵר
יְהִיָּה זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם, וַעֲבָדוּם
וְעָנּוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה. וְגַם
אֶת הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דֵּן אֲנִכִּי
וְאַחֲרֵי כֵן יֵצְאוּ, בְּרִכְשׁ גָּדוֹל:



Reparations in the Torah

When your Hebrew brother is sold to you as a slave for six years, in the seventh year you shall set him free. And when you set him free, he shall not go empty handed. Give him from your flocks, your threshing, and your winepress...”

– Devarim 15:13.

“Since he has nothing...how will he support himself if he is not given these gifts?”

– Commentary on the Torah by Rabbi Hezekiah ben Manoah (Chizkuni) 13th century.



According to United Nations resolutions and the Rome Statute, human rights abusers must pay their victims compensation. This is for two reasons:

1. **Practical** – To enable the victims to begin new lives.
2. **Moral** – For the abuser to take responsibility for the injustice, they must attempt to repair the harm they've done.

Reparations include:



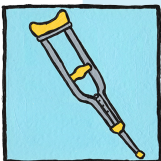
Restitution:

Restitutions are payments designed to restore the victim to the situation they were in before the abuse occurred. This may mean restoring the person's place of residence, returning their property, or restoring their citizenship.



Compensation:

This is to make up for the harm done, and can include making up for lost opportunities for employment or education.



Rehabilitation:

This consists of medical or psychological care.

Satisfaction:

This includes such things as public apology and accepting responsibility by the group that caused the abuse.



Commemoration and memorials to the victims:

This includes verification of the facts of what happened and public disclosure of the truth, search for those who may have disappeared, and proper burial of victims.



Guarantees of non-repetition:

These are political, legal, or educational changes designed to prevent the violations from recurring





Problems with Reparations

It only seems fair that victims of human rights abuses should receive reparations, just like victims of other crimes are entitled to compensation. Survivors of genocide, slavery, and war crimes may have lost everything and depend on reparations to rebuild their lives.

Israeli Prime Minister David Ben Gurion demanded reparations from Germany after the Holocaust, so that "the murderers do not also become the heirs". But many objected, saying that accepting money would lighten the Germans' guilt. Another problem with reparations is it often takes a long time to arrange for them to be paid. By then it can be difficult to determine who are actually the victims or their heirs, and those paying may no longer be the ones who committed the crimes. This is a major objection to paying reparations for slavery in the United States.

When do reparations help rectify injustice?

When do they create a new injustice, or lighten the conscience of those who have committed crimes?



Menachem Begin, head of the Herut party, protesting against accepting Holocaust reparations from Germany in March 1952 in Tel Aviv.

The sign reads:
"Our honor shall not be sold for money; Our blood shall not be atoned by goods. We shall wipe out the disgrace!"

From the National Photo Collection of Israel

AGREEMENT BETWEEN THE STATE OF ISRAEL
AND THE FEDERAL REPUBLIC OF GERMANY

Signed on 10 September 1952, at Luxembourg

*Came into force upon the exchange of the Instruments of Ratification on
27 March, 1953, at United Nations Headquarters, New York.*

WHEREAS unspeakable criminal acts were perpetrated against the Jewish people during the National-Socialist régime of terror
AND WHEREAS by a declaration in the Bundestag on 27th September, 1951, the Government of the Federal Republic of Germany made known their determination, within the limits of their capacity, to make good the material damage caused by these acts

AND WHEREAS the State of Israel has assumed the heavy burden of resettling so great a number of uprooted and destitute Jewish refugees from Germany and from territories formerly under German rule and has on this basis advanced a claim against the Federal Republic of Germany for global recompense for the cost of the integration of these refugees

NOW THEREFORE the State of Israel and the Federal Republic of Germany have agreed as follows:—

ARTICLE 1

(a) The Federal Republic of Germany shall, in view of the considerations hereinbefore recited, pay to the State of Israel the sum of 3,000 million Deutsche Mark.

(b) In addition, the Federal Republic of Germany shall, in compliance with the provisions set forth in Article 1 of Protocol No. 2 this day drawn up and signed by the Government of the Federal Republic of Germany and the



Train set manufactured by Maschinenfabrik Esslingen in the old Jerusalem Railway Station, shortly after delivery as part of the reparations agreement with Germany, 1956.

Genocide

He has stood up for our ancestors
and for us. Because not just once
have **enemies risen up to destroy us**.
Rather in every generation they rise
up to destroy us, and the Holy One,
Blessed is He, saves us from them.

Go and learn what Lavan the Aramean
attempted to do to our patriarch Jacob.
Pharoah only decreed against the baby
boys, but Lavan **attempted to destroy all**,
as it says: A wandering Aramean was
my father, and he went down with small
numbers to Egypt to live there. And he
became there a great nation, powerful and
numerous.

וְהָיָא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ. שְׁלֹא
אַחַד בְּלִבָּד עֲמַד עָלֵינוּ לְכַלּוֹתָנוּ, אֲלֵא
שְׁבָכָל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְכַלּוֹתָנוּ,
וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם.

צֵא וּלְמַד מִה בְּקֵשׁ לְבֶן הָאֲרָמִי
לַעֲשׂוֹת לִיעֲקֹב אָבִינוּ: שְׁפָרְעָה לֹא גָזַר
אֲלֵא עַל הַזְּכָרִים, וְלְבֶן בְּקֵשׁ לַעֲקֹר
אֶת-הַכָּל. שְׁנֵאֲמַר: אֲרָמִי אֲבִד אָבִי,
וַיֵּרֶד מִצְרַיִמָּה וַיִּגֶר שָׁם בְּמִתֵּי מֵעֵט,
וַיְהִי שָׁם לְגוֹי גָּדוֹל, עָצוּם וָרֵב.



The Term Genocide

The term genocide was coined in 1944 from the Greek prefix *genos*, which means race or tribe, and the Latin suffix *cide*, which means killing. Just like homicide is the killing of one person, genocide is the killing of an entire group. The Rome Statute defines genocide as harm committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group.



Killing One Person is Like Killing the World

The Rabbis warn against speaking out only about large scale atrocities such as genocide by saying: "Man was created alone to teach that whoever kills one person is as if he has destroyed the entire world, and whoever saves one life it as though he has saved the entire world."

–Talmud Sanhedrin 37a



The Significance of Genocide

From Pharaoh to Hitler to Haman, Jews are all too familiar with genocide. After the holocaust, we may feel a special responsibility to make sure 'never again'.

Genocides continue today. In the Syrian civil war which began in 2011, Syrian President Assad was accused of attempting to destroy his country's Sunni population. Turkey was accused of attempting to wipe out the Kurds. In the war in Syria approximately 500,000 people were killed and more than 10 million became refugees.

**As violence against innocent people continues all around the world, what lessons have we learned?
What does it mean to say 'never again?'**



Hall of Names in the
Yad Vashem Holocaust
Memorial, Jerusalem

Refugees

He went down to Egypt, forced to go according to the Torah.

He lived there – this teaches that Jacob only went to dwell temporarily in Egypt, not to live there permanently. This is as it is written in the Torah: They said to Pharaoh: We have come to live in the land, since there is nothing for your servants' sheep to graze on, for the famine is very severe in the land of Canaan. Now please let your servants settle in the land of Goshen.

וַיֵּרֶד מִצְרַיִם – אָנוּס עַל פִּי הַדְּבָר.

וַיָּגֵר שָׁם. מִלְמַד שֶׁלֹּא יֵרֶד יַעֲקֹב אֲבִינוּ

לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם אֲלָא לְגוּר שָׁם,

שֶׁנֶּאֱמָר: וַיֹּאמְרוּ אֶל־פַּרְעֹה, לְגוּר בְּאֶרֶץ

בְּאֵנוּ, כִּי אֵין מְרֻעָה לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ,

כִּי כִבֹּד הָרָעַב בְּאֶרֶץ כְּנָעַן. וְעַתָּה יִשְׁבּוּ־נָא

עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן.

Migrants vs Refugees

Today, waves of people fleeing war, gang violence, poverty, or oppression seek shelter in Europe or the United States. There are various terms used to refer to them. Here is what two key legal terms mean:

Refugees: A refugee is someone who flees his home country due to a well founded fear of persecution based on race, religion, nationality, political opinion, or membership in a particular social group. Governments are required to grant refugees asylum, which means sheltering them at least temporarily and not forcing them to return to the place of danger they fled from.

Migrants: A migrant is someone who chooses to move to a new country. Someone who decides to leave a poor country with limited jobs and low pay to live somewhere with greater economic opportunity is a migrant. Countries can establish quotas and other criteria for determining which (if any) migrants to accept, since there is no legal obligation to accept migrants.

The distinction between an economic migrant and refugee is often very difficult to determine in our current reality and at the heart of current political debate. For example, someone attempting to move from Central America to the United States may be fleeing political oppression, crime, and poverty all at once.



Universal Declaration of Human Rights, Article 14.

Everyone has the right to seek and to enjoy in other countries asylum from persecution.



Was Jacob a migrant or a refugee?

Jacob and his family went to Egypt to escape famine in Cana'an. This would seem to be a compelling reason to ask for shelter- should he be refused and forced back to Cana'an, Jacob would face starvation and possible death!

On the other hand, famine is specifically not on the list of criteria for receiving asylum. Asylum was conceived in international law as a way of shielding a limited number of political dissidents, not a means of alleviating poverty or sparing entire populations from the consequences of natural disasters. Countries may send aid to help those suffering from drought or famine, but to take in an entire foreign population is beyond any nation's means.

**Should Egypt have been required to accept Jacob's family?
What should we do when whole populations flee violence
or natural disasters seeking asylum?**

Reproductive Rights

With small numbers, as it says in the Torah: As a family of 70 your ancestors went down to Egypt. **And now, God has made you numerous as the stars of the heavens.**

And there you became a nation: This teaches that Israel remained distinct. Large and numerous, as it says in the Torah: **And the children of Israel were fruitful and multiplied**, they became very strong and numerous, **and the land was filled with them.**

Great, mighty, as it is written. "The children of Israel were fruitful and increased greatly; they multiplied and became mighty, and the land was full of them." And numerous, as it is written: "I made you as populous as the plants of the field; you grew up and wore choice adornments; your breasts were firm and your hair grew long; yet, you were bare and naked."

בְּמִתִּי מְעוֹט. כָּמָה שֶׁנֶּאֱמַר: בְּשִׁבְעִים
נֶפֶשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרִימָה, וְעַתָּה
שֶׁמָּה ה' אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לָרֹב.

וַיְהִי שֵׁם לְגוֹי. מִלְמַד שֶׁהָיוּ יִשְׂרָאֵל
מִצְיָנִים שֵׁם. גְּדוֹל עָצוֹם – כָּמָה
שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׁרְצוּ
וַיִּרְבוּ וַיַּעֲצֻמוּ בְּמֵאד מְאֹד, וַתִּמְלֵא
הָאָרֶץ אֹתָם.

וְרֹב. כָּמָה שֶׁנֶּאֱמַר: רַבְּבָה כְּצֶמַח
הַשָּׂדֶה נִתְתִּיף, וַתִּרְבִּי וַתִּגְדְּלִי
וַתִּבְאִי בְּעַדֵי עַדִּיִים, שְׂדִים נִכְנוּ
וּשְׁעָרַי צִמְחוּ, וְאֶת עֵרֹם וְעֶרְיָה.
וְאֶעְבֹּר עָלֶיךָ וְאֶרְאֶךָ מִתְּבוֹסֶסֶת
בְּדָמֶיךָ, וְאֶמַּר לָךְ בְּדָמֶיךָ חַיִּי,
וְאֶמַּר לָךְ בְּדָמֶיךָ חַיִּי.

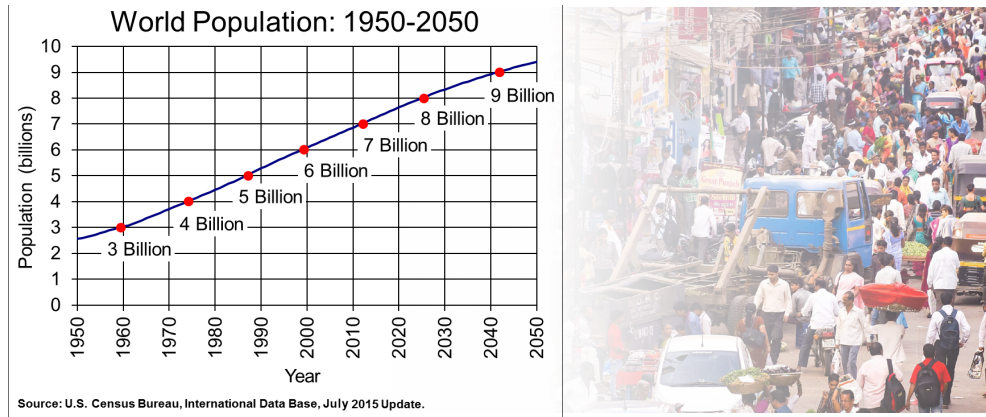


Universal Declaration of Human Rights, Article 16

Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.

Population Growth and Reproductive Rights

While the right to have children may seem like a completely personal decision with which no government should interfere, exponential growth of the human population may lead to environmental and economic catastrophes



In 1980, with its population approaching 1 billion, China instituted a one child policy to bring it to a more manageable level. This was changed in 2016, since at that time China had more boys than girls, too high a ratio of retired people to workers, and population growth had slowed.



The United states strongly opposed China's one child policy. The U.S. government believes that family size should be determined by parents alone, not by government.

Should governments be able to limit how many children we can have in order to preserve natural or economic resources, or is having children a personal matter that no government should decide?

Hard Labor

The Egyptians suspected us of evil and afflicted us; **they imposed hard labor upon us.**

The Egyptians suspected us of evil, as it is written: "Let us deal with them wisely lest they multiply, and, if we happen to be at war, they may join our enemies and fight against us and then leave the country."

And afflicted us, as it is written: "They set taskmasters over them in order to oppress them with their burdens; the people of Israel built Pithom and Raamses as storecities for Pharaoh."

They imposed hard labor upon us, as it is written: "**They imposed back-breaking labor upon the people of Israel.**"

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ.

וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה.

