ISRAEL HAGGADAH

NEXT YEAR IN JERUSALEM: WHY?

'Behold, the days are coming, says the Lord, when the . . . mountains shall drop sweet wine, and all the hills shall melt. And I will reverse the captivity of my people Israel, and they shall rebuild the ruined cities, and inhabit them; and they shall plant vineyards, and drink their wine; they shall also make gardens, and eat their fruit. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, says the Lord your God.' (Amos 9:13-15.)

For over 2800 years, Jews have been longing to return to Israel and to Jerusalem. How and why has this dream survived, thrived for so long?

(Text in **bold** is exactly as we find it in traditional ***haggadot***.)

Step 1 – Barech – Kiddush – Blessing over the wine

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

Blessed art Thou, Lord our God, King of the universe, who has chosen and exalted us above all nations and has sanctified us with Thy commandments. And Thou, Lord our God, has lovingly bestowed upon us (Sabbaths for rest), appointed times for happiness, holidays and seasons for joy, (this Sabbath day, and) this Feast of Matzot, our season of freedom, a holy convocation recalling the Exodus from Egypt. Thou did choose and sanctify us above all peoples. In Thy gracious love, Thou did grant us Thy (holy Sabbath, and) appointed times for happiness and joy. Blessed art Thou, O Lord, who sanctifies (the Sabbath,) Israel, and the appointed times.

And I will make of you a great nation, and I will bless you, and make your name great; and ***you shall be a blessing*** . . . And I will bless those who bless you, and curse him who curses you; and in you shall all families of the earth be blessed. . . And the Lord appeared to Abram, and said, to your seed will I give this land; and there he built an altar to the Lord, who appeared to him. Gen. 12:1, 2, 7.

The children of Abraham shall be a blessing!

On Saturday night add paragraphs in brackets:

[Blessed art Thou, Lord our God, King of the universe, who creates the light of the fire.

Blessed art Thou, Lord our God, King of the universe, who has distinguished between the sacred and the secular, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou has distinguished between the

holiness of the Sabbath and the holiness of the Festival, and has sanctified the seventh day above the six working days. Thou has distinguished and sanctified Thy people Israel with Thy holiness. Blessed art Thou O Lord our God, who distinguishes between the degrees of holiness.]

Sh'hechiyanu
Blessed art Thou, Lord our God, King of the universe, who has granted us life and sustenance and permitted us to reach this season.

Step 2 – Urchatz – Washing

Washing our hands is so critical. Whether it's the unintended harm we cause to others or our absolute need to defend ourselves; whether it's the ambition to overcome all enemies or the hopelessness about the possibility of change; whether its our eternal faith in the possibility of a peaceful world or our feeling that we have no role to play in creating that world, washing our hands is a critical step in beginning this ritual.

Amos Oz, A Tale of Love and Darkness, 417-18, **Part 1**
"These were the nights (1956?) of the fedayeen and the reprisal raids before the Sinai campaign of 1956. Almost every night the fedayeen attacked a moshav or a kibbutz or a suburb of a town, blowing up houses with people inside them, shooting or throwing hand grenades through people's windows, and laying landmines behind them.

Every ten days it was my turn to keep watch along the perimeter fence of the kibbutz, which was only some three miles from the Israel-Jordan armistice line at Latrun. . . One winter evening I happened to be on night duty with Ephraim Avneri. We were wearing boots, tattered army fatigues and prickly woolly hats. We were trampling through the mud along the fence behind the store houses and cowsheds. A stench of fermenting orange peels . . . mingled with other agricultural smells . . . I asked Ephraim if he had ever, in the War of Independence or during the troubles in the thirties, shot and killed one of those murderers.

I could not see Ephraim's face in the dark, but there was a certain subversive irony, a strange sarcastic sadness in his voice as he replied, after a short pensive silence: 'Murderers? What do you expect from them? From their point of view, we are aliens from outer space who have landed and trespassed on their land, gradually taken over parts of it, and while we promise them that we've come here to lavish all sorts of goodies on them – cure them of ringworm and trachoma, free them from backwardness, ignorance and feudal oppression – we've craftily grabbed more and more of their land. Vell, what did you think? That they should thank us? That they should come out to greet us with drums and cymbals? That they should respectfully hand over their keys to the whole land just because our ancestors lived here once? Is it any wonder they've taken up arms against us? And now that we've inflicted a crushing defeat on them and hundreds of thousands of them are living in refugee camps – what, d'you expect them to celebrate with us and wish us luck?"

<u>Step 3 – Karpas – Greens</u> - Dipping vegetable in salt water
Blessed art Thou, Lord our God, King of the universe, who creates the fruit of the earth.

<u>Step 4 – Yachatz – Breaking the middle matzah</u>

The broken middle matzah represents so much: our brokenness as individuals and as a people, our hope and determination to become more whole. Will we be broken forever? Must it be that brokenness will forever define our lives and our world?

<u>Amos Oz, A Tale of Love and Darkness</u>, 418-19, **<u>Part 2</u>**
"I was shocked. . . Ephraim's nocturnal words startled and even enraged me. In those days this kind of thinking was seen as treachery. I was so stunned that I asked him sarcastically.

'In that case, what are you doing here with your gun? Why don't you emigrate? Or take your gun and go and fight on their side?I could hear Ephraim's sad smile in the dark:

'Their side? But their side doesn't want me. Nowhere in the world wants me. That's the whole point. It seems there are too many of my kind in every country. That's the only reason I'm here. That's the only reason I'm carrying a gun, so they won't kick me out of here the way they kicked me out of everywhere else. But you won't find me using the word 'murderers' about Arabs who've lost their villages. At least, not easily. About Nazis, yes. About Stalin, also. And about whoever steals other people's land.'

'Doesn't it follow from what you're saying that we have also stolen other people's land? But didn't we live here two thousand years ago? Weren't we driven out of here by force?

'It's like this,' said Ephraim. 'It's really very simple. Where is the Jewish people's land if not here? Under the sea? On the moon? Or is the Jewish people the only people in the world that doesn't deserve to have a little homeland of its own?'

'And what about what we've taken from them?'

'Vell, maybe you happen to have forgotten that in '48 they had a go at killing all of us? Then, in '48, there was a terrible war, and they themselves made it a simple question of either them or us, and we won and took it from them. Its nothing to boast about! But if they'd beaten us in '48, there would have been even less to boast about: they wouldn't have left a single Jew alive. And it's true that there isn't a single Jew living in the whole of their sector today. But that's the whole point: it's because we took what we did from them in '48 that we have what we have now. And because we have something now, we mustn't take anything else from them. That's it. [And that's the whole difference between me and your Mr. Begin: if we take even more from them some day, now that we already have something, that will be a very big sin.']

'And what if the fedayeen turn up here now?'

"If they do,' Ephraim sighed, 'vell, we'll just have to lie down in the mud and shoot. And we'll try our damnedest to shoot better and faster than them. But we won't shoot at them because they're a nation of murderers, but for the simple reason that we also have a right to live and for the simple reason that we also have a right to land of our own."

<u>Step 5 – Maggid</u> – Recite the Haggadah

Raising the matzot, the leader declares:

1. Ha Lachma Anya

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

What does it mean to be free? Does 'freedom' evoke the feeling of entitlement? Or the sacred notion of responsibility, of our duty to others?

"Israel is a personal challenge, a personal religious issue. It is a call to every one of us as an individual, a call which one cannot answer vicariously. It is at the same time a message of meaning, a way of dealing with the monsters of absurdity, a hope for a new appreciation of being human.

The ultimate meaning of the State of Israel must be seen in terms of the vision of the prophets: the redemption of all men. The religious duty of the Jew is to participate in the process of continuous redemption, in seeing that justice prevails over power, that awareness of God penetrates human understanding." Rabbi Abraham Joshua, An Echo of Understanding.

The second cup of wine is poured and the youngest present asks the four questions:

2. *Ma nishtana* – 4 Questions -- 3 Renderings

(First Rendering)

Four Questions about the universal, human attachment to land

Ma Nishtana ha'makom ha'zeh mi'kol ha'mekomot?

מַה נִּשְׁתַּנָּה הַמקוֹם הַזֶּה מִכָּל הַמְּקוֹמוֹת?

What is different about this makom? Among all the mekomot of the world, only Israel evokes the question: does she have a right to exist? Why is this makom/place different from all other mekomot?

1. On all other nights we are quite comfortable in our present homes. Tonight we consider that no other people has an older and more universally known biblical connection to a land; a longer, unbroken presence on a piece of land; a more explicit ritual life that for 1000's of years points daily to the land; and no other people has a more scrutinized international recognition of its historic attachment to its homeland. What makes this *makom* so very different?

2. On all other nights, we might feel a little strange about our attachment to the land of Israel. On this night, we reflect on the Catholic attachment to Rome, the Vatican, and to the touchstones of Jesus' life, the Muslim attachment to Mecca [and Jerusalem], the Swiss attachment to the Alps, the French attachment to Paris, the Tibetan attachment to Tibet etc. Only the Jewish attachment to the land of Israel is challenged. Why is this *makom* so very different?

3. On all other nights, we try not to think about our traumas of the past. On this night, we deepen our attachment to the trauma of Jewish history. The destruction of the Holy Temple in 586 BCE and 70 CE, in addition to persecutions and expulsions from every country in Europe from 1000 – 1800 CE, inspired Zionists, religious and non-religious Jews, to sacrifice everything for the possibility of a national home. Every sovereign entity has sinned, committed excesses in its efforts to be secure, but only the legal or moral transgressions of Israel generate claims denying the state's right to exist. Why is this *makom* treated differently than all others?

4. On all other nights, we focus primarily on our own experiences and history. On this night, we reflect with intention on the last 300 years in the U.S., France, Russia, Afghan, Algeria, Egypt, India, Jordan, Lebanon, Saudia Arabia, Syria, and so many other countries. During this time period, all of these countries have pursued their dreams for national liberation. The story of the Jewish people and Israel is nothing less than the Jewish national liberation movement, a movement inspired by the Bible, either as the word of God or as a record of our dream-like encounter with the Divine. What makes this *makom* so very different?

(Second rendering of 4 Questions)

Four Questions about Zionism and Colonialism[1]

Ma Nishtana ha'yeshivat ha'aretz mi'kol ha'yeshivot?

מַה נִּשְׁתַּנָּה הַיְשִׁיבַת הַצִיוֹן מִכָּל הַיְשִׁיבוֹת?

What is so different about the settling of this land? Is Zionism simply another example of colonialism or something profoundly different? Why is this settling so different than the settling of all other lands?

1. In every other place, colonialism means a people going out from its motherland to a foreign place. The Jewish people, when they began returning to the land of Israel in the 1800's did not leave a mother country. In fact, they left countries that for centuries had persecuted, expelled and nearly annihilated them.

2. In every other place, colonialism means a people reaching beyond its motherland to exploit the valuable natural resources of another land and to transfer the economic wealth back to the motherland. The land of Israel, to this day, has no natural resources of value. When the Jews arrived, in the 1800's, it was barren, a wasteland, a most unfriendly home. There were no resources to transfer to the motherland; and there was no motherland.

3. In every other place, colonialism means a people seeking to impose a new identity upon the natives in the land. The Jews of Israel have never sought to "damage the identity of the native-born Arabs, or to merge it with traditional Jewish identity."

4. In every other place, colonialism means imposing itself upon a people and a land to which it has no spiritual attachment. Zionism, which begins over 3000 years ago, in Chapter 12 of Genesis, and which survived for 2000 years in exile, is the opposite. Zionism is the attempt and the determination by Jews to "renew and deepen" one of the oldest spiritual identities in human history.

[1] This rendering is entirely based on a Jerusalem Post article by AB Yehoshua, entitled "The Jews' journey back to history".

(Third rendering of 4 Questions)

Four Questions about peoplehood, purpose, and place?

Ma Nishtana ha'am ha'zeh mikol ha'amim

מַה נִּשְׁתַּנָּה הַעַם הַזֶּה מִכָּל הָעַמִּים?

How is this people, the Jewish people, different from all other peoples?

a. The Jewish Bible, Purpose and Jewish Peoplehood

On all other nights, we are comfortable reflecting on how we are similar to all other peoples. On this night, we are compelled to ask ourselves if we have a mission, a special purpose. "You shall be a kingdom of priests and a holy people." Exodus 19. How do we become such a people? What does it mean to be created, *b'tzelem elohim*, in the image of God? Genesis 2. On this night we reflect on our responsibility to fulfill Isaiah's charge: "You shall be a light unto the nations?" Isaiah 52. "You shall love your neighbor as yourself." Leviticus 19:18.

b. A.B. Yehoshua – An Evening in Yatir Village, Waiting for disaster?

On all other nights we worry about what might happen to us. On this night, we reflect on our need for, our attachment to trauma, on our inclination to see ourselves as victims.

"Sometimes the angry northern winds get scared and break into a frantic dance all along the massive Gazeeb mountain-range, howling through the wadis, and roaring round the cliffs before abating. Only those predatory northern gusts . . . know the small village of Yatir, hidden in isolation on the side of a rocky mountain . . .

It is only then – when the winds tear furiously through the houses, shaking up the village, wrecking its tiny gardens and disturbing our quiet lives – that we people of Yatir feel that someone has come to visit us in our solitary retreat.

But when the weather is fair, the sky a deep, dark blue . . . we wait for the long-drawn-out whistle of the express which passes us by; the express train, which regularly coincides with the evening stroll of Yatir village.

Whose idea was it to build the village here in the wilderness of the Gazeeb mountains? They set up modest buildings, ploughed the rich tracts of land alongside the mountains and, to crown their efforts, built a railroad station. . . [But,] the railroad station proved a disappointment . . . with only two trains passing through each day. One of them stopped just before daybreak . . . while the other passed by at dusk . . . That was the time for the evening stroll in Yatir village. . . A whole day's interest shrank to that limited period of sunset when the train rushed madly past . . . . The whole day was geared to that moment; it was the only time that gave the day meaning. . . According to the time-table, the express train passes Yatir at 6:27pm. . . [By 6:22pm everybody in the village has put a hand up to shade his eyes from the calmly setting sun that bathes the bridge in the glow of its last rays.]

Bardos, the village secretary made an effort to explain how matters stood [to the station master], Arditi. Bardos asked Arditi [rhetorically]: "What do you think we've been waiting for all these nights?" Arditi kept silent. Bardon, straightened up . . . and wondered aloud: "The

answer is plain . . . We're waiting for a disaster to happen. . . This is a forsaken spot, my dear Arditi; we've been much too lonely. The big wars overseas have ignored us. We have never felt true sorrow after some real calamity." Arditi replied emotionally. "And the passengers? What about all those people?" Bardos cut him short. "They are the people we're eager to see, those who pass every night so close to our houses, the strangers who travel by. What is it that we wish if not to meet them, to get to know them, to show them sympathy?"

c. <u>David Ben Gurion, *Imperatives of the Jewish Revolution*</u>

On all other nights, we speak of our desire, our demand to be a free people. On this night, we reflect one notion of Jewish revolution during the founding of the State of Israel.