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים. כָּמָה שָׁנְאָמַר:

הָבָה נִתְחַכְמָה לוֹ. פֶּן־יִרְבֶּה, וְהָיָה

כִּי־תִקְרָאנָה מִלְחָמָה, וְנוֹסֵף גַּם

הוּא עַל־שְׂנְאֵינוּ, וְנִלָּחֲמֻבָּנוּ וְעָלָה

מִן־הָאָרֶץ:

וַיַּעֲנוּנוּ. כָּמָה שָׁנְאָמַר: וַיַּשִּׁימוּ עָלֵינוּ

שָׂרֵי מַסִּים, לְמַעַן עֲנֹתוּ בְּסִבְלָתָם:

וַיִּבְנֶן עָרֵי מִסְכָּנוֹת לְפָרְעֹה, אֶת־פִּתּוֹם

וְאֶת־רַעַמְסֵס:

וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה. כָּמָה שָׁנְאָמַר:

וַיַּעֲבֹדוּ מִצְרַיִם אֶת־בְּנֵי יִשְׂרָאֵל בְּכָפָר:

How prevalent is hard labor slavery today?

According to the International Labor Organization, in 2016 approximately 25 million people were enslaved doing hard labor around the world. This spans many types, with domestic work, construction, manufacturing, agriculture, and fishing being most common. They are forced to work by having their wages withheld or threat of having their wages withheld, and threats of violence or physical abuse directed against themselves or their families.



In Some Industries Slave Labor is Common

In industries that require a lot of hard, dangerous labor, making it hard to recruit a low wage workforce, there is the highest temptation to resort to forced labor and slavery. In places where regulation and oversight are scarce, this is even more likely to take place.

In the United States, the most common use of slaves to perform hard labor is in agriculture, often in remote areas where immigrant workers can be hidden from authorities. Around the world, commercial fishing is notorious for its use of slaves to perform the hard work of manning nets at sea. In Thailand, slaves are kept for years on boats that dock with mother ships to unload their catch and take on supplies, and therefore never come to shore.

Produce grown with slave labor is sold in our supermarkets. Pet food often contains fish caught with slaves labor abroad. What responsibility do we have for making sure products we purchase are not made by slaves? How much of a difference can we make as consumers?

Immigrant seasonal agricultural field workers cut and package lettuce directly in the fields. Salinas, CA 2016.

Photo by David Litman



Sexual Exploitation

We cried out to God, God of our fathers,
and God heard our voice, saw our suffering,
our labor, and our distress (Deut. 26:7).

We cried out to God, God of our fathers:

As it says in the Torah: During those many days,
the King of Egypt died. The children of Israel
groaned from the labor and cried out. Their pleas
rose up to God from their work (Exodus 2:23).

God heard our cries: as it says: God heard their
groans, and God remembered his covenant,
Abraham, Isaac, and Jacob (Exodus 2:24).

God saw our suffering: This is the stoppage of
relations between husbands and wives,

as it says in the Torah: God saw the children
of Israel, and God knew (Exodus 2:25).

And our labor: These are our lost sons.

As it says in the Torah: All baby boys that
are born shall be thrown into the river,
but the girls shall live (Exodus 1:22).

And our oppression: This is the urgency
with which they were worked. As it says,
"And I saw the oppression with which
Egypt was pressuring them." (Shmot 3:9)

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, וַיִּשְׁמַע יְיָ
אֶת קִלְנוֹ, וַיֵּרָא אֶת עֲנִינוֹ וְאֶת עֲמָלָנוּ
וְאֶת לַחֲצוֹנוֹ.

וַנִּצְעַק אֶל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ - בְּמָה
שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הָרַבִּים הָהֵם
וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיָּאֲנֹחוּ בְנֵי יִשְׂרָאֵל
מִן הָעֲבֹדָה וַיִּצְעֲקוּ, וַתַּעַל שׁוֹעֲתָם אֶל
הָאֱלֹהִים מִן הָעֲבָדָה.

וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ - בְּמָה שֶׁנֶּאֱמַר: וַיִּשְׁמַע
אֱלֹהִים אֶת נַאֲקָתָם, וַיִּזְכּוֹר אֱלֹהִים אֶת
בְּרִיתוֹ אֶת אַבְרָהָם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

וַיֵּרָא אֶת עֲנִינוֹ -

זוֹ פְּרִישׁוֹת דֶּרֶךְ אֶרֶץ,

בְּמָה שֶׁנֶּאֱמַר: וַיֵּרָא אֱלֹהִים אֶת
בְּנֵי יִשְׂרָאֵל וַיֵּדַע אֱלֹהִים.

וְאֶת עֲמָלָנוּ - אֵלּוּ הַבָּנִים.

בְּמָה שֶׁנֶּאֱמַר: כָּל הַבֶּן הַיְּלֹד
הַיָּאֲרָה תִּשְׁלִיכֶהוּ
וְכָל הַבֵּת תַּחְיוּן.

וְאֶת לַחֲצוֹנוֹ - זֶה הַדַּחֲק,

בְּמָה שֶׁנֶּאֱמַר:

וְגַם רָאִיתִי אֶת הַלַּחֲץ
אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם.



Sexual Exploitation in Egypt

For what reason did Pharaoh spare the baby girls? He said, let
us kill the boys, then when the girls grow up we can take them
for ourselves. He did this because the Egyptians were awash in
sexual immorality

– Midrash Rabbah on Exodus 1:22

Sex Trafficking in the U.S.

There are two primary ways women are trafficked in the United States:

1. Foreign women are lured to the U.S. with promises of legitimate jobs paying far more than they can earn at home, usually in hospitality or domestic services. Then they are forced into sex work instead.
2. Girls who are runaways, homeless, or otherwise lack a family or community safety net are taken in by traffickers. They are first befriended, then required to perform commercial sex. They are controlled by threats of violence, emotional manipulation, or the supply of illegal drugs.

The two most common ways women are trafficked in the U.S



Signs of Sex Trafficking

In February, 2018, two teenage girls attempted to check in on their own for a flight from Sacramento, California to New York. An airline employee noticed that they had no luggage and expensive, one way first class tickets charged to someone else's credit card. The employee alerted the sheriff, who found out the girls had been recruited on Instagram by a man named Drey and promised \$2000 cash for a weekend of modelling in a music video. Drey, of course, was a sex trafficker. The girls had told their parents they were sleeping at a friend's house when they went to the airport.*

**What are the signs of human trafficking?
Are we alert and do we know what to do if we see it around us?**

* News coverage:
<https://www.yahoo.com/now/american-airlines-agent-saves-2-teenage-girls-from-human-trafficking-scheme-221322210.html>

And God took us out of Egypt with a strong hand,
an outstretched arm, great awe, signs, and wonders
(Devarim 26:8).

‘God took us out of Egypt’: Not via an angel, not via
a seraph, not via a messenger. Rather the holy one,
blessed be he, himself in his glory. As it says: ‘I will
pass through the land of Egypt on that night, and
strike every first born in Egypt, from man to animal,
and against all of Egypt’s Gods I will bring judgment,
for I am the Lord.’ (Exodus 12:12).

‘I will pass through the land of Egypt’-

I and not an angel.

‘I will strike every first born in Egypt’-

I and not a seraph.

‘Against all of Egypt’s Gods I will bring judgment’-

I and not a messenger.

‘I am the Lord’-

I am the Lord and no other.

‘With a strong hand’-

This is the animal disease, as it says, ‘Behold, the hand of
God is set against your flocks that are in the field, against the
horses and donkeys and camels, the cattle and sheep, a very
heavy plague.’ (Exodus 9:13).

‘With an outstretched arm’-

This is the sword, as it says, ‘His sword is drawn in his hand,
outstretched against Jerusalem.’ (I Chronicles 21:16).

‘With great awe’-

This refers to the revelation of the divine presence. As it says,
‘Has any God attempted to come and take for himself one
nation from the midst of another, with trials, signs, wonders,
and warfare?’

‘With signs’-

This is the staff, as it says, ‘And this staff you shall take in
your hand, to do with it the signs.’ (Exodus 4:17).

‘With wonders’-

This is the blood. As it says, “I will place signs against the
heaven and the earth.’

ויוצאנו יי ממצרים ביד חזקה ובזרע
נטויה, ובמקרא גדל, ובאותות ובמופתים.

ויוצאנו יי ממצרים - לא על ידי מלאך, ולא
על ידי שרף, ולא על ידי שליח, אלא הקדוש
ברוך הוא בכבודו ובעצמו, שנאמר: ועברתי
בארץ מצרים בלילה הזה, והפיתי כל בכור
בארץ מצרים מאדם ועד בהמה, ובכל אלהי
מצרים אעשה שפטים. אני יי.

ועברתי בארץ מצרים בלילה הזה -

אני ולא מלאך.

והפיתי כל בכור בארץ מצרים -

אני ולא שרף.

ובכל אלהי מצרים אעשה שפטים -

אני ולא השליח.

אני יי -

אני הוא ולא אחר.

ביד חזקה -

זו הדבר, כמה שנאמר: הנה יד יי הויה
במקנה אשר בשדה, בסוסים, בחמרים,
בגמלים, בבקר ובצאן, דבר כבד מאד.

ובזרע נטויה -

זו החרב, כמה שנאמר: וחרבו

שלופה בידו, נטויה על ירושלים.

ובמקרא גדל -

זו גלוי שכינה, כמה שנאמר: או הנסה

אלהים לבא לקחת לו גוי מקרב גוי

במסת באתות ובמופתים, ובמלחמה

וביד חזקה ובזרע נטויה, ובמוראים

גדלים, ככל אשר עשה לכם יי אלהיכם

במצרים לעיניך.

ובאותות - זה המטה, כמה שנאמר:

ואת המטה הזה תקח בידך, אשר

תעשה בו את האתות.

ובמופתים - זה הדם. כמה שנאמר:

ונתתי מופתים, בשמים ובארץ.

War Crimes - The Ten Plagues

We spill a drop of wine from our glass as we recite the
three signs and then the ten plagues.

Blood. Fire. Pillars of Smoke

דָּם. וָאֵשׁ. וְתִמְרוֹת עָשָׁן.

Another interpretation:

דָּבָר אַחֵר:

'With a strong hand'- 2 plagues.

בְּיָד חֲזָקָה - שְׁתֵּימָּה,

'An outstretched arm'- 2 plagues.

וּבְזְרֹעַ נְטוּיָה - שְׁתֵּימָּה,

'Great awe'- 2 plagues.

וּבְמִרְא גָדֹל - שְׁתֵּימָּה,

'Signs'- 2 plagues.

בְּאִתּוֹת - שְׁתֵּימָּה,

'And with wonders'- 2 plagues.

וּבְמִפְתִּים - שְׁתֵּימָּה.

There were 10 plagues that the Holy One,
blessed be he, brought upon Egypt, and
this is what they were:

אֵלּוּ עֲשָׂר מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ
הוא על המצרים במצרים, ואלו הן:

Blood

דָּם

Frogs

צְפַרְדֵּי

Lice

כְּנִים

Wild Beasts

עָרוֹב

Cattle Disease

דָּבָר

Boils

שָׁחִין

Hail

בָּרָד

Locust

אַרְבֶּה

Darkness

חֹשֶׁךְ

Death of the First Born

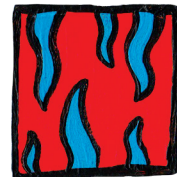
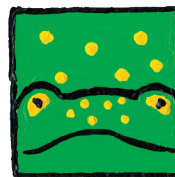
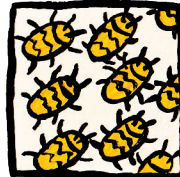
מַכַּת בְּכוֹרוֹת

Rabbi Judah abbreviated the ten plagues
by composing three words from their Hebrew initials:

רַבִּי יְהוּדָה הֵיחָדֵשׁ
נוֹתֵן בָּהֶם סִמְנִים:

D'tzach, Adash, B'achab

דִּצַּח עַד שׁ בַּאֲחָב.



What are War Crimes?

In armed conflict, violations of human rights are called war crimes. War crimes are based on distinguishing between civilians and combatants. In war, it's allowed to attack an enemy's military, but forbidden to target enemy civilians. In addition, it's forbidden to target an enemy's military if the attack on the military will harm civilians on a scale that is disproportionate to the military purpose of the attack.



War Crimes and the Ten Plagues?

The Israelites would have been justified in attacking the Pharaoh, along with his taskmasters or soldiers that enforced the Israelites' bondage. But the plagues were completely indiscriminate, and many of them purposefully targeted the entire population.

Was there a better way? How are the ten plagues different than modern terrorism, in which terrorists try to damage an enemy country's economy or kill innocent civilians in order to force the enemy's political leaders to change their minds?

In what ways were the ten plagues similar to war crimes?



Common Justification for War Crimes:

What the enemy is doing to us is so bad we can't be expected to follow the rules of warfare

The Israelites might have argued that the great harm inflicted on them by the Egyptians justifies some measures that might otherwise be war crimes, if that was the only way they could set themselves free. In other words, it may be forbidden to target civilians if the military conflict is over borders, economic resources, and so on. But since we've been enslaved and our baby boys are being thrown into the Nile, if we need to target innocent people in our fight for freedom that should be acceptable.



Targeting Civilians to End Massive Injustice

It seems reasonable that if the cause is ending mass enslavement or other widespread injustice, targeting a small number of civilians should be okay. After all, the small scale damage inflicted on the innocent pales when compared to the enormity of the wrong that is being righted.

In every conflict each side maintains that its cause is just and supremely important. If we condone killing even limited numbers of civilians in pursuit of a righteous cause, will any limitations remain?



Ruled out by Geneva Conventions

This justification is explicitly ruled out by the Geneva Conventions. That document actually takes pains to list 'Armed conflicts in which peoples are fighting against colonial domination and alien occupation' as circumstances in which all civilian protections must still apply.

Common Justification for War Crimes: **The Civilians are Also Guilty**

Every military requires political and economic support. Without the industrial infrastructure maintained by its civilian population, an enemy's military couldn't function. So enemy civilians directly enable whatever atrocities their army is committing and should be held responsible for it. Based on this logic it might seem legitimate to target civilians.



If We Consider Civilians Also Guilty, It Will Lead To All Out War

Since a war effort depends on contributions from nearly every segment of society, the distinction between civilian and soldier can sometimes be hard to draw. But if everyone who contributes in any way to enabling the military to fight is considered a legitimate target, will anyone be spared? The purpose of the Geneva Conventions is to save us from all out warfare, and tactics such as the carpet bombing of entire cities that characterized World War II.

If things used mostly by civilians but that also contribute to the military would be legitimate targets, what's to stop every factory, power plant, bridge, road, and tunnel from being destroyed, since they are all used by the military at least somewhat?



The destruction of Dresden, Germany

Beginning on the night of February 13, 1945, more than 1,200 British and then American heavy bombers dropped nearly 4,000 tons of high-explosive and incendiary bombs on Dresden in four successive raids. Casualty estimates range from 35,000 to 135,000. The city was damaged so badly that after the war nearly everything had to be demolished.