"The meaning of the Jewish revolution is contained in one word--independence! Independence for the Jewish people in its homeland! . . . Independence, too, means more than political and economic freedom. It involves also the spiritual, moral, and intellectual realms and, in essence, it is independence in the heart, in sentiment, and in will. . . Our independence will be shaped further by the conquest of labor and the land, by broadening the range of our language and its culture, by perfecting the methods of self-government and self-defense, by creating the framework and conditions for national independence and creativity, and finally--by attaining political independence. This is the essence of the Jewish revolution. . .

The ingathering of the exiles into a socialist Jewish state is in fact only a precondition for the fulfillment of the real mission of our people. . . After that we can address ourselves to the great mission of man on this earth: to master the forces of nature and to develop his unique creative genius to the highest degree."

d. <u>Rabbi J.B. Soloveitchik, Jewish Destiny</u>

On all other nights, we reflect on the threats to our survival. On this night we declare that we have a special mission, a destiny.

Rabbi Soloveitchik, the most important Orthodox authority of the mid-late 20th century, wrote about Jewish destiny in his famous essay entitled, <u>*Kol Dodi Dofek*, Hark, My Beloved Knocks</u>. As a people we possess two covenants with God, the Covenant of Fate, forged in Egypt, and the Covenant of Destiny, framed at the top of Mt. Sinai. The Jew of fate is the slave in Egypt and the victim of centuries of persecution, an object under someone else's control. 'Fate' is the pain, the suffering and the tragedy heaped upon Jews throughout Jewish history.

But, according to Soloveitchik, the Jewish people must transform our Covenant of Fate into our Covenant of Destiny. We may not allow ourselves to be objects under the external control of others. Within Judaism is a religious, a Jewish imperative to transform our ever-so-mortal fate into a sacred destiny; to confront the anti-semitism, the hatred, the mistrust of Jews, Judaism and Israel, and to transform it into something new. Soloveitchik says: "Man's task in the world . . . is to transform fate into destiny; a passive existence into an active existence; an existence of compulsion . . . and muteness into an existence replete with a powerful will, with resourcefulness, daring, and imagination."

3. *<u>Avadim hayeenu</u>*

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם.

We were slaves in Egypt and in Babylonia and in Europe.

And the Lord our God brought us forth from so many places "**with a strong hand and an outstretched arm**." **If the Holy One of Blessing had not brought forth our ancestors . . . then we and our children, and our children's children, would still be enslaved.**

For 4000 years, the hand of God or the hand of history brought us forth to Jerusalem and the Land of Israel. 950 BCE, King Solomon, son of King David, built the First Temple. It stood almost 400 years, until 586 BCE, when the Babylonians conquered Jerusalem, destroyed the Temple, dispossessed the Jews from the land of Israel, and sent them to Babylon. In 535 BCE, Jews accepted King Cyrus's invitation to return to Jerusalem and to rebuild the Holy Temple.[2]

Therefore, even if we are all learned and wise, all elders and fully versed in the Torah, it is our duty nonetheless to retell the stories of exodus from many countries. **And the more one dwells on these stories, the more is one to be praised.**

4. It is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar the son of Azariah, Rabi Akiba and Rabbi Tarfon sat all night telling the story of our departures from and returns to the land of Israel.

In 167 BCE, Antiochus sought to destroy the Jewish community and converted the Temple into a pagan shrine. Two years later, in 165 BCE, the Maccabees recaptured and rededicated the Temple, and instituted the holiday of *Chanukkah*. 145 years later, in 20 BCE, King Herod expanded the Holy Temple yet again. Almost 100 years after that, in 70 CE, the Romans destroyed the Temple and Jewish sovereignty over the land was lost for almost 2000 years.

5. Rabbi Elazar the son of Azariah said: I am near seventy years of age and could not understand why the many exoduses **should be recounted in the evening service until Ben**

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[2] This is found in the Biblical Book of Ezra the Scribe, Chapter 1 is 1000 years before Islam was born. In addition, it is important to recognize that this is one of the last historical moments of the Bible and that its primary focus is the Jewish return to the Holy Land. As the Torah begins God's promise of the land in Genesis 12, it is beyond dispute that the Jewish journey to the land is one of the central themes in the entire Bible.

"2. Thus says Cyrus king of Persia, The Lord God of heaven has given me all the kingdoms of the earth; and he has charged me to build him an house in Jerusalem, which is in Judah. 3. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem. 4. And whoever remains in any place where he sojourns, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God which is in Jerusalem." King Solomon's Temple was 1500 years before Mohammed was born. And the rebuilding under King Cyrus was 1000 years before Mohammed.

Zoma explained it.[3] Memory is a vehicle that transports people over time (not just space). It is memory that can deliver to us an eternal future. In the Hebrew Bible, the first five books of the Old Testament, God instructs the Israelites to remember their past 169 times. Remembering is a divine imperative for an entire community of people. For the Jews, our path to eternity, to the world to come, travels through the past.

And so we remember the generations of Jews who maintained an unbroken Jewish presence on the land of Israel, from 135 CE through the 1800's.[4] For two thousand years, no generation has passed without a Jewish presence on the land of Israel.

135 -350 CE

Crushing the Jewish revolt led by Simon Bar Kochba in 135 C.E., the Romans made a determined effort to stamp out Jewish identity in the Jewish homeland. They initiated the long process of laying the country waste. It was then that Jerusalem, "plowed over" at the order of Hadrian . . . that the country, denied of its historic name Judea, was renamed Syria Palestina.[5] In the revolt itself -- the fiercest and longest revolt faced by the Roman Empire -- 580,000 Jewish soldiers perished in battle, and an untold number of civilians died of starvation and pestilence; 985 villages were destroyed.

Yet even after this further disaster, Jewish life remained active and productive. Banished from Jerusalem, it now centered in the Galilee. Refugees returned; Jews who had been sold into slavery were redeemed. In the centuries after Bar Kochba and Hadrian, some of the most significant creations of the Jewish spirit were produced in Palestine. It was then that Jews produced one of our most important pieces of literature, the Mishnah, and compiled the Jerusalem Talmud. And, furthermore, the bulk of the community farmed the land.

Even the meagre surviving sources name forty-three Jewish communities in Palestine in the sixth century: twelve towns on the coast, in the Negev, and east of the Jordan, and thirty-one villages in Galilee and in the Jordan valley. [A map would be good.]

351- 1100CE

The Jews' thoughts at every opportunity turned to the hope of national restoration. In the year 351, they launched yet another revolt, provoking heavy retribution. When, in 438, the Empress Eudocia removed the ban on Jews' praying at the Temple site, the heads of the Community in Galilee issued a call "to the great and mighty people of the Jews" which began: "Know that the end of the exile of our people has come"!

In 632, the Moslem Arab invaders came and conquered. By the year 640, Palestine had

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[3] This portion of the original *haggadah* relates to our faith in the world to come -- *olam haba*.

[4] I think it is important to include a section about our continuous presence on and attachment to the land since 70 CE. What follows is definitely long. But, I believe that this is important and I think we should give this substantial thought. So, I've kept more than what we'll likely use.

This material comes directly from an article written by Joseph E. Katz , Middle Eastern Political and Religious History Analyst, Brooklyn, New York. Careful attention should be given to assess its historical accuracy.

[5] Note that the Romans coined the name Palestine. The name and identity is not at all of Arab origin.

become a part of the emerging Moslem empire.

The 450-year Moslem rule in Palestine was characterized by . . . alternating tolerance and persecution . . . The Moslem Arabs took from the Jews the lands to which they had clung for twenty generations after the fall of the Jewish state. The Crusaders, who came after them and ruled Palestine or parts of it for the better part of two centuries, massacred the Jews in the cities. Yet, under the Moslems openly, under the Crusaders more circumspectly, the Jewish community of Palestine . . . held on by the skin of its teeth, somehow survived, and worked, and fought. Along with the Arabs and the Turks, the Jews were among the most vigorous defenders of Jerusalem against the Crusaders. When the city fell, the Crusaders gathered the Jews in a synagogue and burned them. The Jews almost single-handedly defended Haifa against the Crusaders, holding out in the besieged town for a whole month (June-July 1099). At this time, a full thousand years after the fall of the Jewish state, there were Jewish communities all over the country. Fifty of them are known to us; they include Jerusalem, Tiberias, Ramleh, Ashkelon, Caesarea, and Gaza.

In the midst of all their vicissitudes and in the face of all change, Hebrew scholarship and literary creation went on flourishing on the land. It was in this period that the Hebrew grammarians at Tiberias evolved their Hebrew vowel-pointing system, giving form to the modern study of the language; and a large volume of *piyutim* (poetry) and *midrashim* had their origin in Palestine in those days.

12th – 16th Century

The Jerusalem community, which had been all but exterminated, was re-established by the famous scholar Moses ben Nachman (Nachmanides, the "RaMbaN'). From the day in 1267 when RaMBaN settled in the city, there was a coherent Jewish community in the Old City of Jerusalem until it was driven out, temporarily as it proved, by the British-led Arab Legion from Transjordan nearly seven hundred years later, in the 1900's.

During the sixteenth century, there developed a new effervescence in the life of the Jews in the country. Thirty communities, urban and rural, are recorded at the opening of the Ottoman era. They include Haifa, Sh'chem, Hebron, Ramleh, Jaffa, Gaza, Jerusalem, and many in the north. Their centre was Safed; its community grew quickly. It became the largest in Palestine and assumed the recognised spiritual leadership of the whole Jewish world. The luster of the cultural "golden age" that now developed shone over the whole country and has inspired Jewish spiritual life to the present day.

It was there and then that a phenomenal group of mystic philosophers evolved the mysteries of the Cabala. It was at that time and in the inspiration of the place that Joseph Caro compiled the *Shulhan Aruch*, the formidable codification of Jewish observance, which largely guides orthodox custom to this day. Poets and writers flourished. Safed achieved a fusion of scholarship and piety with trade, commerce, and agriculture. In the towns, the Jews developed a number of branches of trade, especially in grain, spices, and cloth. They specialised once again in the dyeing trade. Lying halfway between Damascus and Sidon on the Mediterranean coast, Safed gained special importance in the commercial relations in the area. The 8,000 or 10,000 Jews in Safed in 1555 grew to 20,000 or 30,000 by the end of the century.

In the neighbouring Galilean countryside, a number of Jewish villages -- from Turkish sources we know of ten of them -- continued to occupy themselves with the production of wheat and barley and cotton, vegetables and olives, vines and fruit, pulse and sesame.

The recurrent references in the sketchy records that have survived suggest that in some of those Galilean villages -- such as Kfar Alma, Ein Zeitim., Biria, Pekiin, Kfar Hanania, Kfar Kana, Kfar Yassif -- the Jews, against all logic and in defiance of the pressures and exactions and confiscations of generation after generation of foreign conquerors, had succeeded in clinging to the land for fifteen centuries. Now for several decades of benevolent Ottoman rule, the Jewish communities flourished in village and town.

1550 and Forward

The history of the second half of the sixteenth century illustrates the dynamism of the Palestinian Jews -- their prosperity, their progressiveness, and their subjugation. In 1577, a Hebrew printing press was established in Safed. The first press in Palestine, it was also the first in Asia. In 1576, and again in 1577, the Sultan Murad III, the first anti-Jewish Ottoman ruler, ordered the deportation of 1,000 wealthy Jews from Safed, though they had not broken any laws or transgressed in any way. They were needed by Murad to strengthen the economy of another of the Sultan's provinces -- Cyprus. It is not known whether they were in fact deported or reprieved.

The Ottomans, to whom Palestine was merely a source of revenue, began to exploit the Jews' fierce attachment to Palestine. They were consequently made to pay a heavy price for living there. They were taxed beyond measure and were subjected to a system of arbitrary fines. Early in the seventeenth century, two Christian travellers, Johann van Egmont and John Hayman, could say of the Jews in Safed: "Life here is the poorest and most miserable that one can imagine." The Turks so oppressed them, they wrote, that "they pay for the very air they breathe."

Again and again during the three centuries of Turkish Decline, the Jews so lived and bore themselves that even hostile Christian travellers were moved to express their astonishment at their pertinacity--despite suffering, humiliation, and violence-in clinging to, their homeland

The Jews of Jerusalem, wrote the Jesuit Father Michael Naud in 1674, were agreed about one thing: "paying heavily to the Turk for their right to stay here. -- They prefer being prisoners in Jerusalem to enjoying the freedom they could acquire elsewhere. . . The love of the Jews for the Holy Land, which they lost through their betrayal [of Christ], is unbelievable. Many of them come from Europe to find a little comfort, though the yoke is heavy."

However determined the Jews in Palestine might have been, however deep their attachment to the land, and however strong their sense of mission in living in it, the historic circumstances should surely have ground them out of physical existence long before the onset of modern times.

Merely to recall the succession of conquerors who passed through the country and who oppressed or slaughtered Jews . . . raises the question of how any Jews survived at all, let alone in coherent communities. Pagan Romans, Byzantine Christians, the various Moslem imperial dynasties (especially during the Seljuk Turkish interlude, before the Crusaders), the Crusaders themselves, the Kharezmians and the Mongols, the Ottoman Turks-all these passed over the body of the Jewish community. How then did a Jewish community survive at all? How did it survive as an arm of the Jewish people, consciously vigilant for the day of national restoration?

The answer to these questions reflects another aspect of the phenomenal affinity of the Jewish people to the Land of Israel. In spite of bans and prohibitions, in spite of the most improbable and unpromising circumstances, there was never a period throughout centuries of exile without Jewish immigration to Palestine. Aliyah ("going up") was a deliberate expression

and demonstration of the national affinity to the land. A constant inflow gave life and often vigour to the Palestinian community. By present-day standards, the numbers were not great. By the standards of those ages, and in the circumstances of the times, the significance and weight of that stream of aliyah – almost always an individual undertaking – matches the achievements of the modem Zionist movement."

6. Blessed is God, blessed is the Holy One who gave the Torah to his people Israel and thereby the land of Israel to the children of Abraham, Isaac and Jacob.

"And the Lord had said to Abram, Get out from your country, and from your family, and from your father's house, to a land that I will show you; And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing; And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had gathered, and the souls that they had gotten in Haran; and they went forth to go to the land of Canaan; and to the land of Canaan they came. . . And the Lord appeared to Abram, and said, To your seed will I give this land; and there he built an altar to the Lord, who appeared to him." Gen. 12:1-7.

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The Torah speaks of four types of people/children: one who is wise and one who is contrary; one who is simple and one who does not even know how to ask a question.

7. <u>FOUR SONS/INDIVIDUALS – 3 RENDERINGS</u>

(First rendering 4 Sons)

<u>THE LAND OF ISRAEL & FOUR RELIGIOUS INDIVIDUALS</u>

<u>THE WISE CHILD</u>

מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים

<u>What are the laws . . . [that have sustained our love of the land?]</u>

For 2000 years, we have gone home, to the land of Israel, after every single meal. In our *birkat hamazon*, the blessing we recite after eating bread, we express our gratitude for the land of Israel:

"A land that is kind, good and spacious. Blessed are You Adonai, for the land [of Israel] and for the food [that she makes possible]. (Deuteronomy 8:10), בָּרוּךְ אַתָּה יְיָ, עַל הָאָרֶץ וְעַל הַמָּזוֹן" And the blessing returns us as well to our spiritual center, to Jerusalem. "Blessed are You Adonai, builder of Jerusalem by means of love." בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה בְרַחֲמָיו יְרוּשָׁלָיִם.