Credit: rarehistoricalphotos.com



Civilians are Also Guilty?

The Geneva Conventions strictly define civilians as anyone who is not taking part in combat. Even if enemy citizens do any of these things, ugly and reprehensible as it may be, they still remain civilians whom it is forbidden to attack according to the Geneva Conventions:



Pay taxes or buy bonds that support the enemy's military.



Vote for or campaign on behalf of the enemy's leader.



Publicly state or believe that an enemy's crimes or atrocities are acceptable.





Shouldn't Those Who Benefit from Oppression and Slave Labor be Punished?

Slave labor is only useful if there is a market for the goods slaves produce. Therefore, harming or threatening to harm the consumers of the goods slaves are producing might quickly dry up that market and force slaveholders to change their ways. And benefiting from the products of slave labor is ugly itself, and likely deserves some sort of punishment.

But those who enjoy the fruits of slave labor are not directly engaged in oppressing slaves, and they may not even know how their cheap goods are produced. We should try to educate these consumers about the conditions of the workers who produce their goods and encourage them to boycott products produced via slavery. But according to the Geneva Conventions they are still civilians who cannot be harmed.

What should be done with people who benefit from oppression and slave labor? Remember many products sold in the United States are produced in sweatshops or by people working in slave-like conditions, and we consume the fruits of their labor ourselves.



Slaves on commercial fishing boats produce much of the fish consumed in the U.S., especially pet food.



The Rabbi's Explanation:

The Rabbis themselves were also troubled by the sweeping nature of the plagues. Rabbi Shlomo Yitzchaki (Rashi), a famous Rabbinic commentator from 11th century France, gives the civilians were also guilty justification in his commentary on the Torah. He says that all the first born of Egypt, not just the first born of Pharaoh, were included in the plague of the first born because all the population of Egypt had been happy that the Israelites were enslaved.

(Rashi Exodus 12:29).



Common Justification for War Crimes: **There is No Other Way**

Obviously killing innocent civilians is morally problematic. But small guerrilla groups fighting against regular armies often claim doing this is justified when better ways are not available. They say that if they had guided missiles or airplanes from which to drop laser guided bombs on military targets they would. But car bombs, home made rockets, random shootings, plowing cars into crowds, and hijacking airplanes and crashing them into buildings is all they have the means to accomplish. Since they believe their cause to be just, fighting for it is justified, and if that's the only way they can do it that's what they have to do.



Alternatives to Terrorism

Groups suffering extreme oppression often do not have a regular military to fight for their freedom. Violence against civilians in the oppressor population may be the most potent way for them to draw attention to their cause. If we condemn this, we may be condemning the poor or oppressed to a hopeless plight. But if targeting civilians is allowed in these instances, terrorism would become a common and widespread tactic of every army.

How can we support peaceful protest so oppressed people can find relief without resorting to violence?



Indiscriminate Attacks or Attacks Against Civilians Always Prohibited

Indiscriminate attacks are prohibited. Indiscriminate attacks are those which employ a method or means of combat the effects of which cannot be limited as required by this Protocol; and consequently, in each such case, are of a nature to strike military objectives and civilians or civilian objects without distinction. (Protocol 1 Article 51). This prohibition applies whether other weapons which can be targeted are available or not.



But God Brought the Plagues

Since God is the one who brought the plagues, don't they have to be right? If we are troubled by their broad scope or extreme horror (i.e. the slaughter of every male Egyptian first born!) we may console ourselves that God himself was responsible. Only God should do such things and we must have faith in his judgments. Such far sweeping violence should never be carried out independently by man.

But if the plagues are acceptable because God did them, what's to stop those who claim to know God's will from doing the same? Militants fighting for what they consider a religious or holy cause may see the plagues as a model for their actions.

Should we criticize God?

What do we do when stories in the Torah or statements of the Rabbis seem to endorse religious violence?

Restraint and Critiquing Our Own Side

Rabbi Yossi the Galilean said: How do we know that since the Egyptians were struck by ten plagues in Egypt, by the sea they were struck by fifty?
In Egypt it says, 'The magicians said to Pharaoh: It is the finger of God. (Exodus 8:16). By the sea what does it say? 'Israel saw the great hand that God had brought against Egypt, and the nation feared God. They believed in God and his servant Moses (Exodus 14:31).' They were struck by ten plagues from God's finger, so from this we conclude that in Egypt they were struck by ten plagues, but by the sea they were struck with fifty.

Rabbi Eliezer says: How do we know that every plague that the Holy One, blessed be he, brought against the Egyptians in Egypt consisted of four plagues?
It says, 'He will send against them his blazing anger, indignation, fury, woe, and delegation of destructive angels.' (Psalms 78:49).

'Indignation'- one. 'Fury'- two. 'Woe'- three

'Delegation of destructive angels'- four.

From this we conclude, in Egypt they were struck with forty plagues, and on the sea they were struck with two hundred.

Rabbi Akiva says: How do we know that every plague which the Holy One, blessed is he, brought upon the Egyptians in Egypt consisted of five plagues?
As it says, 'He will send against them his blazing anger, indignation, fury, woe, and delegation of destructive angels.' (Psalms 78:49).

'Fury'- one. 'Indignation'- two.

'Fury'- three. 'Woe'- four.

'Delegation of destructive angels'- five.

We conclude from this, in Egypt the Egyptians were struck by fifty plagues, and on the sea they were struck by two hundred fifty.

רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים עשר מכות ועל הים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו החרטמים אל פרעה: אצבע אלהים הוא. ועל הים מה הוא אומר? וירא ישראל את היד הגדלה אשר עשה ה' במצרים, וייראו העם את ה', ויאמינו ביי ובמשה עבדו. כמה לקו באצבע? עשר מכות. אמור מעתה: במצרים לקו עשר מכות ועל הים לקו חמשים מכות.

רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים במצרים היתה של ארבע מכות? שנאמר: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. עברה - אחת, וזעם - שתיים, 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: ישלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. חרון אפו - אחת,

עברה - שתיים,

וזעם - שלוש,

וצרה - ארבע,

משלחת מלאכי רעים - חמש.

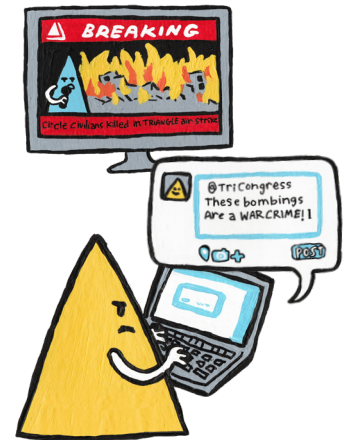
אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות.

The Importance of Calling for Restraint

Clearly, the Rabbis revel in the plagues. It's expected for the leaders of an oppressed people to rejoice in their redemption. But missing from the Rabbis' reactions in the Haggadah is any call for restraint or self-examination.

The desire for revenge against Egypt, after all the horrors of slavery, may have been overwhelming. But generations of pent up anger along with newfound freedom and power potentially bring out people's worst.

At times of historic change it's the job of leaders to call for restraint. Leaders must make sure that a newly liberated people does not attempt to right past atrocities by carrying out new ones of their own. Leaders must prevent their people from imitating the cruelty from which they were just freed.

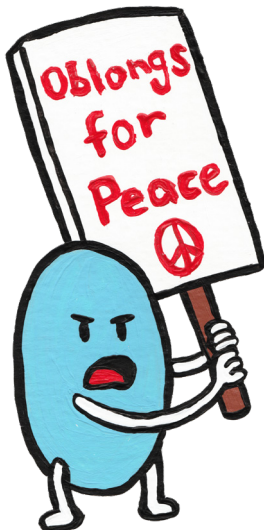


The Importance of Critiquing Our Own People

We often refrain from criticizing human rights violations committed by our own people. It feels disloyal or may even give the impression we are taking our enemy's side.

For example, Israel is frequently denounced and condemned by the United Nations. So for Jews to join in this chorus may seem completely unnecessary, and disloyal besides. With so many enemies Israel needs friends, not more critics!

But criticism from the Jewish community may be particularly important. Condemnation from enemies is easy to shrug off. Statements from friends and supporters carry much more weight. And how can we expect our enemies' leaders to condemn atrocities against us if we are unwilling to speak out against our own side?



How do we criticize Israel or the United States without seeming disloyal?
When is it important that we do?

How grateful must we be for all God has done for us!

כמה מעלות טובות למקום עלינו.

If he took us out of Egypt

אלו הוציאנו ממצרים

But did not bring judgement against them

ולא עשה בהם שפטים,

- Dayeinu! דיינו.

If he brought judgment against them

אלו עשה בהם שפטים,

But did not act against their Gods

ולא עשה באלהיהם,

-Dayeinu! דיינו.

If he acted against their Gods

אלו עשה באלהיהם,

But did not kill their first born

ולא הרג את בכוריהם,

- Dayeinu! דיינו.

If he killed their first born

אלו הרג את בכוריהם

But did not give us their possessions

ולא נתן לנו את ממונם,

- Dayeinu! דיינו.

If he gave us their possessions

אלו נתן לנו את ממונם

But did not split the sea for us

ולא קרע לנו את הים,

- Dayeinu! דיינו.

If he split the sea for us

אלו קרע לנו את הים

But did not bring us through it on dry land

ולא העבירנו בתוכו בחרבה,

- Dayeinu! דיינו.

If he brought us through on dry land

אלו העבירנו בתוכו בחרבה

But did not drown our enemies in it

ולא שקע צרנו בתוכו

- Dayeinu! דיינו.

If he drowned our enemies in it

אלו שקע צרנו בתוכו

But did not provide for us 40 years in the desert

ולא ספק צרכנו במדבר ארבעים שנה

- Dayeinu! דיינו.

If he provided for us 40 years in the desert

אלו ספק צרכנו במדבר ארבעים שנה

But did not give us manna

ולא האכילנו את המן

- Dayeinu! דיינו.

If he gave us the manna

אלו האכילנו את המן

But did not give us the Shabbat

ולא נתן לנו את השבת,

- Dayeinu! דיינו.

If he gave us the Shabbat

אלו נתן לנו את השבת,

But did not bring us to Mt. Sinai

ולא קרבנו לפני הר סיני,

- Dayeinu! דיינו.

If he brought us to Mt. Sinai

אלו קרבנו לפני הר סיני,

But did not give us the Torah

ולא נתן לנו את התורה.

- Dayeinu! דיינו.

If he gave us the Torah

אלו נתן לנו את התורה

But did not bring us into the land of Israel

ולא הכניסנו לארץ ישראל,

- Dayeinu! דיינו.

If he brought us into the land of Israel

אלו הכניסנו לארץ ישראל

But did not build for us the holy temple

ולא בנה לנו את בית הבחירה

- Dayienu! דיינו.

For how much goodness do we owe thanks to God?

He took us out of Egypt, Passed judgment against them, Acted against their Gods, Killed their first born, Gave us their possessions, Split the sea for us, Brought us through on dry land, Drowned our enemies in it, Provided for us for 40 years in the desert, Fed us the manna, Gave us the Shabbat, Brought us to Mt. Sinai, Gave us the Torah, Brought us into the land of Israel, Built us his holy temple to atone for all of our sins.

על אחת, כמה וכמה, טובה כפולה

ומכפלת למקום עלינו:

שהוציאנו ממצרים, ועשה בהם שפטים,
ועשה באלהיהם, והרג את בכוריהם,
ונתן לנו את ממונם, וקרע לנו את הים,
והעבירנו בתוכו בחרבה, ושקע צרנו
בתוכו, וספק צרפנו במדבר ארבעים שנה,
והאכילנו את המן, ונתן לנו את השבת,
וקרבנו לפני הר סיני, ונתן לנו את התורה,
והכניסנו לארץ ישראל, ובנה לנו את בית
הבחירה לכפר על כל עונותינו.

Rabban Gamliel said:

Whoever does not say these three things on Passover has not fulfilled his obligation:

רבן גמליאל היה אומר:

כל שלא אמר שלשה דברים אלו
בפסח, לא יצא ידי חובתו, ואלו הן:

The Passover Offering

פסח

Matza

מצה

The Bitter Herb

ומרור



The Passover Offering

We do not lift the shank bone.

What was the reason for Passover offering that our ancestors ate in the time of the temple? It was because the Holy One, blessed be he, passed over the houses of our ancestors in Egypt. As it says: And you will say, this is a Passover offering to God, who passed over the houses of the children of Israel in Egypt as he struck the Egyptians and saved our homes, and the nation bowed to the ground (Exodus 12:26-27).

פסח שהיו אבותינו אוכלים בזמן שבית המקדש היה קים, על שום מה? על שום שפסח הקדוש ברוך הוא על בתי אבותינו במצרים, שנאמר: ואמרתם זבח פסח הוא לי, אשר פסח על בתי בני ישראל במצרים בנגפו את מצרים, ואת בתינו הציל? ויקד העם וישתחוו.

Matzah

We raise the matzah from the seder plate.

What is the reason for the matzah that we eat? It is because the dough of our ancestors did not have time to rise before the kind of kings, the Holy One, blessed be he, revealed himself to them and redeemed them. As it says: They baked the dough that they took out of Egypt into matzah, not chametz. Because they were sent out of Egypt and could not delay, and they had not prepared any supplies (Exodus 12:39).

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מלך המלכים, הקדוש ברוך הוא, ונגאלם, שנאמר: ויאפו את הבצק אשר הוציאו ממצרים אגת מצות, כי לא חמץ, כי גרשו ממצרים ולא יכלו להתמהמה, וגם צדה לא עשו להם.

The Bitter Herb

We raise the bitter herb from the seder plate.

What is the reason for the bitter herb that we eat? It is because the Egyptians made the lives of our ancestors in Egypt bitter, as it says: They embittered their lives with hard work, bricks and mortar, and all manner of work in the fields. All of their work was back breaking (Exodus 1:14)

מרור זה שאנו אוכלים, על שום מה? על שום שמררו המצרים את חיי אבותינו במצרים, שנאמר: וימררו את חיהם בעבדה קשה, בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך.

In Every Generation – What Can I Do?

In every generation a person must view himself as though he personally went out from Egypt, as it says: You shall tell your son on that day, because of this God did for me, when I went out of Egypt (Exodus 12:8). The Holy One, blessed is he, did not just redeem our ancestors. Rather he redeemed us with them, as it says: He took us from there, to bring us, and to give us the land that he swore to our ancestors (Deuteronomy 6:23).