For 2000 years our laws have nurtured the Jewish love of Israel. Every single day, whether in our morning, afternoon, or evening prayer services, we turn our thoughts to Israel and to Jerusalem. Every Shabbat and holiday, our focus on the land is intensified. Every wedding, funeral, bris or baby naming turns our attention to Israel and Jerusalem. And its not just with our thoughts but with our bodies: every time we pray we physically turn toward the land we love, toward the land that for three millennia and 60 years has been "home" to our dreams.

<u>THE CHALLENGING CHILD</u>

מָה הָעֲבֹדָה הַזֹּאת לָכֶם?

What does this [land] mean to YOU?
Say to him: One who does not understand the most essential values of the land does not live up to his or her Divine image. Throughout the Bible we are commanded by God and counseled by the prophets to transform the land of Israel into a society that is both just and compassionate; where slaves are allowed to rest every Sabbath and are liberated every seven years; where all are responsible to care for the poor; and, where each and every individual is an image, a reminder, of God.

THE SIMPLE CHILD

תָּם מַה הוּא אוֹמֵר? מַה זֹּאת?

What is this [extraordinary attachment to the land]? **It is home.**
God-forbid we believe that 'but for' Adolph Hitler there would be no Jewish State today. Israel would have become a state whether or not the Holocaust ever happened. Before the Holocaust, Jews suffered more than 1000 years of persecution. In every century we faced banishment and wandering from one home to another in Europe or Africa. Throughout this time there was an unbroken Jewish presence on and dream to return to the land.

By the 1880's, 60 years before the Nazi concentration camps, Jews already had begun an extraordinary transformation of the land. The Jewish settlement of Israel was a national liberation movement like so many others throughout the 1800's and 1900's. Between 1880 and 1937, Jews all over the globe sought to reclaim and re-establish the Jewish homeland. As a result of their love and labor, the quality of life throughout the land of Israel vastly exceeded anything the region had seen throughout the entire 400 years of previous Turkish rule. By 1937, years before WWII or the Holocaust had begun, the Jews of Israel had constructed a national entity that provided all of the services expected from any sovereign state.[6]

THE CHILD WHO CANNOT ASK.

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל, אַתְּ פְּתַח לוֹ.

Because of some unique quality that we possess, one is unable to ask, unable to find the right words. We're not just a religion. The Russians, the Nazis, the immigration officers at Ellis Island, they all knew that. Our passports said "Hebrew" or "Jewish", not Polish, Russian, German etc. We're not just attached to a beautiful, idyllic, or valuable piece of real estate. In fact, before we arrived, the land was a disaster, worth ever so little.

We're bound together by a sacred text, a library of books, a language, a moral, ethical and spiritual tradition. We're linked by a calling, for reasons beyond our ability to articulate clearly. We believe that we have a mission. As Elie Wiesel says, our purpose "is not to make the world more Jewish but more human." We are called to be an *am kadosh*, a holy people; a *mamlekhet kohanim*, a kingdom of priests, of the wisest souls [*Shmot* 19]; and a light unto the nations, an *or la'goyim*,[7] a nation and a people that radiates light to the communities of the world. God told us that the land of Israel is where we are supposed to fulfill our mission. Why here? Who knows!

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[6] Here should go a footnote with a few great highlights from the 1937 analysis by David Horowitz.

[7] Interestingly, this Isaiah haftarah passage with *ohr la'goyim* is read on Parashat *Bereishit*, with the creation of light.

We simply cannot find the words that adequately answer the question.

(Second rendering 4 Sons)
THE LAND OF ISRAEL & FOUR SECULAR INDIVIDUALS

WISE ONE

מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים?

What are these laws? The land of Israel is the binding thread of the Bible. Explain to the wise one: Whether it is divine or human, the Torah is the beating heart in the body of the Jewish people and much of the world. The rhythm of this beating heart is set by the land of Israel. This individual must understand just how critical a role the land plays in the world's most sacred text.

"Go to the land that I will show you." Early in Genesis we read God's first command to Abraham. Exodus through Numbers recounts our journey out of slavery and toward the land of freedom. At the end of Deuteronomy, we stand at the border, peering into the land flowing with milk and honey.[8] The Bible begins and ends with the land.

In the Torah, the land of Israel is even more important than the creation of the universe. One might naturally ask: "How could this be, without creation of the world there would be no land at all?" Shocking or not, consider the following. The Torah devotes only 31 verses to the entire Creation story. In the book of Genesis alone, there are more than 31 verses, more attention devoted to God's covenant that gives the land to Abraham, Isaac and Jacob, than to the creation of the entire universe.

THE CHALLENGING CHILD

מָה הָעֲבֹדָה הַזֹּאת לָכֶם?

What does this (Jewish place) mean to you – to the one who cannot believe in the traditional Jewish notion of God? A story: "Do YOU believe," the disciple asked the rabbi, "that God created everything for a purpose?" "I do," replied the rabbi. "Well," asked the disciple, "why did God create atheists?"

The rabbi paused before giving an answer, and when he spoke his voice was soft and intense. "Sometimes we who believe, believe too much. We see the cruelty, the suffering, the injustice in the world and we say: 'This is the will of God.' We accept what we should not accept. That is when God sends us atheists to remind us that what passes for religion is not always religion. Sometimes what we accept in the name of God is what we should be fighting against in the name of God."

How striking that Herzl, Jabotinsky, and many of the most important Zionists were not observant or traditionally faithful Jews.

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[8] Immediately after Deuteronomy, around 1250 BCE, Joshua conquers the land of Israel. Around 1000 BCE King David unifies the Israelite people, north and south, and makes Jerusalem the capital. King Solomon, David's son, builds the First Temple in Jerusalem around 950 BCE. It stands for almost 400 years. During this time the prophets repeatedly chastise and inspire the Jews to create a society on the land of Israel defined by righteousness, justice and compassion. The Holy Temple is destroyed in 586. At the very end of the Biblical narrative, around 530 BCE, King Cyrus of Persia invites the Jews back to Jerusalem to rebuild the Holy Temple. [Ezra 1].

THE SIMPLE CHILD

תָּם מַה הוּא אוֹמֵר? מַה זֹּאת?

What is this [obsession with a place]? All peoples have a home. Every people has a sacred place. Israel was home for Abraham, Moses, Joshua, the biblical prophets Isaiah, Jeremiah, Amos, Micah, Hosea, and for Philo, Hillel, Rabbi Akiba, Rashi, Maimonides, Joseph Caro, the Besh"t, Rebbe Nachman of Bratzlav, Isaac Mayer Wise, Theodore Herzl, David Ben Gurion, Golda Meir . . . to name a few. Throughout our 3060 year Jewish history, the land of Israel has housed and nurtured our dreams, to be secure and free.

No home, no family; no home, no people. The Alps to the Swiss, Paris, Marseille, the wine country to the French, Tibet to the Tibetans, Mecca to the Muslims, the Vatican to the Catholics[9] . . . Is it the case that only others should have a sacred home? Everyone but the Jewish people is entitled to a home?

THE CHILD WHO CANNOT ASK A QUESTION?

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל, אַתְּ פְּתַח לוֹ.

How can the world ask such a question! It's so shocking we cannot ask the question: how could the world even ask if Israel has a right to exist? If there is any people in human history with the right to a national home – it is the Jewish people in the land of Israel. No other people has a more profound connection to a particular piece of land. No other people has an older national language and a more universally-recognized national history. In addition to these bona fides, no other people can boast of a United Nations vote affirming her national history by a strong majority of the international community.[10]

[9] There are 82 Christian nations and 56 Muslim nations (see Rabbi Jonathan Sacks article).
[10] United Nations Resolution 181, approved by a vote of 33-12 on November 29, 1947, established the right for Jews to create a Jewish State and Arabs to create their own sovereign entity. The Arabs rejected the vote. Instead, the five Arab states surrounding Israel commenced a war.

(Third rendering 4 Sons)
FOUR INDIVIDUALS & THE CHALLENGES OF MODERN STATE-HOOD

WISE CHILD

מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים?

What are the laws [according to Israel's Declaration of Independence]? THE STATE OF ISRAEL . . . will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of Israel . . ." Declaration of Independence.

Israel's success in the Six Day War, in 1967, was that Israel came to control, some say occupy, 100,000's of Arabs. Yeshiyahu Leibowitz, famous Orthodox Rabbi wrote :

> "The territories do not interest me at all. The only thing that matters to me is the quarter of a million Arabs living there, and not because I care about the Arabs but because I care about the Jewish people and its state. Incorporating these Arabs within our jurisdiction means the destruction of the State of Israel as a Jewish state. Israel will be turned into a country of the Shin Bet, with a devastating outcome for education and the democratic system of government."

Every sovereign entity must treat its citizens fairly and equally. Over 36 times our Torah commands us to grant the stranger the same rights and benefits as the citizen. In the Talmud, the ancient rabbis teach that anyone who acquires a slave in reality acquires a master. We may not become rulers over other people. And so tonight, we must reflect not only on our pride for having accepted such a sacred responsibility in 1948, but on our sense of responsibility **for the ways in which we do not live up to the lofty goals** we have set for ourselves.

THE CHALLENGING CHILD

מָה הָעֲבֹדָה הַזֹּאת לָכֶם?

What does this mean to YOU [who do not sufficiently examine your own behavior today]? "WE APPEAL - in the very midst of the onslaught launched against us now for months - to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions." Israel's Declaration of Independence.

The YOU is each of us.
Tell ourselves that we must seek to understand. Most of us Jews avoid the struggle of understanding the pain, sadness, loss, fear, felt by the YOU, the Other, by Palestinians who for generations called Jerusalem home, by Palestinians waiting, waiting, waiting at checkpoints – pregnant moms and long delays in getting to work, school and medical care. Are there limits to our freedom to defend ourselves, **even from mortal enemies**, **even from so many who seem to want nothing more than our annihilation**? How do we prevent ourselves from becoming the YOU in this question?

SIMPLE CHILD

תָּם מַה הוּא אוֹמֵר? מַה זֹּאת?

What is this [What is the moral and spiritual capacity of this State]? "THE STATE OF ISRAEL . . . will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex . . . THE STATE OF ISRAEL . . . will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions . . ." Declaration of Independence.

Innocent Arabs suffer. **In the face of human suffering, sometimes "the obvious" question – 'What is our responsibility?', is anything but simple.**

The rabbis teach that this holiday of '*Pesach*' is not one Hebrew word meaning pass-over, but two Hebrew words, '*peh sach*', meaning – a mouth that speaks. The journey from slavery to freedom begins when we reclaim our capacity to speak, to feel, to empathize. Tonight is a time to do just that, to push ourselves to go beyond the fear, even rightful fear, to feel empathy and compassion for the suffering that we cause to others.

THE CHILD WHO CANNOT ASK?

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל, אַתְּ פְּתַח לוֹ.

How is it possible that we are still here? "Placing our trust in the "Rock of Israel", we affix our signatures to this proclamation at this session of the provisional council of State, on the soil of the homeland, in the city of Tel-Aviv, on this Sabbath eve, the 5th day of Iyar, 5708 (14th May,1948)."

The 'Rock of Israel' is the only reference to God in Israel's Declaration of Independence. **We cannot ask because we are overwhelmed by the question**. How could it be that after so many efforts at destroying a people, Israel exists today? Mark Twain, a non-Jew, asked such a question in 1897.

"To conclude. - If the statistics are right, the Jews constitute but one per cent of the human race. . . Properly the Jew ought hardly to be heard of; but he . . . is as prominent on the planet as any other people . . . His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also way out of proportion to the weakness of his numbers. He has made a marvellous fight in this world, in all the ages; and has done it with his hands tied behind him.

. . . The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished.

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

8. *<u>Yachol mei'rosh chodesh</u>* – Seder should be at beginning of Nissan

9. *<u>Mitchila ovdei chochavim hayu avoteinu</u>*. From the beginning our Zionist fathers were idolaters.

מִתְּחִלָּה עוֹבְדֵי עֲבוֹדָה זָרָה הָיוּ אֲבוֹתֵינוּ.

This would be a great place to explore a few of the early Zionists who were passionate atheists. Do you know a good Zionist historian?

10. *<u>Baruch shomeir havtachato l'yisrael</u>*. Blessed is the one who keeps the promise to Israel.

בָּרוּךְ שׁוֹמֵר הַבְטָחָתוֹ לְיִשְׂרָאֵל.

"And God appeared to Jacob again, when he came from Padan-Aram, and blessed him. And God said to him, Your name is Jacob; your name shall not be called Jacob any more, but Israel shall be your name; and he called his name Israel. And God said to him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come from your loins; And the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land." Gen. 35:9-12.

Israel has the highest average living standard in the Middle East. The per capita income in 2000 was over $17,500, exceeding that of the United Kingdom. Israel is the only country in the world that entered the 21st century with a net gain in its number of trees. Since its inception, the Jewish National Fund has planted over 150,000,000 trees in Israel.[11]

11. *Cover the matzah, raise the cup of wine and say:*

12. *<u>V'he sh'omda</u>*. This is the promise that has sustained our ancestors and us.

וְהִיא שֶׁעָמְדָה לַאֲבוֹתֵינוּ וְלָנוּ.

In four years, 35 Iraqis and other Palestinian children have received surgery through the program, Save a Child's Heart, an Israeli humanitarian organization founded in 1996. Israeli scientists developed the first fully computerized, no-radiation diagnostic instrumentation for breast cancer. Israel produces more scientific papers per capita than any other nation - 109 per 10,000 people.

"And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and remained there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the <u>Lord God of Abraham</u> your father, and the <u>God of Isaac</u>; <u>the land on which you lie, to you will I give it, and to your seed</u>; And your seed shall be as the dust of the earth, and you shall spread abroad to the west, and to the east, and to the north, and to the south; and in you and in your seed shall all the families of the earth be blessed. And, behold, I am with you, and will keep you in all places where you go, and <u>will bring you back to this land</u>; for I will not leave you, until I have

[11] Find correct source.

done that about which I have spoken to you." Gen. 28:10-15.

Put down the cup, uncover the matzah, and continue

13. ***Tzey u'lemad***. (Midrash 1) **Consider what Laban the Aramean attempted to do to our father Jacob. While Pharaoh decreed only against the males Laban attempted to uproot all of Israel.**

צֵא וּלְמַד, מַה בִּקֵּשׁ לָבָן הָאֲרַמִּי לַעֲשׂוֹת לְיַעֲקֹב אָבִינוּ.

The Aramean, *Lavan* in Hebrew, means white. Aryan peoplehood, some Caucasian race, was a critical Hitler theme. Thus, Lavan points to Hitler, the man who argued the superiority of an Aryan, white race. On that basis and others he justified the policy of annihilating the Jewish people.