בְּכָל דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת
עַצְמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם, שְׁנֵאֲמַר:
וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בַּעֲבוּר
זֶה עָשָׂה יי לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת
אֲבוֹתֵינוּ בַּלְבָּד גָּאֵל הַקְדוֹשׁ בְּרוּךְ הוּא,
אֲלָא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם, שְׁנֵאֲמַר:
וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הָבִיא אֶתְנוּ,
לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

Things We Can Do

- 1. Use Purchasing Power:** Examine the impact of our purchases. Use the website slaveryfootprint.org to find out how much slave labor is used in the products we buy. Go to endslaverynow.org/act for a report on slave labor in consumer products and other information. The Good Shopping Guide (thegoodshoppingguide.com) has information about the environmental and slavery impact of many products and corporations. Ask companies you work for or do business with to use knowthechain.org to monitor slavery in their supply chains.
- 2. Support Human Rights Organizations:** There are numerous organizations that support human rights, with different missions, focuses, and priorities. All rely on members for financial and political support. The website movements.org connects people fighting for human rights where resources are unavailable to them with people in other places that have the skills to help.
- 3. Connect With People From Different Cultures, Religions, and Backgrounds than Ourselves:** By gaining a greater understanding of other people's viewpoints, struggles, and values we become more educated and effective advocates. Personal connections enhance the struggle for human rights.

Since human rights issues often involve governments, the legal system, and national or international politics, it's only natural to wonder how we can make a difference.



We raise our glass, cover the matzah, and recite:

Therefore it is our duty to thank and praise, pay tribute and glorify, exalt and honor, bless and acclaim the One who performed all these miracles for our fathers and for us. He took us out of slavery into freedom, out of grief into joy, out of mourning into a festival, out of darkness into a great light, out of slavery into redemption. We will recite a new song before Him! Halleluyah!

לְפִיכָּךְ אֲנַחֲנוּ חֲיִיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח,
לְפָאֵר, לְרוֹמֵם, לְהַדִּיר, לְבָרֵךְ, לַעֲלֹה וּלְקַלֵּס
לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים
הָאֵלֶּה: הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת מִיָּגוֹן
לְשִׂמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר
גָּדוֹל, וּמִשְׁעָבוֹד לְגָאֻלָּה. וְנֹאמַר לְפָנָיו שִׁירָה
חֲדָשָׁה: הַלְלוּיָהּ.

We set our wine glasses down

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is His glory. Who is like the Lord our God, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah! (Psalm 113)

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel His kingdom. The sea saw it and fled; the Jordan turned backward. The mountains skipped like rams, and the hills like lambs. Why is it, sea, that you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? O earth, tremble at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pond of water, the flint into a flowing fountain. (Psalm 114)

הַלְלוּיָהּ הִלְלוּ עַבְדֵי יְהוָה הִלְלוּ
אֶת שֵׁם יְהוָה. יְהִי שֵׁם יְהוָה
מְבֹרָךְ מִעַתָּה וְעַד עוֹלָם. מִמְּוֶרֶח
שָׁמֶשׁ עַד מְבוֹאוֹ מְהֵלֵל שֵׁם
יְהוָה. רֵם עַל כָּל גּוֹיִם יְהוָה עַל
הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּיהוָה אֱלֹהֵינוּ
הַמְּגַבִּיהִי לְשִׁבְתָּ. הַמְּשַׁפִּילִי
לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ. מְקִימִי
מִעָפָר דָּל מֵאֲשָׁפֶת יָרִים אֲבִיוֹן.
לְהוֹשִׁיבִי עִם נְדִיבִים עִם נְדִיבִי
עַמּוֹ. מוֹשִׁיבִי עֶקְרֶת הַבַּיִת
אִם הַבָּנִים שִׂמְחָה הַלְלוּיָהּ.

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית
יַעֲקֹב מֵעַם לַעֲזוֹ. הִיָּתָה יְהוּדָה
לְקֹדֶשׁ יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. הַיָּם
רָאָה וַיָּנָס הַיַּרְדֵּן וַיִּסָּב לְאַחֲרָיו.
הַהָרִים רָקְדוּ כְּאֵילִים גִּבְעוֹת
כְּבָנֵי צֹאן. מָה לָּךְ הַיָּם כִּי תִנּוֹס
הַיַּרְדֵּן תִּסָּב לְאַחֲרָיו. הַהָרִים
תָּרָקְדוּ כְּאֵילִים גִּבְעוֹת כְּבָנֵי צֹאן.
מִלִּפְנֵי אֲדוֹן חוֹלֵי אֶרֶץ מִלִּפְנֵי
אֱלֹהֵי יַעֲקֹב. הַהֶפְכִי הַצּוּר אֶגָּם
מִיָּם חֲלָמִישׁ לְמַעַיְנֵנוּ מִיָּם.



The Second Cup

Over the second cup of wine, we recite:

Blessed art Thou, Lord our God, King of the universe, who has redeemed us and our fathers from Egypt and enabled us to reach this night that we may eat matzah and marror. So Lord our God and God of our fathers, enable us to reach future holidays and festivals in peace, rejoicing in the rebuilding of Zion thy city, and joyful at thy service. There we shall eat of the offerings and Passover sacrifices *[On Saturday night read: of the Passover sacrifices and offerings]* which will be placed upon thy altar. We shall sing a new hymn of praise to You for our redemption and for our liberation. Blessed art Thou, O Lord, who has redeemed Israel.

Blessed art Thou, Lord our God, King of the universe, who createst the fruit of the vine.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר גָּאֲלָנוּ וְגָאֵל אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם,
וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה לֶאֱכֹל בּוֹ מַצָּה
וּמָרֹר. כֵּן יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
יְגִיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים
הַבָּאִים לְקִרְאָתָנוּ לְשָׁלוֹם, שְׂמֵחִים
בְּבִגְדֵי עִירָף וְשִׁשִּׁים בַּעֲבוּדָתְךָ. וְנֹאכֵל
שָׁם מִן הַזִּבְחִים וּמִן הַפִּסְחִים *[בְּמוֹצָאֵי
שַׁבָּת: מִן הַפִּסְחִים וּמִן הַזִּבְחִים]* אֲשֶׁר
יְגִיעַ דָּמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדֶה
לְךָ שִׁיר חֲדָשׁ עַל גְּאֻלָּתָנוּ וְעַל פְּדוּת
נַפְשָׁנוּ. בָּרוּךְ אַתָּה יְיָ גָּאֵל יִשְׂרָאֵל.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

We drink the second cup of wine while reclining.



Rachtza

רְחִיצָה

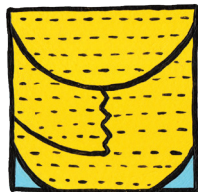
Washing hands for the meal

After washing we recite the blessing:

Blessed art Thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
נְטִילַת יָדִים.

Motze Matzah



מוציא מצה

Eating the Matzah

Holding all three Matzah we recite:

Blessed art Thou, Lord our God, King of
the universe, who bringest forth bread
from the earth.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Holding the top two Matza we recite:

Blessed art Thou, Lord our God, King of
the universe, who hast sanctified us with
thy commandments, and commanded
us concerning the eating of matzah.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מַצָּה:

We eat our portion of Matzah

Maror



מרור

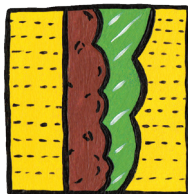
The Bitter Herb

We dip a portion of the bitter herb in charoset and say:

Blessed art Thou, Lord our God, King of
the universe, who hast sanctified us with
thy commandments, and commanded us
concerning the eating of the bitter herbs.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מָרוֹר.

Korech



כּוֹרֵךְ

The Hillel Snadwhich

We combine matzah, bitter herb, and charoset and say:

To remind us of the Temple we do as Hillel did in Temple times; he combined matzo and marror in a sandwich and ate them together, to fulfill what is written in the Torah: "They shall eat it with unleavened bread and bitter herbs."

זָכַר לְמִקְדָּשׁ בְּהֵלֵל: בֵּן עָשָׂה
הֵלֵל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה
קַיָּם. הָיָה כּוֹרֵךְ פֶּסַח מִצָּה וּמָרוֹר
וְאוֹכֵל בְּיַחַד. לְקַיָּם מָה שֶּׁנֶּאֱמַר:
עַל־מִצּוֹת וּמָרוֹרִים יֹאכְלֶהוּ:

Shulchan Orech

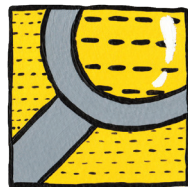


שֻׁלְחַן עוֹרֵךְ

The Festive Meal

The holiday meal is served

Tzafun



צָפוּן

The Afikoman

The afikoman is eaten at the conclusion of the meal.
Often it is lost and found by the children, who are given a prize for finding it.



Barech

בָּרַךְ

We pour the third cup of wine and recite Grace after the meal

ועל הכל יי אלהינו אנחנו מודים לך ומברכים אותך, יתברך שמך בפי כל חי תמיד לעולם ועד, כפתוב: "ואכלת ושבעת, וברכת את יי אלהיך על הארץ הטובה אשר נתן לך". ברוך אתה יי, על הארץ ועל המזון.

רחם נא יי אלהינו על ישראל עמך, ועל ירושלים עירך, ועל ציון משכן כבודך, ועל מלכות בית דוד משיחך, ועל הבית הגדול והקדוש שנקרא שמך עלינו. אלהינו, אבינו, רענו, זוננו, פרנסנו וכלכלנו והרוחנו, והרוח לנו יי אלהינו מהרה מכל צרותינו. ונא אל תצריכנו יי אלהינו, לא לידי מתנת בשר ודם ולא לידי הלואתם, כי אם לידי המלאה הפתוחה הקדושה והרחבה, שלא נבוש ולא נכלם לעולם ועד.

רצה והחליצנו יי אלהינו במצותיך ובמצות יום השביעי השבת הגדול והקדוש הזה. כי יום זה גדול וקדוש הוא לפניך לשבת בו ולנוח בו באהבה במצות רצונך. וברצונך הניח לנו יי אלהינו שלא תהא צרה ויגון ואנחה ביום מנוחתנו. והראנו יי אלהינו בנחמת ציון עירך ובבנין ירושלים עיר קדשך כי אתה הוא בעל הישועות ובעל הנחמות.

אלהינו ואלהי אבותינו, יעלה ויבא ויגיע, ויראה וירצה וישמע, ויפקד ויזכר ויזכנו ויפקדוננו ויזכרון אבותינו, ויזכרון משיח בן דוד עבדך, ויזכרון ירושלים עיר קדשך, ויזכרון כל עמך בית ישראל לפניך לפלטה, לטובה, לחן ולחסד ולרחמים, לחיים ולשלום, ביום חג המצות הזה. זכרנו יי אלהינו בו לטובה, ופקדנו בו לברכה, והושיענו בו לחיים ובדבר ישועה ורחמים חוס וחסנו, ורחם עלינו והושיענו, כי אליך עיינו, כי אל מלך חנון ורחום אתה.

שיר המעלות בשוב יי את שיבת ציון היינו כחלמים. אז ימלא שחוק פינו ולשוננו רנה אז יאמרו בגוים הגדיל יי לעשות עם אלה. הגדיל יי לעשות עמנו היינו שמחים. שובה יי את שביטנו כאפיקים בנגב. הורעים בדמעה ברנה יקצרו. הלוח ילף ובכה נשא משף הזרע בא יבוא ברנה נשא אלמתינו.

המזמור: רבותי, נברך! המסובין: יהי שם יי מברך מעתה ועד עולם. המזמור: ברשות מרנן ורבנן ורבותי, נברך (אלהינו) שאכלנו משלו. המסובין: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו. המזמור: ברוך (אלהינו) שאכלנו משלו ובטובו חיינו. ברוך הוא וברוך שמו:

ברוך אתה יי אלהינו מלך העולם, הן את העולם כלו בטובו בחן בחסד וברחמים, הוא נתן לחם לכל בשר כי לעולם חסדו, ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד, בעבור שמו הגדול, כי הוא אל זן ומפרנס לכל, ומטיב לכל ומכין מזון לכל בריותיו אשר ברא. ברוך אתה יי הן את הכל.

נודה לך יי אלהינו על שהנחת לאבותינו ארץ חמדה טובה ורחבה, ועל שהוצאתנו יי אלהינו מארץ מצרים ופדיתנו מביט עבדים, ועל ברייתך שחתמת בבשרנו ועל תורתך שלמדתנו ועל חקיך שהודעתנו, ועל חיים חן וחסד שחוננתנו, ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד, בכל יום ובכל עת ובכל שעה.

ובנה ירושלים עיר הקדש במהרה בימינו.
ברוך אתה יי, בונה ברחמי ירושלים. אמן.

ברוך אתה יי, אלהינו מלך העולם, האל אבינו,
מלכנו, אדירנו, בוראנו, גואלנו, יוצרנו, קדושנו
קדוש יעקב, רוענו רועה ישראל, המלך הטוב
והמייטיב לכל, שבכל יום ויום הוא היטיב,
הוא מייטיב, הוא ייטיב לנו. הוא גמלנו הוא
גומלנו הוא יגמלנו לעד, לחן ולחסד ולרחמים
ולרוח הצלה והצלחה, ברכה וישועה, נחמה
פרנסה וכלכלה, ורחמים וחיים ושלום
וכל טוב; ומכל טוב לעולם אל יחסרנו.

הרחמן הוא ימלוך עלינו לעולם ועד.
הרחמן הוא יתברך בשמים ובארץ.
הרחמן הוא ישתבח לדור דורים, ויתפאר בנו לעד
ולנצח נצחים, ויתהדר בנו לעד ולעולמי עולמים.
הרחמן הוא יפרנסנו בכבוד.
הרחמן הוא ישובור עלנו מעל צוארנו,
והוא יוליכנו קוממיות לארצנו.
הרחמן הוא ישלח לנו ברכה מרבה בבית
הזה, ועל שלחן זה שאכלנו עליו.
הרחמן הוא ישלח לנו את אלהיו הנביא זכור
לטוב, ויבשר לנו בשורות טובות ישועות ונחמות.
הרחמן, הוא יברך את (אבי מורי) בעל הבית הזה,
ואת (אמי מורתי) בעלת הבית הזה, הרחמן, הוא
יברך אותי (ואשתי וזרעי ואת כל אשר לי).

הרחמן, הוא יברך את בעל הבית הזה, ואת
אשתו בעלת הבית הזה. אותם ואת ביתם
ואת זרעם ואת כל אשר להם אותנו ואת כל
אשר לנו, כמו שנתברכו אבותינו, אברהם
יצחק ויעקב: בכל, מכל, כל. בן יברך אותנו
ו כלנו יחד. בברכה שלמה, ונאמר אמן:

במרום ילמדו עליהם ועלינו זכות שתהא למשמרת
שלום. ונשא ברכה מאת יי, וצדקה מאלהי ישענו,
ונמצא חן ושכל טוב בעיני אלהים ואדם.