14. *Arami oved avi*. An Aramean sought to destroy my father;

אֲרַמִּי אֹבֵד אָבִי, וַיֵּרֶד מִצְרַיְמָה

"As to the Jews, why should there be such a fuss when they are thrown out of places, when hundreds of thousands of Aryan Germans are out on the streets. No, the world has no ground for complaint. Germany is not fighting merely the battle of Germany. It is fighting the battle of the world." *James McDonald, the League of Nations high commissioner for refugees coming from Germany (and later first U.S. Ambassador to Israel) met with Adolf Hitler to find out what could be done about the steady stream of Jews fleeing Germany. The above quotation comes from McDonald's diary.*[12]

15. And so many did evil unto us and tormented us, and set upon us hard labor.[13] (Midrash 2) For almost 1000 years before the Nazis, Jews faced persecution, expulsion and death throughout Europe. In 1096 the Crusades began, after the speech of Pope Durban. They reached Jerusalem in July, 1099. All the Jews in the city were burnt alive in the synagogue: some say seventy thousand - were massacred. In 1146, the Crusades spread to France. In 1189, England was the place of bloody rioting against the Jewish community and a century later, in 1290, Jews were expelled from England. In 1306 it was France again, in the late 1400's it was Spain and by the end of the 1500's, it was Italy. In 1648, 1000's of Jews were massacred in the pogroms of Chmielnikski and in 1882, the Russian government instigated horrible pogroms against the Jewish community. And then, of course, is the Shoa, the Holocaust.
So many hateful dictators taught us about the importance of having our own home; "the

[12]["One thing I should like to say on this day which may be memorable for others as well as for us Germans: In the course of my life I have very often been a prophet, and have usually been ridiculed for it. During the time of my struggle for power it was in the first instance the Jewish race which only received my prophecies with laughter when I said that I would one day take over the leadership of the State, and with it that of the whole nation, and that I would then among many other things settle the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their face. Today I will once more be a prophet: If the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevization of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe!" Hitler Speech, Jan. 30, 1939.]

[13] Traditionally, in this place is the midrash that says "My father went down to Egypt and sojourned there, few in number. There he became a great nation . . ." This midrash has been moved forward in the haggadah by one segment.

importance of being a subject in our own sentence, rather than an object in someone else's." KWS.

"And they tormented us" – For almost 40 years, from around 1910 until 1948, *the British tormented us with acknowledgements of our historic attachment to the land, but, an unwillingness to punish or prevent the enormous Arab efforts seeking to undermine the creation of the Jewish national home.*

In 1908, Winston Churchill stated:

> It is manifestly right that the scattered Jews should have a national center and a national home and be reunited and where else but in Palestine with which for 3,000 years they have been intimately and profoundly associated? We think it will be good for the world, good for the Jews, good for the British Empire, but also good for the Arabs who dwell in Palestine. . . . They shall share in the benefits and progress of Zionism."

In 1917, the Balfour Declaration officially acknowledged the ancient Jewish attachment to the land. In July, 1922, the League of Nations affirmed the natural right of the Jews to establish their home on that land. In 1936, the Peel Commission of the British Mandate did the same. Nevertheless, the British made little effort to prevent Arab violence toward Jews.

In 1929, major Arab riots were instigated against the Jews of Palestine. They began when the Grand Mufti, leader of the Jerusalem Muslims, Haj Amin al-Husseini, falsely accused Jews of defiling and endangering local mosques, including al-Aqsa. The call went out to the Arab masses: "Izbah Al-Yahud!" — "Slaughter the Jews!" After the killing of Jews in Hebron, the Mufti disseminated photographs of slaughtered Jews with the claim that the dead were Arabs killed by Jews.

In 1936, prominent Arab leaders formed the Arab Higher Committee, joining forces to protest British support of Zionist progress in Palestine. They appointed the Grand Mufti Haj Amin al-Husseini as head of the organization. . .

In 1940, al-Husseini requested the Axis powers to acknowledge the Arab right:

> ... to settle the question of Jewish elements in Palestine and other Arab countries in accordance with the national and racial interests of the Arabs and along the lines similar to those used to solve the Jewish question in Germany and Italy.

At the Nuremberg Trials, Eichmann's deputy Dieter Wisliceny (subsequently executed as a war criminal) testified:

- The Mufti was one of the initiators of the systematic extermination of European Jewry and had been a collaborator and adviser of Eichmann and Himmler in the execution of this plan. ... He was one of Eichmann's best friends and had constantly incited him to accelerate the extermination measures. I heard him say, accompanied by Eichmann, he had visited incognito the gas chamber of Auschwitz.

(Jewish Virtual Library)

"And they set upon us hard labor"; *the British and the Arabs set upon us the extraordinary labor of educating honest people with an accurate historical understanding.*

So many people believe that: a) before Resolution 181 (the Partition Plan) in 1947, a huge Arab

population had been living on the land[14] (clarify footnote) for many centuries; and b) the land eventually owned by Jews was acquired by stealing it.

Was there a huge Arab population in Palestine for centuries?
Before the Jews began coming to the land of Israel in the late 1800's, Jaffa had become a town populated by Turks, Arabs, Greeks, Armenians, Kurds, Persians, Sudanese, Algerians, Samaritans, Tatars, Georgians and others. Here's how one Christian historian reported it: Several villages throughout Palestine "are populated wholly by settlers from other portions of the Turkish Empire. . . There are villages of Bosnians, Druzes, Circassians and Egyptians" and there were no less than fifty languages being spoken at that time.[15]

"Prior to the arrival of the European Jews at the beginning of the 1880s, the number of Arabs, particularly in the part of Palestine that was to be partitioned into a Jewish state, was small and shrinking. An 1857 communique from the British consul in Jerusalem reported that 'the country is in a considerable degree empty of inhabitants and therefore its greatest need is that of a body of population."[16] Other historians and travelers described the Arab population as 'decreasing,' and the land as 'thinly populated,' 'unoccupied,' 'uninhabited,' and 'almost abandoned now.'"[17]

"The myth of a stable and settled Palestinian-Arab-Muslim population that had lived in villages and worked the land for centuries, only to be displaced by the Zionist invaders, is simply inconsistent with the recorded demographic data gathered not by Jews or Zionists but rather by the local authorities themselves." Ibid.

Did Jews Steal Arab Land?
Absentee landowners from Damascus and Beirut owned much of the land that was eventually partitioned into Israel. According to land purchase records, these landlords had no connection to the land. And, in the words of a Jewish, pro-Palestinian historian, Benny Morris, "Historians have concluded that only 'several thousand' families were displaced following land sales to Jews between the 1880's and the late 1930s."[18] Even years later, when Jewish land purchases were increasing, it was found that 'the quantity of Arab land offered for sale was far in excess of the Jewish ability to purchase.'"[19]

Midrash 3
16. "**And we cried unto the Lord, the God of our ancestors . . .** *that the world would understand and accept the truth concerning United Nations Resoution 181.*

Did Resolution 181 impose a Jewish State on a majority Arab population?

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[14] Palestine is not an Arab or Muslim name. It is a name given to the land by the Romans in the first century. In the early 1900's the word Palestine in no way suggested an Arab or Muslim land, culture or community. The Jewish symphony on the land was called The Palestine Symphony, the Jewish bank was called xxxx,
[15] Ibid.
[16] A Case for Israel, 26, Dershowitz (emphasis added).
[17] Ibid, citing several sources.
[18] A Case For Israel, 25, citing Benny Morris.
[19] A Case for Israel, ibid.

On November, 29, 1947, when the Partition Plan was approved by the UN, 33-12, the land set aside as the Jewish state was populated mostly by Jews. Resolution 181 created a Jewish state out of land in Israel that was already predominantly Jewish. The Resolution did not create a Jewish home out of land that was predominantly Arab or Muslim.