הרחמן הוא ינחילנו יום שכלו שבת
ומנוחה לחיי העולמים.

הרחמן הוא ינחילנו יום שכלו טוב.
הרחמן הוא יזכנו לימות המשיח
ולחיי העולם הבא.

מגדול ישועות מלכו, ועשה חסד למשיחו, לדוד
ולזרעו עד עולם. עשה שלום במרומי, הוא
יעשה שלום עלינו ועל כל ישראל. ואמרו: אמן.

יראו את יי קדשיו, כי אין מחסור ליראיו.
כפירים רשו ורעבו, ורשי יי לא יחסרו כל
טוב. הודו ליי כי טוב, כי לעולם חסדו. פותח
את ידה, ומשביע לכל חי רצון. ברוך הגבר
אשר יבטח ביי, והיה יי מבטחו. נער הייתי גם
זקנתי, ולא ראיתי צדיק נעזב, וזרעו מבקש
לחם. יי עז לעמו יתן, יי יברך את עמו בשלום.



The Third Cup

Over the third cup of wine, we recite:

Blessed art Thou, Lord our God, King of the
universe, who createst the fruit of the vine.

ברוך אתה יי אלהינו מלך העולם
בורא פרי הגפן.

We drink the third cup of wine while reclining.

Elijah - Reprisals and Revenge

A cup of wine is poured in honor of the Prophet Elijah.

The door is opened and we say:

Pour out your wrath upon the nations that have not known you, and upon the kingdoms that do not call your name. For they have devoured Jacob and laid waste to his habitations. **Pour your fury upon them, let your blazing anger overtake them. Pursue them with hatred and may they be destroyed from under God's heavens (Psalms 79:6-7)**

שִׁפְךָ חֲמַתְךָ אֶל הַגּוֹיִם אֲשֶׁר לֹא
יָדְעוּךָ וְעַל מַמְלָכוֹת אֲשֶׁר בְּשִׁמְךָ
לֹא קָרְאוּ. כִּי אָכַל אֶת יַעֲקֹב וְאֶת
נֹוֹהוּ הִשְׁמָנוּ. שִׁפְךָ עֲלֵיהֶם זַעַמְךָ
וְחֲרוֹן אַפְּךָ יִשְׁיגֵם. תִּרְדֵּף בְּאֵף
וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם יֵי.

Reprisals and Revenge

When a nation is wrongly attacked or its civilians illegally targeted, it is only natural to want revenge. In fact, this threat of revenge has throughout history been the primary deterrent to prevent these things from happening in the first place.

In practice, however, this seldom works. Instead, reprisals lead to an endless cycle of violence. Side A claims that side B targeted civilians and then retaliated by attacking civilians on the other side. Side B denies the original offense, then retaliates for side A's retaliation. There is no end, and quickly all restraint is out the window.

Reprisals and Revenge

Why threat of reprisal is not an effective way of protecting civilians.

Reprisals and Revenge

Strengthening Human Rights Law Can Make Reprisals Less Necessary.

One way to protect civilians without going down the ruinous road of reprisals is to strengthen human rights law. This is similar to how we restrain violence in society in general.

When someone is harmed, two things stop them from taking the law into their own hands. First, faith that the judicial system will right their injury. The second is fear of punishment if they resort to unsanctioned violence.

Effective punishment of those who commit war crimes would have the same effect. Army commanders would be deterred from targeting civilians by fear of personal legal consequences to themselves. And should an army commit war crimes, the injured group will be able to turn to the legal system to punish their attackers rather than feel they have no choice but to carry out reprisals on their own.



Reprisals in International Law

In 1929, in the aftermath of World War I, a treaty called The Convention Relative to the Treatment of Prisoners of War outlawed reprisals against prisoners of war.

After World War II, the Geneva Conventions added the wounded, sick, and shipwrecked, along with personnel, buildings, and equipment related to their care, to the list of targets against which reprisals are absolutely forbidden.

In 1977, an additional protocol to the Geneva Conventions outlawed reprisals against the entire civilian population.

The 1977 protocol has been ratified by 174 states. However, many notable countries have refused, including the United States, Israel, Iran, Pakistan, India, and Turkey. The blanket prohibition on civilian reprisals is a key reason.

These countries believe that without threatening reprisals they will not be able to protect their civilians from war crimes.

The International Criminal Court

The International Criminal Court was created in 1998 by the Rome Statute. Its purpose is to prosecute individuals who commit any of four crimes: Genocide, war crimes, crimes against humanity, and aggression (starting unprovoked wars). The court prosecutes individuals only – not governments or organizations. This is the first attempt in human history to hold people accountable for these crimes internationally, outside of their own country's legal system.

The ICC does not have its own police force or prison. It relies on member countries (countries that have signed the Rome Statute) to arrest and deport to it people who are accused of crimes. If the court sentences a defendant to prison, it also relies on member states to enforce that punishment.

The ICC has an independent prosecutor, whose job is to research potential cases and determine if there is sufficient evidence to bring a case before the court. The court has 18 judges, divided into various panels that hear the case in its pre-trial, trial, and appellate stages.

As of 2017, 25 cases have been brought before the court. The court has reached 6 verdicts, convicting 9 people and acquitting one. Many cases have not gone to trial due to the death of the defendant or the inability to bring the defendant to court.

Reprisals

Can the International Criminal Court Help Reduce the Need For Reprisals?



Should We Join the ICC?

As of 2016, 124 countries have ratified the Rome Statute. Neither Israel nor the United States are included. Israel is afraid that the numerous Arab countries will leverage their numbers and clout to use the ICC into a weapon against it, much like they do at the United Nations. Israel worries that it will unfairly become the ICC's primary focus, and it will be faced with lopsided and unfair scrutiny.

The United States worries that because of its extensive military actions around the world it will be a particularly inviting target for ICC scrutiny, and its far-flung soldiers are vulnerable to being turned over to the ICC for prosecution. Some administrations also see any international court as a threat to U.S. sovereignty.

But there is also much to be gained. Israel is a frequent victim of war crimes, such as the deliberate targeting of its civilians. A strengthened ICC could help punish that and alleviate the need for Israel to carry out reprisals. The ICC represents a vision for a more just and peaceful world which is at the core of our values.

The ICC only pursues cases that member governments do not, so with their strong domestic court systems Israel and the United States have ready means of shielding their citizens from ICC prosecution. Should Israel or the United States join the ICC?



The Peace Palace,
Seat of the International
Criminal Court



Hallel

הלל

We pour the fourth cup of wine and recite the Hallel:

Nor for our sake, O Lord, not for our sake, but for thy name's sake give glory, because of thy kindness and thy truth. Why should the nations say: "Where is their God?" Our God is in the heavens; He does whatever He pleases! Their idols are silver and gold, the work of human hands. They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they utter a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is their help and shield. You who revere the Lord, trust in the Lord! He is their help and shield.
(Psalm 115:1-11)

The Lord who has remembered us will bless;
He will bless the house of Israel; He will bless the house of Aaron; He will bless those who revere the Lord, the small with the great. May the Lord increase you, you and your children. You are blessed by the Lord, who made the heaven and earth. The heaven is the Lord's heaven, but He has given the earth to mankind. The dead cannot praise the Lord, nor can any who go down into silence. We will bless the Lord from this time forth and forever. Halleluyah! (Psalm 115:12-18)

I love that the Lord hears my supplications. Because He has inclined His ear to me, I will call upon Him as long as I live. The cords of death encircled me; the pains of the grave have overtaken me; I found trouble and sorrow. Then I called upon the name of the Lord:

לֹא לָנוּ יי לא לָנוּ, כִּי לְשִׁמְךָ יְיָ כְּבוֹד,
עַל חֲסִדְךָ, עַל אֲמִתְּךָ. לָמָּה יֹאמְרוּ
הַגּוֹיִם אֵיךָ נָא אֱלֹהֵיהֶם, וְאֵלֵהֵינוּ
בְּשִׁמִּים, כֹּל אֲשֶׁר חָפֵץ עָשָׂה.
עֲצֻבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם.
פֶּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם
וְלֹא יֵרְאוּ. אֲזִנִּים לָהֶם וְלֹא יִשְׁמְעוּ,
אֶף לָהֶם וְלֹא יֵרִיחוּ. יְדֵיהֶם וְלֹא
יַמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִהְלְכוּ, לֹא יִהְיוּ
בְּגִרְוֹנָם. כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם, כֹּל
אֲשֶׁר בָּטַח בָּהֶם. יִשְׂרָאֵל בָּטַח בְּיְיָ,
עֶזְרָם וּמִגְנָם הוּא. בֵּית אֱהֲרֹן בָּטְחוּ
בְּיְיָ, עֶזְרָם וּמִגְנָם הוּא. יֵרְאִי יי בָּטְחוּ
בְּיְיָ, עֶזְרָם וּמִגְנָם הוּא.

יי זָכְרֵנוּ יְבָרֵךְ, יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת בֵּית אֱהֲרֹן. יְבָרֵךְ יֵרְאִי יי,
הַקְּטָנִים עִם הַגְּדֹלִים. יִסֵּף יי עֲלֵיכֶם,
עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם
לֵי, עֹשֶׂה שְׁמַיִם וָאָרֶץ. הַשְׁמִימִם
שְׁמַיִם לֵי וְהָאָרֶץ נָתַן לַבְּנֵי אָדָם.
לֹא הַמָּתִים יִהְלְלוּ יְיָ וְלֹא כָּל יְרֵדֵי
דוֹמָה. וְאֶנְחֵנוּ נְבָרֵךְ יְיָ מִעַתָּה וְעַד
עוֹלָם. הַלְלוּיָהּ:

אֶהְבֵּתִי כִּי יִשְׁמַע יי אֶת קוֹלִי,
תַּחֲנוּנִי. כִּי הִטָּה אָזְנוֹ לִי וּבִימִי
אֶקְרָא. אֶפְפוּנִי חֲבִלֵי מוֹת וּמִצָּרִי
שָׂאוֹל מִצָּאוּנִי, צָרָה וַיְגוֹן אֶמְצָא.
וּבִשְׁם יי אֶקְרָא, אָנָּה יי מַלְטָה נַפְשִׁי.

"O Lord, save my life!" Gracious is the Lord, and righteous and our God is merciful. The Lord protects the simple; I was brought low and He saved me. Return to thy rest, O my soul, for the Lord has been kind to you. Thou hast delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the lands of the living. I kept faith even when I cry out: "I am greatly afflicted." I said in haste: "All men are deceitful." (Psalm 116:1-11)

How can I repay the Lord for all His kind acts toward me? I will raise the cup of salvations, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all His people. Precious in the sight of the Lord is the death of His pious followers. Please, O Lord, I am truly thy servant; I am thy servant, the son of thy handmaid; Thou has loosened my bonds. To Thee I sacrifice a thanksgiving offering, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all His people, in the courts of the Lord's house, in the midst of Jerusalem. Halleluyah! (Psalm 116:12-19)

Give thanks to the Lord, all you nations; praise Him, all you peoples! For His kindness overwhelms us, and the truth of the Lord is forever, Halleluyah! (Psalm 117)

**Give thanks to the Lord, for He is good;
His kindness endures forever.**

Let Israel say:
His kindness endures forever.

Let the house of Aaron say:
His kindness endures forever.

Let those who revere the Lord say:
His kindness endures forever. (Psalm 118:1-4)

חֲנוּן יְיָ וְצַדִּיק, וְאֱלֹהֵינוּ מְרַחֵם.
שׁוֹמֵר פְּתָאִים יְיָ, דְּלוֹתַי וְלִי יְהוֹשִׁיעַ.
שׁוֹבִי נַפְשִׁי לְמִנוּחַיִכִּי, כִּי יְיָ גָמַל
עָלַיִכִּי. כִּי חִלַּצְתָּ נַפְשִׁי מִמָּוֶת, אֶת
עֵינַי מִן דְּמָעָה, אֶת רַגְלִי מִדָּחַי.
אֶתְהַלֵּךְ לִפְנֵי יְיָ בְּאַרְצוֹת הַחַיִּים.
הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עֲנִיתִי מְאֹד.
אֲנִי אֲמַרְתִּי בְּחָפְזִי, כָּל הָאָדָם כֹּזֵב.

מָה אֲשִׁיב לַיְיָ כֹּל תַּגְמוּלוֹהִי עָלַי.
כּוֹס יְשׁוּעוֹת אֲשָׂא וּבִשָּׁם יְיָ אֶקְרָא.
נִדְרֵי לַיְיָ אֲשַׁלֵּם נִגְדָה נָא לְכָל עַמּוֹ.
יִקָּר בְּעֵינַי יְיָ הַמּוֹתָה לַחֲסִידָיו. אֲנִי
יְיָ כִּי אֲנִי עַבְדְּךָ, אֲנִי עַבְדְּךָ בֶּן אֲמָתְךָ,
פֶּתַחַת לְמוֹסְרִי. לָךְ אֲזַבֵּחַ זֶבַח תּוֹדָה
וּבִשָּׁם יְיָ אֶקְרָא. נִדְרֵי לַיְיָ אֲשַׁלֵּם
נִגְדָה נָא לְכָל עַמּוֹ. בְּחִצְרוֹת בֵּית
יְיָ, בְּתוֹכְכִי יְרוּשָׁלַיִם, הִלְלוּהָ:

הִלְלוּ אֶת יְיָ כָּל גּוֹיִם, שְׁבַחֻהוּ כָּל
הָאֲמִים. כִּי גָבַר עָלֵינוּ חֶסֶדּוֹ,
וְאַמֶּת יְיָ לְעוֹלָם, הִלְלוּהָ:

הוֹדוּ לַיְיָ כִּי טוֹב,
כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמְרוּ נָא יִשְׂרָאֵל
כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמְרוּ נָא בֵּית אַהֲרֹן,
כִּי לְעוֹלָם חֶסֶדּוֹ:

יֹאמְרוּ נָא יִרְאֵי יְיָ,
כִּי לְעוֹלָם חֶסֶדּוֹ:

From the narrows I called upon the Lord; the Lord answered me by placing me in a great expanse. The Lord is with me; I have no fear of what man can do to me. The Lord is with me among my helpers; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. All nations have encompassed me; but in the name of the Lord, I routed them. They swarmed around me; but in the name of the Lord, I cut them down. They swarmed like bees about me, but they were extinguished like a fire of thorns; but in the name of the Lord, I cut them down. You pushed me that I might fall, but the Lord helped me. The Lord is my strength and song; He has become my salvation. The voice of rejoicing and salvation is heard in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand is raised in triumph; the Lord's right hand does valiantly!" I shall not die, but live to relate the deeds of the Lord. The Lord has surely punished me, but He has not left me to die.

Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gate of the Lord; the righteous may enter through it.

I thank Thee for Thou has answered me and have become my salvation. I thank Thee for Thou has answered me and have become my salvation.

The stone which the builders rejected has become the major cornerstone. The stone which the builders rejected has become the major cornerstone.

This the Lord's doing; It is marvelous in our eyes.
This the Lord's doing; It is marvelous in our eyes.

This is the day which the Lord has made; We will be glad and rejoice on it. This is the day which the Lord has made; We will be glad and rejoice on it.

מִן הַמִּצָּר קָרָאתִי יְהוָה, עֲנֵנִי
בְמַרְחֵב יְהוָה. יְיָ לִי לֹא אִירָא,
מִה יַעֲשֶׂה לִי אָדָם. יְיָ לִי בַעֲזָרִי
וְאֲנִי אֲרָאָה בְּשׁוֹנְאִי. טוֹב לַחֲסוֹת
בְּיְי מִבֶּטֶחַ בְּאָדָם. טוֹב לַחֲסוֹת
בְּיְי מִבֶּטֶחַ בְּנָדִיבִים. כָּל גּוֹיִם
סָבְבוּנִי, בְּשֵׁם יְיָ כִּי אֲמִילֵם.
סְבוּנִי גַם סָבְבוּנִי, בְּשֵׁם יְיָ כִּי
אֲמִילֵם. סְבוּנִי כְּדַבְרִים, דַּעְכוּ
כְּאֵשׁ קוֹצִים, בְּשֵׁם יְיָ כִּי אֲמִילֵם.
דַּחָה דַּחִיתֵנִי לִנְפֹל, וַיִּי עֲזָרֵנִי.
עֲזִי וְזִמְרַת יְהוָה וַיְהִי לִי לִישׁוּעָה.
קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים,
יָמִין יְיָ עֲשֶׂה חֵיל. יָמִין יְיָ רֹמְמָה,
יָמִין יְיָ עֲשֶׂה חֵיל. לֹא אָמוֹת כִּי
אֶחְיֶה, וְאֶסְפָּר מַעֲשֵׂי יְהוָה. יִסֹּר
יִסְרֵנִי יְהוָה, וְלִמּוֹת לֹא נִתְּנִי.

פָּתְחוּ לִי שַׁעֲרֵי צֶדֶק, אֲבֹא בָם,
אוֹדֶה יְהוָה. זֶה הַשַּׁעַר לִי, צְדִיקִים
יָבֹאוּ בוֹ.

אוֹדֶה כִּי עֲנִיתֵנִי וַתְּהִי לִי לִישׁוּעָה.
אוֹדֶה כִּי עֲנִיתֵנִי וַתְּהִי לִי לִישׁוּעָה.

אֶבֶן מָאֶסוּ הַבּוֹנִים הִיתָה לְרֹאשׁ
פִּנָּה. אֶבֶן מָאֶסוּ הַבּוֹנִים הִיתָה
לְרֹאשׁ פִּנָּה.

מֵאֵת יְיָ הִיתָה זֹאת הִיא נִפְלְאוֹת
בְּעֵינֵינוּ. מֵאֵת יְיָ הִיתָה זֹאת הִיא
נִפְלְאוֹת בְּעֵינֵינוּ.

זֶה הַיּוֹם עָשָׂה יְיָ נִגִּילָה וְנִשְׂמְחָה
בוֹ. זֶה הַיּוֹם עָשָׂה יְיָ נִגִּילָה
וְנִשְׂמְחָה בוֹ.

O Lord, please save us!

O Lord, please save us!

O Lord, let us prosper!

O Lord, let us prosper!

Blessed be he who comes in the name of the Lord;

We bless you from the house of the Lord. Blessed be he

who comes in the name of the Lord; We bless you from

the house of the Lord.

The Lord is God who has shown us light; Bind the

sacrifice with cords, up to the altar-horns. The Lord

is God who has shown us light; Bind the sacrifice with

cords, up to the altar-horns.

Thou art my God, and I thank Thee; Thou art my God,

and I exalt Thee. Thou art my God, and I thank Thee;

Thou art my God, and I exalt Thee.

Give thanks to the Lord, for He is good; His kindness

endures forever. Give thanks to the Lord, for He is good;

His kindness endures forever (Psalm 118:5-29).

Give thanks to the Lord, for He is good,

His kindness endures forever;

Give thanks to the God above gods,

His kindness endures forever;

Give thanks to the Lord of lords,

His kindness endures forever;

To Him who alone does great wonders,

His kindness endures forever;

To Him who made the heavens with understanding,

His kindness endures forever;

To Him who stretched the earth over the waters,

His kindness endures forever;

To Him who made the great lights,

His kindness endures forever;

The sun to reign by day,

His kindness endures forever;

The moon and the stars to reign by night,

His kindness endures forever;

אָנא יי הוֹשִׁיעָה נָא:

אָנא יי הוֹשִׁיעָה נָא:

אָנא יי הַצְלִיחָה נָא:

אָנא יי הַצְלִיחָה נָא:

בָּרוּךְ הֵבֵא בְשֵׁם יי,

בְּרַכְנוּכֶם מִבֵּית יי.

בָּרוּךְ הֵבֵא בְשֵׁם יי,

בְּרַכְנוּכֶם מִבֵּית יי.

אֵל יי וַיֵּאָר לָנוּ. אֶסְרוּ חַג

בְּעִבְתֵּיכֶם עַד קֶרְנוֹת הַמִּזְבֵּחַ.

אֵל יי וַיֵּאָר לָנוּ. אֶסְרוּ חַג

בְּעִבְתֵּיכֶם עַד קֶרְנוֹת הַמִּזְבֵּחַ.

אֵלֵי אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמָמְךָ.

אֵלֵי אֶתָּה וְאוֹדֶךָ, אֱלֹהֵי אֲרוֹמָמְךָ.

הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

הוֹדוּ לַיי כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

הוֹדוּ לַיי כִּי טוֹב,

כִּי לְעוֹלָם חֲסִדוֹ:

הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים,

כִּי לְעוֹלָם חֲסִדוֹ:

הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים,

כִּי לְעוֹלָם חֲסִדוֹ:

לַעֲשֵׂה נִפְלְאוֹת גְּדֻלוֹת לְבָדוֹ,

כִּי לְעוֹלָם חֲסִדוֹ:

לַעֲשֵׂה הַשָּׁמַיִם בְּתִבְיוֹנָה,

כִּי לְעוֹלָם חֲסִדוֹ:

לְרוֹקֵעַ הָאָרֶץ עַל הַמַּיִם,

כִּי לְעוֹלָם חֲסִדוֹ:

לַעֲשֵׂה אוֹרִים גְּדֻלִּים,

כִּי לְעוֹלָם חֲסִדוֹ:

אֶת הַשֶּׁמֶשׁ לְמַמְשָׁלַת בַּיּוֹם,

כִּי לְעוֹלָם חֲסִדוֹ:

אֶת הַיָּרֵחַ וְכוכְבֵּי לְמַמְשָׁלוֹת

בַּלַּיְלָה,

כִּי לְעוֹלָם חֲסִדוֹ:

To Him who smote Egypt in their firstborn,
 His kindness endures forever;
And took Israel out from among them,
 His kindness endures forever;
With strong hand and outstretched arm,
 His kindness endures forever;
To him who parted the Red Sea,
 His kindness endures forever;
And caused Israel to pass through it,
 His kindness endures forever;
And threw Pharaoh and his host in the Red Sea,
 His kindness endures forever;
To Him who led His people through the wilderness,
 His kindness endures forever;
To Him who smote great kings,
 His kindness endures forever;
And slew mighty kings,
 His kindness endures forever;
Sihon, king of the Amorites,
 His kindness endures forever;
And Og, king of Bashan,
 His kindness endures forever;
And gave their land as an inheritance,
 His kindness endures forever;
An inheritance to Israel His servant,
 His kindness endures forever;
Who remembered us in our low state,
 His kindness endures forever;
And released us from our foes,
 His kindness endures forever;
Who gives food to all creatures,
 His kindness endures forever;
Give thanks to God of all heaven,
 His kindness endures forever.

לַמִּכָּה מִצְרַיִם בְּבְכוֹרֵיהֶם,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 בְּיָד חֲזָקָה וּבְזְרוּעַ נְטוּיָה,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 לַגִּזְרֵי יָם סוּף לַגִּזְרִים,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 וַהֲעֵבִיר יִשְׂרָאֵל בְּתוֹכוֹ,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 וַנְּעַר פְּרָעָה וְחִילוֹ בַּיָּם סוּף,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 לְמוֹלִיךְ עַמּוֹ בַּמִּדְבָּר,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 לַמִּכָּה מְלָכִים גְּדֹלִים,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 וַיַּהֲרֹג מְלָכִים אֲדִירִים,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 לְסִיחֹן מֶלֶךְ הָאֲמֹרִי,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 וּלְעוֹג מֶלֶךְ הַבָּשָׁן,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 וַנִּתֵּן אֶרֶץ לְנַחֲלָה,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 שֶׁבִשְׁפָּלָנוּ זָכַר לָנוּ,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 וַיַּפְּרֹקֵנוּ מִצָּרֵינוּ,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 נֹתֵן לֶחֶם לְכָל בֶּשֶׂר,
 כִּי לְעוֹלָם חֲסֵדוֹ:
 הוֹדוּ לֵאלֹהֵי הַשָּׁמַיִם,
 כִּי לְעוֹלָם חֲסֵדוֹ:

The soul of every living being shall bless thy name, Lord our God the spirit of all flesh shall ever glorify and exalt thy remembrance, our King. Throughout eternity Thou art God. Besides Thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of trouble and distress. We have no King but Thee-God of the first and of the last, God of all creatues, Master of all generations, One acclaimed with a multitude of praises, He who guides His world with kindness and His creatures with mercy. The Lord neither slumbers nor sleeps; He rouses those who sleep and wakens those who slumber; He enables the speechless to speak and loosens the bonds of the captives; He supports those who are fallen and raises those who are bowed down. To Thee alone we give thanks. Were our mouth filled with song as the ocean, and our tongue with joy as the endless waves; were our lips full of praise as the wide heavens, and our eyes shining like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet running as swiftly as the deer-we should still be unable to thank Thee and bless thy name, Lord our God and God of our fathers, for one of the thousands and even myriads of favors which Thou hast bestowed on our fathers and on us. Thou hast liberated us from Egypt, Lord our God, and redeemed us from the house of slavery. Thou has fed us in famine and sustained us with plenty. Thou hast saved us from the sword, helped us to escape the plague, and spared us from severe and enduring diseases. Until now Thy mercy has helped us, and Thy kindness has not forsaken us; mayest Thou, Lord our God, never abandon us. Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim thy name, our King. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee

נשמת כל חי תברך את שמך
 יי אלהינו. ורוח כל בשר תפאר
 ותרומם זכרך מלפנו תמיד. מן
 העולם ועד העולם אתה אל,
 ומבליעדך אין לנו מלך גואל
 ומושיע, פודה ומציל ומפרנס
 ומרחם בכל עת צרה וצוקה. אין לנו
 מלך אלא אתה. אלהי הראשונים
 והאחרונים, אלה כל בריות,
 אדון כל תולדות, המהלל ברב
 התשבחות, המנהיג עולמו בחסד
 ובריותיו ברחמים. ויי לא ינום
 ולא ישן, המעורר ישנים והמקיץ
 נרדמים, והמשיח אלמים והמתיר
 אסורים, והסומך נופלים והזוקק
 כפופים, לך לבדך אנחנו מודים.
 אלו פינו מלא שירה בים, ולשוננו
 רנה כהמון גליו, ושפתותינו שבח
 כמרחבי קיע, ועינינו מאירות
 כשמש וכירח, וידינו פרושות
 כנשרי שמים, ורגלינו קלות כאילות,
 אין אנחנו מספיקים להודות
 לך, יי אלהינו ואלהי אבותינו,
 ולברך את שמך, על אחת מאלף
 אלפי אלפים ורבי רבבות פעמים
 הטובות שעשית עם אבותינו
 ועמנו. ממצרים גאלתנו, יי אלהינו,
 ומבית עבדים פדיתנו, ברעב זנתנו
 ובשבוע כלכלתנו, מחרב הצלתנו
 ומדבר מלטתנו, ומחלים רעים
 ורבים ונאמנים דליתנו. עד הנה
 עזרנו רחמך ולא עזבנו חסדיך,
 ואל תטשנו יי אלהינו לנצח. על כן
 אברים שפלטת בנו ורוח ונשמה
 שנפחת באפינו ולשון אשר שמת
 בפינו, הן הם יודו ויברכו וישבחו
 ויפארו וירוממו ויעריצו ויקדישו
 וימליכו את שמך מלכנו. כי כל פה

shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and men's inner beings shall sing to thy name, as it is written: "all my bones shall say: O Lord, who is like Thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless thy holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name."

O God in thy mighty acts of power, great in the honor of thy name, powerful forever and revered for thy awe-inspiring acts, O King seated upon a high and lofty throne! He who abidest forever, exalted and holy is His name. And it is written: "Rejoice in the Lord, you righteous; it is pleasant for the upright to give praise." By the mouth of the upright you shall be praised; By the words of the righteous you shall be blessed; By the tongue of the pious you shall be exalted; And in the midst of the holy you shall be sanctified.

In the assemblies of the multitudes of thy people, the house of Israel, with song shall thy name, our King, be glorified in every generation. For it is the duty of all creatures to thank, praise, laud, extol, exalt, adore, and bless Thee; even beyond the songs and praises of David the son of Jesse, thy anointed servant.

Praise be thy name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, Lord our God, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

לָךְ יוֹדָה, וְכָל לְשׁוֹן לָךְ תִּשָּׁבַע, וְכָל בֶּרֶךְ לָךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לִבָּבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּבְלִיּוֹת יִזְמְרוּ לִשְׁמֶךָ, כְּדָבָר שֶׁכָּתוּב, כָּל עֲצַמְתִּי תֹאמַרְנָה: יְיָ, מִי כְמוֹךָ! מִצִּיל עָנִי מִחֶזֶק מְמַנּוּ וְעָנִי וְאֲבִיּוֹן מִגָּזֵלוֹ. מִי יִדְמָה לָךְ וּמִי יִשְׁוֶה לָךְ וּמִי יַעֲרֶךְ לָךְ, הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן, קֹנֵה שָׁמַיִם וָאָרֶץ. נְהַלֵּלְךָ וְנִשְׁבַּחְךָ וְנִפְאָרְךָ וְנִבְרַךְ אֶת שֵׁם קְדֻשָּׁתְךָ, בְּאִמּוֹר: לְדָוִד, בֶּרֶכִי נַפְשִׁי אֶת יְיָ וְכָל קֶרְבִּי אֶת שֵׁם קְדֻשּׁוֹ.

הָאֵל בְּתַעֲצֻמוֹת עֲזָתוֹ, הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ, הַגִּבּוֹר לְנִצָּח וְהַנּוֹרָא בְּנוֹרְאוּתֶיךָ, הַמְלִיךָ הַיּוֹשֵׁב עַל כִּסֵּא רֵם וְנֹשֵׂא. שׁוֹכֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ. וְכָתוּב: רְנְנוּ צְדִיקִים בְּיָי, לִישְׁרִים נְאֻה תְהִלָּה. בְּפִי יִשְׁרִים תְהִלָּל וּבִדְבָרֶי צְדִיקִים תִּתְבָּרַךְ וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמֵם וּבִקְרֵב קְדוֹשִׁים תִּתְקַדֵּשׁ

וּבִמְקַהֲלוֹת רַבּוֹת עֲמָךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ, מְלַכְנוּ, בְּכָל דּוֹר וָדוֹר. שֶׁכֵּן חוֹבֵת כָּל הַיְצוּרִים, לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּה, לְבָרֵךְ, לְעַלֵּה וּלְקַלֵּס עַל כָּל דְּבָרֵי שִׁירוֹת וְתִשְׁבָּחוֹת דָּוִד בֶּן יִשִּׁי עַבְדְּךָ, מְשִׁיחְךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלַכְנוּ, הָאֵל הַמְלִיךָ הַגָּדוֹל וְהַקְדוֹשׁ בְּשָׁמַיִם וּבָאָרֶץ, כִּי לָךְ נֹאֶה, יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר וְשִׁבְחָה, הֵלֵל וְזִמְרָה, עֲזָה וּמִמְשָׁלָה, נִצָּח, גְּדֻלָּה וְגִבּוֹרָה, תְהִלָּה וְתִפְאָרֶת, קְדֻשָּׁה וּמְלָכוּת, בְּרָכוֹת וְהוֹדָאוֹת מֵעַתָּה וְעַד עוֹלָם.

All thy works praise Thee, Lord our God; thy pious followers who perform thy will, and all thy people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, and coronate thy name, our King. To Thee it is fitting to give thanks, and unto thy name it is proper to sing praises, for Thou art God eternal.

יְהִלְלוּךָ יי אֱלֹהֵינוּ כָּל מַעֲשֶׂיךָ, וְחַסִּידֶיךָ
צַדִּיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמְּךָ בֵּית יִשְׂרָאֵל
בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרַמְּמוּ
וַיַּעֲרִיצוּ, וַיְקַדִּישׁוּ וַיְמַלִּיכוּ אֶת שְׁמֶךָ, מְלַכְנוּ.
כִּי לָךְ טוֹב לְהוֹדוֹת וּלְשַׁמֵּךְ נַאֲחַה לְזִמְרָה, כִּי
מֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל. בְּרוּךְ אַתָּה יי,
מֶלֶךְ מְהֻלָּל בַּתְּשַׁבְּחוֹת.



The Fourth Cup

Over the Fourth cup of wine, we recite:

Blessed art Thou, Lord our God, King of the universe, who createst the fruit of the vine.

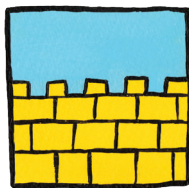
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרִי הַגֶּפֶן.

We drink the fourth cup of wine while reclining, then say:

Blessed, art Thou, Lord our God, King of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which Thou gave to our fathers as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy glory, on thy altar and thy Temple. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat of its fruit and enjoy of its goodness; may we bless Thee for it in holiness and purity.
[Favor us and strengthen us on this Sabbath day]
and grant us happiness on this Feast of Matzot; For Thou, O Lord, are good and beneficent to all, and we thank Thee for the land and the fruit of the vine. Blessed art Thou, O Lord for the land and the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
עַל הַגֶּפֶן וְעַל פְּרִי הַגֶּפֶן, וְעַל הַנוֹבֵחַ
הַשָּׂדֶה, וְעַל אֶרֶץ הַמִּדְבָּה טוֹבָה
וְרַחֲבָה שְׂרָצִית וְהִנְחֵלָתָ לְאַבוֹתֵינוּ
לֶאֱכֹל מִפְּרִיָּהּ וּלְשַׂבֵּעַ מִטוֹבָהּ. רַחֵם
נָא יי אֱלֹהֵינוּ עַל יִשְׂרָאֵל עַמְּךָ וְעַל
יְרוּשָׁלַיִם עִירְךָ וְעַל צִיּוֹן מִשְׁכַּן
כְּבוֹדְךָ וְעַל מִזְבִּיחְךָ וְעַל הֵיכְלְךָ, וּבְנֵה
יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ,
וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׂמְחָנוּ בְּבִנְיָנָהּ
וְנֹאכַל מִפְּרִיָּהּ וְנִשְׂבַּע מִטוֹבָהּ
וְנִבְרַכְךָ עָלֶיךָ בְּקִדְשָׁהּ וּבְטַהֲרָהּ.
*[בְּשִׁבְתְּ: וְרִצָּה וְהִתְלִיַּצְנוּ בַּיּוֹם
הַשִּׁבְתִּי הַזֶּה]* וְשִׂמְחָנוּ בַּיּוֹם חַג
הַמִּצּוֹת הַזֶּה. כִּי אַתָּה יי טוֹב וּמִיטִיב
לְכָל, וְנוֹדֶה לָּךְ עַל הָאֶרֶץ וְעַל פְּרִי
הַגֶּפֶן. בְּרוּךְ אַתָּה יי, עַל הָאֶרֶץ וְעַל
פְּרִי הַגֶּפֶן.

Nirtzah



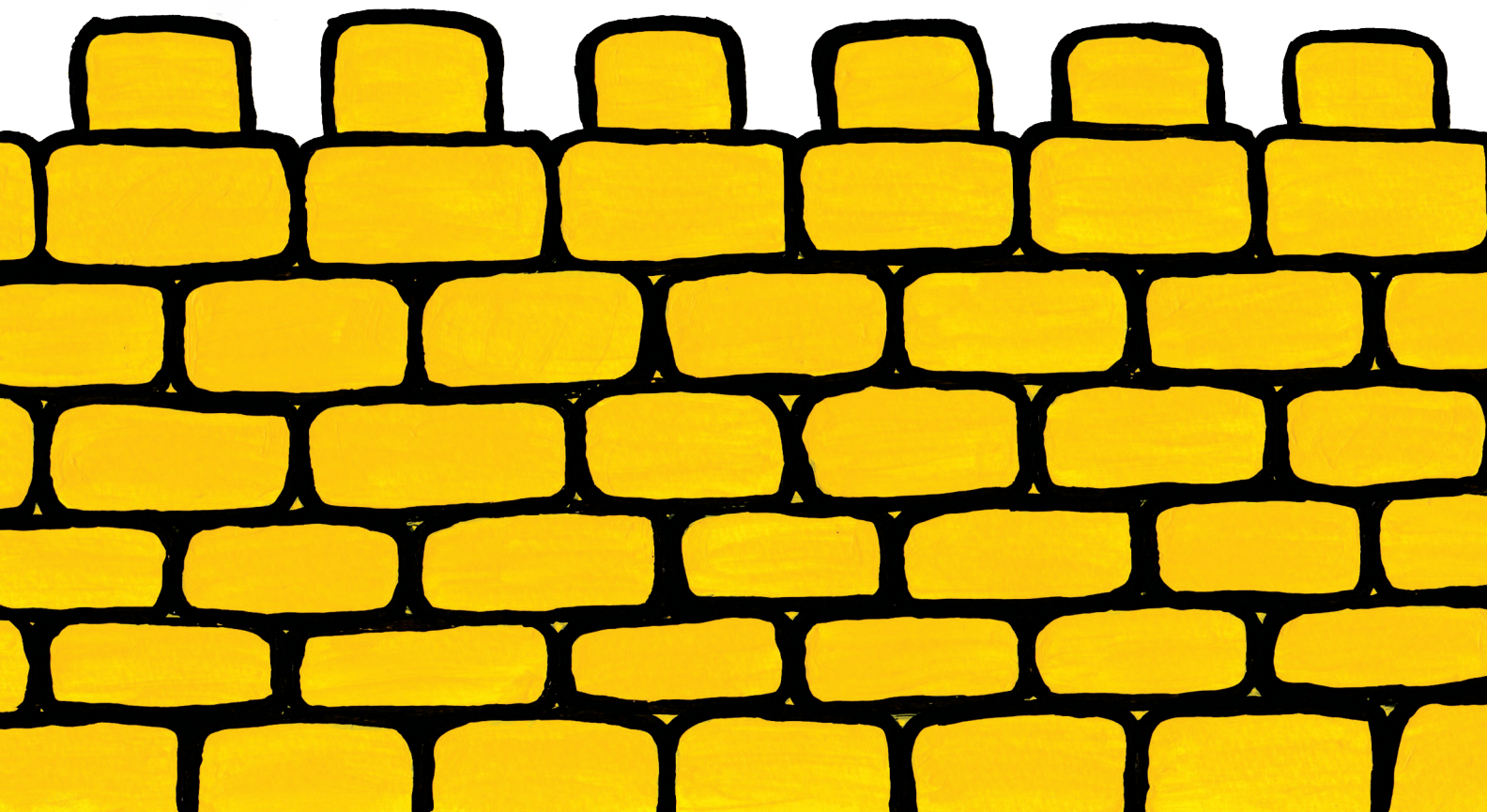
נִרְצָה

The Seder now concludes
according to Halacha, Complete
in all laws and ordinances.
Just as we were privileged to
arrange it tonight, So may we
be granted to perform it again.
O Pure One who dwellest in
the heights above, Establish
us as a countless people once
again, Speedily guide thy plants
Israel as a redeemed people, To
the land of Zion with song.

Next year in Jerusalem!

חֲסֵל סְדוּר פֶּסַח כְּהִלְכָתוֹ,
בְּכָל מִשְׁפָּטוֹ וְחֻקָּתוֹ.
בְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ,
כֵּן נִזְכֶּה לַעֲשׂוֹתוֹ.
יְיָ שׁוּבֵן מְעוֹנָה,
קוֹמֵם קֹהֶל עֲדַת מִי מְנָה.
בְּקֶרֶב נִהַל נְטַעֵי כְנָה,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם!



On the first night, recite:

It came to pass at midnight.

Thou didst perform most wonders **at night**, In the early watches of **this night**. The righteous convert Abraham didst Thou cause to triumph **at night**.

It came to pass at midnight.

Grar's king Abimelech, didst Thou judge in a dream **by night**. Thou didst frighten Laban in the dark **of night**. Israel overcame an angel and won **by night**.

It came to pass at midnight.

Egypt's firstborn didst Thou crush at **midnight**. Their strength they found not when they rose **at night**. Sisera, prince of Harashet, didst Thou rout through stars of the **night**.

It came to pass at midnight.

Senncherib, the blasphemer, didst Thou disgrace **by night**. Babylon's idol fell in the dark **of night**. Daniel was shown the secret of the king's dream of the **night**.

It came to pass at midnight.

Belshazzar, who drank from the Temple's vessel, was killed **that same night**. Daniel who was saved from the lion's den interpreted the visions **of night**. Hateful Haman the Agagite wrote letters in the **night**.

It came to pass at midnight.

Thou didst triumph against Haman in the king's sleepless **night**. Trample the winepress and aid those who ask. "What of **the night**?" The watchman responds: "Morning comes **after night**".

It came to pass at midnight.

Hasten the eternal day which is not really day or **night**. Exalted One, proclaim that Thine are day and **night**. Set guards about thy city all day and **night**. Brighten as day the darkness of the **night**.

It came to pass at midnight.

ויבין "ויהי בחצי הלילה".

אז רוב נסים הפלאת בלילה,
בראש אשמורות זה הלילה,
גר צדק נצחתו בנחלק לו לילה,

ויהי בחצי הלילה.

הנת מלך גר בלילום הלילה,
הפחדת ארמי באמש לילה,
וישר ישראל למלאך ויובל לו לילה,

ויהי בחצי הלילה.

זרע בכורי פתרוס מחצת בחצי הלילה,
חילם לא מצאו בקומם בלילה,
סיסת נגיד חרשת סלית בכוכבי לילה,

ויהי בחצי הלילה.

יעז מחורף לנופף אווי, הובשת פגריו בלילה,
כרע בל ומצבו באישון לילה,
לאיש חמודות נגלה רז חזות לילה,

ויהי בחצי הלילה.

משתפר בכלי קדש נהרג בו בלילה,
נושע מבזר אריות פותר בעתותי לילה.
שנאה נטר אגגי וכתב ספרים לילה,

ויהי בחצי הלילה.

עוררת נצחך עליו בנדר שנת לילה,
פורה תדרוף לשומר מה מלילה,
צרח פשמו ושח אתא בקר וגם לילה,

ויהי בחצי הלילה.

קרב יום אשר הוא לא יום ולא לילה,
רם הודע כי לך היום אף לך הלילה,
שומרים הפקד לעירך כל היום וכל הלילה,
תאיר כאור יום חשכת לילה,

ויהי בחצי הלילה:

On the second night, recite:

And you shall say: It is the Pesach sacrifice. ————— **וּבִכֵּן וְאָמַרְתֶּם זֶבַח פֶּסַח.**

Thy wondrous powers didst Thou display **on Pesach**; Chief of all feasts didst Thou make **Pesach**; Thou didst reveal Thyself to Abraham on the midnight of **Pesach**;

And you shall say: It is the Pesach sacrifice.

To his door didst Thou come at noon **on Pesach**; With matzot he served angels **on Pesach**; To the herd he ran for the ox recalling Joseph **on Pesach**;

And you shall say: It is the Pesach sacrifice.

The men of Sodom were burned in wrath **on Pesach**; Lot was saved, he baked matzot at the end of **Pesach**; Thou didst sweep and destroy Egypt when passing **on Pesach**;

And you shall say: It is the Pesach sacrifice.

Lord, every Egyptian firstborn Thou didst crush **on Pesach**; But thy firstborn Thou didst passover on the **Pesach**; So that no evil destroyed Israel's homes **on Pesach**;

And you shall say: It is the Pesach sacrifice.

The well-locked city of Jericho fell **on Pesach**; Midian was destroyed through a barley-cake from the Omer of **Pesach**; Assyria's mighty armies were consumed by fire **on Pesach**;

And you shall say: It is the Pesach sacrifice.

Senncherib would have held his ground at Nov but the siege **on Pesach**; A hand inscribed Babylon's fate **on Pesach**; Babylon's festive table was destroyed **on Pesach**;

And you shall say: It is the Pesach sacrifice.

Esther called a three-day fast **on Pesach**; Thou didst hang the evil Haman **on Pesach**; Doubly, wilt Thou punish Edom **on Pesach**; Let Thy mighty arm save us from harm on the night of **Pesach**;

And you shall say: It is the Pesach sacrifice.

אָמַץ גְּבוּרוֹתֶיךָ הַפְּלֵאֵת בַּפֶּסַח,
בְּרֹאשׁ כָּל מוֹעֲדוֹת נְשֹׂאת פֶּסַח,
גָּלִיתָ לְאַזְרָחִי חֲצוֹת לַיִל פֶּסַח,
וְאָמַרְתֶּם זֶבַח פֶּסַח.

דִּלְתִּיו דְּפַקְתָּ כָּחֶם הַיּוֹם בַּפֶּסַח,
הִסְעִיד נּוֹצְצִים עֲגוֹת מִצּוֹת בַּפֶּסַח,
וְאֵל הַבֶּקֶר רָץ זָכַר לְשׁוֹר עֶרְף פֶּסַח,
וְאָמַרְתֶּם זֶבַח פֶּסַח.

זָעְמוּ סְדוֹמִים וְלֹהֲטוּ בְּאֵשׁ בַּפֶּסַח,
חָלַץ לוֹט מֵהֶם, וּמִצּוֹת אָפָה בִּקֶּץ פֶּסַח,
טֹאטְאֵת אֶרְמֵת מֶלֶךְ וְנָף בְּעֶבְרָךְ בַּפֶּסַח,
וְאָמַרְתֶּם זֶבַח פֶּסַח.

יְהִי, רֹאשׁ כָּל אוֹן מְחַצֵּת בְּלַיִל שְׁמוֹר פֶּסַח,
כְּבִיר, עַל בֶּן בְּכוֹר פִּסְחָתָ בְּדָם פֶּסַח,
לְבַלְתִּי תֵת מִשְׁחִית לְבֹא בַּפְתָּחִי בַּפֶּסַח,
וְאָמַרְתֶּם זֶבַח פֶּסַח.

מִסְגֶּרֶת סִגְרָה בְּעֵתוֹתֵי פֶסַח,
נִשְׁמְדָה מִדִּין בְּצִלִּיל שְׁעוֹרֵי עֶמֶר פֶּסַח,
שָׂרְפוּ מִשְׁמַנֵּי פוֹל וְלוֹד בִּיקֶד יְקוֹד פֶּסַח,
וְאָמַרְתֶּם זֶבַח פֶּסַח.

עוֹד הַיּוֹם בָּנָב לַעֲמֹד, עַד גְּעָה עוֹנֵת פֶּסַח,
פֶּסֶט יָד כְּתִבָּה לְקַעֲקַע צוֹל בַּפֶּסַח,
צָפָה הַצִּפִּית עֶרּוֹף הַשְּׁלָחַן, בַּפֶּסַח,
וְאָמַרְתֶּם זֶבַח פֶּסַח.

קָהַל כְּנֶסֶת הַדְּרָסָה צוֹם לְשֵׁלֶשׁ בַּפֶּסַח,
רֹאשׁ מִבֵּית רֶשַׁע מְחַצֵּת בְּעֶץ חֲמֻשִּׁים בַּפֶּסַח,
שְׁתִּי אֵלֶּה רָגַע, תְּבִיא לְעוֹצִית בַּפֶּסַח,
תַּעֲזוּ יָדְךָ וְתִרּוֹם יְמִינְךָ, כְּלִיל הַתְּקַדֵּשׁ חַג פֶּסַח,
וְאָמַרְתֶּם זֶבַח פֶּסַח.

Beautiful praises are His due. **כִּי לֹא נָאָה, כִּי לֹא יָאָה.**

Powerful in kingship, truly chosen, His troops
sing to Him: "Thine only Thine, O Lord, is the
Majestic Kingdom."

Beautiful praises are His due.

אֲדִיר בְּמַלְכוּתָהּ, בָּחוּר בְּהַלְכָּהּ,
גִּדּוּדֵיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אַף לְךָ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

Famous in kingship, truly glorious, His
faithful sing to Him: "Thine only Thine, O
Lord, is the Majestic Kingdom."

Beautiful praises are His due.

דָּגוּל בְּמַלְכוּתָהּ, הָדוּר בְּהַלְכָּהּ,
וְתִקְיָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אַף לְךָ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

Guiltless in kingship, truly strong, His angels
sing to Him: "Thine only Thine, O Lord, is the
Majestic Kingdom."

Beautiful praises are His due.

זָכָאִי בְּמַלְכוּתָהּ, חֲסִין בְּהַלְכָּהּ,
טַפְסָרָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אַף לְךָ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

Alone in kingship, truly powerful, His
scholars sing to Him: "Thine only Thine, O
Lord, is the Majestic Kingdom."

Beautiful praises are His due.

יְחִיד בְּמַלְכוּתָהּ, כֹּבִיר בְּהַלְכָּהּ,
לְמוּדָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אַף לְךָ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

Commanding in kingship, truly revered, His
near ones sing to Him: "Thine only Thine, O
Lord, is the Majestic Kingdom."

Beautiful praises are His due.

מוֹשֵׁל בְּמַלְכוּתָהּ, נוֹרָא בְּהַלְכָּהּ,
סְבִיבָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אַף לְךָ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

Humble in kingship, truly redeeming, His
righteous sing
to Him: "Thine only Thine, O Lord, is the
Majestic Kingdom."

Beautiful praises are His due.

עֲנֹו בְּמַלְכוּתָהּ, פּוֹדֶה בְּהַלְכָּהּ,
צַדִּיקָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אַף לְךָ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

Holy in kingship, truly merciful, His angels
sing to Him: "Thine only Thine, O Lord, is the
Majestic Kingdom."

Beautiful praises are His due.

קָדוֹשׁ בְּמַלְכוּתָהּ, רַחוּם בְּהַלְכָּהּ,
שְׂנֵאָנָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אַף לְךָ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

Indomitable in kingship, truly sustaining, His
innocent sing to Him: "Thine only Thine, O
Lord, is the Majestic Kingdom."

Beautiful praises are His due.

תְּקִיף בְּמַלְכוּתָהּ, תּוֹמֵךְ בְּהַלְכָּהּ,
תְּמִימָיו יֹאמְרוּ לוֹ:
לֵךְ וּלְךָ, לֵךְ כִּי לְךָ, לֵךְ אַף לְךָ, לֵךְ יְיָ הַמַּמְלָכָה.
כִּי לֹא נָאָה, כִּי לֹא יָאָה.

He is powerful

אֲדִיר הוּא

May He build His temple very soon.

O God, build thy temple speedily.

He is chosen, great, and famous;

May He build His temple very soon.

O God, build thy temple speedily.

He is glorious, pure and guiltless;

May He build His temple very soon.

O God, build thy temple speedily.

He is pious, clean and unique;

May He build His temple very soon.

O God, build thy temple speedily.

He is powerful, wise and majestic;

May He build His temple very soon.

O God, build thy temple speedily.

He is revered, eminent and strong;

May He build His temple very soon.

O God, build thy temple speedily.

He is redeeming, righteous and holy;

May He build His temple very soon.

O God, build thy temple speedily.

He is merciful, omnipotent, and indomitable;

May He build His temple very soon.

O God, build thy temple speedily.

יִבְנֶה בֵּיתוֹ בְּקֶרֶב,

בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.

אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

בָּחוּר הוּא, גָּדוֹל הוּא, דָּגוּל הוּא,

יִבְנֶה בֵּיתוֹ בְּקֶרֶב,

בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.

אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

הַדּוֹר הוּא, וְתֵיִק הוּא, זָכָאִי הוּא,

חָסִיד הוּא,

יִבְנֶה בֵּיתוֹ בְּקֶרֶב,

בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.

אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

טָהוֹר הוּא, יָחִיד הוּא, כָּבִיר הוּא,

לְמוֹד הוּא, מְלֶכֶּךָ הוּא, נוֹרָא הוּא,

סָגִיב הוּא, עֲזוּז הוּא, פֹּדֶה הוּא,

צַדִּיק הוּא,

יִבְנֶה בֵּיתוֹ בְּקֶרֶב,

בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.

אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

קְדוֹשׁ הוּא, רַחוּם הוּא, שְׂדֵי הוּא,

תְּקִיף הוּא,

יִבְנֶה בֵּיתוֹ בְּקֶרֶב,

בְּמַהֲרָה בְּמַהֲרָה, בְּיָמֵינוּ בְּקֶרֶב.

אֵל בָּנָה, בָּנָה בֵּיתְךָ בְּקֶרֶב.

On the second night of Passover, we begin the counting of the Omer:

Blessed are you, Lord our God, King of the Universe,
who has sanctified us with the commandments and
commanded us to count the Omer.

Today is day one of the Omer.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֶכֶךָ
הַעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר.

הַיּוֹם יוֹם אֶחָד לְעֹמֶר.

Who knows one?

I know one! One is our God in heaven and earth.

Who knows two? I know two! Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows three? I know three! Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows four? I know four! Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows five? I know five! Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows six? I know six! Six are the orders of the Mishnah; Five are the books of the Torah; Four are the mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eight? I know eight! Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows nine? I know nine! Nine are the months to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

אֶחָד מִי יוֹדֵעַ?

אֶחָד אֲנִי יוֹדֵעַ:

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁנַיִם מִי יוֹדֵעַ?

שְׁנַיִם אֲנִי יוֹדֵעַ: שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁלֹשָׁה מִי יוֹדֵעַ?

שְׁלֹשָׁה אֲנִי יוֹדֵעַ: שְׁלֹשָׁה אָבוֹת,

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

אַרְבַּע מִי יוֹדֵעַ?

אַרְבַּע אֲנִי יוֹדֵעַ: אַרְבַּע אִמָּהוֹת,

שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

חֲמִשָּׁה מִי יוֹדֵעַ?

חֲמִשָּׁה אֲנִי יוֹדֵעַ: חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,

אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שִׁשָּׁה מִי יוֹדֵעַ?

שִׁשָּׁה אֲנִי יוֹדֵעַ: שִׁשָּׁה סְדְרֵי מִשְׁנָה,

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,

שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שִׁבְעָה מִי יוֹדֵעַ?

שִׁבְעָה אֲנִי יוֹדֵעַ: שִׁבְעָה יָמֵי שְׁבֻעָה,

חֲמִשָּׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חוּמְשֵׁי תוֹרָה,

אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת,

שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

שְׁמוֹנָה מִי יוֹדֵעַ?

שְׁמוֹנָה אֲנִי יוֹדֵעַ: שְׁמוֹנָה יָמֵי מִלָּה,

שִׁבְעָה יָמֵי שְׁבֻעָה, שִׁשָּׁה סְדְרֵי מִשְׁנָה,

חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,

שְׁלֹשָׁה אָבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,

אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמִים וּבְאֶרֶץ.

Who knows ten? I know ten! Ten are the commandments; Nine are the months to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows eleven? I know eleven! Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

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 to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

Who knows thirteen? I know thirteen! Thirteen are the attributes of God; Twelve are the tribes of Israel; Eleven are the stars in Joseph's dream; Ten are the commandments; Nine are the months to childbirth; Eight are the days to 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 mothers of Israel; Three are the fathers of Israel; Two are the tablets of the covenant; One is our God in heaven and earth.

תשעה מי יודע?

תשעה אני יודע: תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

עשרה מי יודע?

עשרה אני יודע: עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

אחד עשר מי יודע?

אחד עשר אני יודע: אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שנים עשר מי יודע?

שנים עשר אני יודע: שנים עשר שבטא, אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

שלשה עשר מי יודע?

שלשה עשר אני יודע: שלשה עשר מדיא, שנים עשר שבטא, אחד עשר כוכביא, עשרה דבריא, תשעה ירחי לדה, שמונה ימי מילה, שבועה ימי שבטא, ששה סדרי משנה, חמשה חומשי תורה, ארבע אמהות, שלשה אבות, שני לחות הברית, אחד אלהינו שבשמים ובארץ.

That Father bought for two zuzim; **One kid, one kid.**

The cat came and ate the kid

That father bought for two zuzim; **One kid, one kid.**

The dog came and bit the cat that ate the kid

That father bought for two zuzim; **One kid, one kid.**

The stick came and beat the dog that bit the cat that ate the kid

That father bought for two zuzim; **One kid, one kid.**

The fire came and burned the stick that beat the dog that bit the cat that ate the kid

That father bought for two zuzim; **One kid, one kid.**

The water came and quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid

The ox came and drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid

That father bought for two zuzim; **One kid, one kid.**

The slaughterer came and killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid

That father bought for two zuzim; **One kid, one kid.**

The angel of death came and slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid

That father bought for two zuzim; **One kid, one kid.**

The Holy One, blessed be He, came and slew the angel of death that slew the slaughterer that killed the ox that drank the water that quenched the fire that burned the stick that beat the dog that bit the cat that ate the kid

That father bought for two zuzim; **One kid, one kid.**

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא שונרא, דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא כלבא, ונשף לשונרא, דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא חוטרא, והפה לכלבא, דנשף

לשונרא, דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא נורא, ושרף לחוטרא, דהפה לכלבא,

דנשף לשונרא, דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מיא, וכבה לנורא,

דשרף לחוטרא, דהפה לכלבא

דנשף לשונרא, דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא תורא, ושתא למיא, דכבה לנורא,

דשרף לחוטרא, דהפה לכלבא, דנשף

לשונרא, דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא השוחט, ושחט לתורא, דשתא

למיא, דכבה לנורא, דשרף לחוטרא, דהפה

לכלבא, דנשף לשונרא, דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא מלאך המות, ושחט לשוחט, דשחט

לתורא, דשתא למיא, דכבה לנורא, דשרף

לחוטרא, דהפה לכלבא, דנשף לשונרא,

דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

ואתא הקדוש ברוך הוא, ושחט למלאך

המות, דשחט לתורא, דשתא למיא, דכבה

לנורא, דשרף לחוטרא, דהפה לכלבא,

דנשף לשונרא, דאכלה לגדיא,

דובין אבא בתרי זוזי, חד גדיא, חד גדיא.

Sources and more information about the issues raised in this
haggadah are available at this haggadah's website:

hrhaggadah.com