"By the time of the Partition [in 1947] there was a clear Jewish majority in the area intended for the Jewish state. . . . Moreover, the number of Muslims who lived in the Jewish areas grew dramatically after the Jewish settlements blossomed, not only because many Arabs were attracted to the newly settled areas [but] . . . because the Jewish presence improved health care, cut infant mortality, and expanded adult life expectancy. A British official reported in 1937 that 'the growth in [the numbers of Arabs] had been largely due to the health services combating malaria, reducing infant death rates, improving water supply and sanitation.' These improvements began with modern hospitals and water and sanitary systems introduced into Palestine by the Jewish refugees from Europe."[20]

"And the Lord heard our voice" in the ancient language of the Bible.

<u>What are the two most important components of national identity?</u>

"I realized that just as the Jews could not become a living nation except by returning to their ancient homeland -- so also they could not become a living nation except by returning to the language of their ancestors, speaking it not only in prayer and study but also in all matters of life, young and old alike, at all hours of the day and night -- just like every other nation, each with its tongue. That was the decisive moment in my life, when I saw that the two things without which the Jews could not become a nation are the land and the language!" Eliezer ben Yehuda diary, in an unfinished autobiography which he wrote while in the U.S. in 1917-18.[21]

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[20] A Case for Israel, 27-28.

[21] "In those days it was as if the heavens had suddenly opened, and a clear, incandescent light flashed before my eyes and a mighty inner voice sounded in my ears 'the resurrection of Israel on its ancestral soil.' Because of that voice, which has not ceased from that moment on to ring in my ears day and night, all my thoughts and plans which I had for my future life were shaken up. As night visions pale in the face of the light of day, so were my dreams of dedicating my life to the cause of freedom in the Russian nation replaced with a single ideal, manifest in two Hebrew words, '*Yisrael b'artzo*' -- Israel in its own land! [I was challenged by many, and one argument said that the Jews are not now and could not be in the future a nation -- because they did not possess a common tongue. I tried to argue, as others did, that there are nations such as the Swiss and the Belgians, who speak more than one language -- but the more I thought of the national revival the more I realized what a tongue can do to unite a people.] The second half of the nineteenth century was a time of national turmoil throughout Europe. The Russo-Turkish War (1877-78) and the struggle of the Balkan nations for liberation were probably most influential in planting in young Eliezer the idea of the revival of the Jewish people on its ancestral soil. The case of language, Hebrew, Yiddish, German, which should it be? [The following is an anecdote (no. 2636) published by Alter Druyanov in his collection of anecdotes.]

Tel Aviv, Herzl Street. (It happens before World War I -- I.E-Z). A group of children pour

"And saw our affliction" – the affliction for 18 centuries of being guests in the homes of others, the affliction of being forcibly separated from our home.

"And now Judaism finds that it can no longer tolerate the *galuth* form which it had to take on . . . So it seeks to return to its historic centre, in order to live there a life of natural development, to bring its powers into play in every department of human culture, to develop and perfect those national possessions which it has acquired up to now, and thus to contribute to the common stock of humanity, in the future as in the past, a great national culture, the fruit of the unhampered activity of a people living according to its own spirit. For this purpose Judaism needs at present but little. It needs not an independent State, but only the creation in its native land of conditions favourable to its development: a good-sized settlement of Jews working *without hindrance* in every branch of culture, from agriculture and handicrafts to science and literature. This Jewish settlement, which will be a gradual growth, will become in course of time the centre of the nation, wherein its spirit will find pure expression and develop in all its aspects up to the highest degree of perfection of which it is capable." The Jewish State and Jewish Problem, Ahad Ha'am, 1897.

"**Our travail**" – How important to peoplehood is a vibrant spiritual center?
"Then from this centre the spirit of Judaism will go forth to the great circumference, to all the communities of the Diaspora, and will breathe new life into them and preserve their unity; and when our national culture in Palestine has attained that level, we may be confident that it will produce men in the country who will be able, on a favourable opportunity, to establish a State which will be a Jewish State, and not merely a State of Jews. Ibid.

"**And our oppression**" – In 1933, 9 million Jews lived in Europe. By the end of WWII, approximately two-thirds of them had been murdered by the Nazis. As many as a half a million gypsies and 100'000's of handicapped people were murdered as well. Approximately 1.5 million children were murdered, including 10,000's of Gypsy children and others.

My father went down to Egypt and sojourned there, few in number. There he became a

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out of the Herzlia Gymnasium. Two famous Yiddishists [zealous of Yiddishist ideology], are passing by, having come to visit Palestine, and the elder one says to the other: "The Zionists boast that Hebrew is becoming a natural tongue for the children of Palestine. I will now show you that they are lying. I will tweak one of the boy's ears, and I promise you that he will not cry out "Ima" [i.e., mummy in Hebrew] but "mame" in Yiddish.

So saying, he approached one of the boys and tweaked his ear. The boy turned on him and shouted: "hamor" [donkey, in Hebrew]. The Yiddishist turned to his friend and said: "I'm afraid the Zionists are right." Language Conflict And National Identity, Itamar Even-Zohar
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nation, great, mighty, and numerous." "**Jacob went down to Egypt**" -- **And sojourned there**" -- "**Few in number**" -- "**There he became a great nation**" -- "**Great, mighty**" -- "**And numerous**" –

My father, Jacob, looked more like a mother? There she created the opportunity for us to become us great, mighty and numerous.

On January 2, 1948, Golda Meir went down to American and gave a speech that changed Jewish history before the Chicago Council of Jewish Federations. Ben Gurion sent Meir to the US in a desperate attempt to raise the money necessary to fight the war of liberation that began on May 15, 1948, one day after the end of the British Mandate and one day after Israel declared her independence. Meir raised almost $50 Million in one week's time. Prime Minister David Ben Gurion said: "Someday when history will be written, it will be said that there was a Jewish woman who got the money which made the state possible."

There she helped the Jews of Israel become great, mighty and numerous. Here's what Golda Meir said in her January 2, 1948 Speech.

"I have had the privilege of representing Palestine Jewry in this country and in other countries when the problems that we faced were those of building more kibbutzim, of bringing in more Jews in spite of political obstacles and Arab riots.

We always had faith that in the end we would win, that everything we were doing in the country led to the independence of the Jewish people and to **a Jewish state.**

Long before we had dared pronounce that word, we knew what was in store for us. Today we have reached a point when the nations of the world have given us their decision - the establishment of a Jewish state in a part of Palestine. Now in Palestine we are fighting to make this resolution of the United Nations a reality, not because we wanted to fight. If we had the choice, we would have chosen peace, to build in peace.

I want you to believe me when I say that I came on this special mission to the United States today not to save 700,000 Jews. During the last few years the Jewish people lost 6,000,000 Jews, and it would be audacity on our part to worry the Jewish people throughout the world because a few hundred thousand more Jews were in danger. That is not the issue.

The issue is that if these 700,000 Jews in Palestine can remain alive, then the Jewish people as such is alive and Jewish independence is assured. If these 700,000 people are killed off, then for many centuries, we are through with this dream of a Jewish people and a Jewish homeland.

I have come to the United States, and I hope you will understand me if I say that it is not an easy matter for any of us to leave home at present—to my sorrow I am not in the front line. I am not with my daughter in the Negev or with other sons and daughters in the trenches. But I have a job to do.

I have come here to try to impress Jews in the United States with the fact that within a very short period, a couple of weeks, we must have in cash between twenty-five and thirty million dollars. In the next two or three weeks we can establish ourselves. Of that we are convinced, and you must have faith; we are sure that we can carry on.

I know that many of you would be as anxious as our people to be on the very front line. I do not doubt that there are many young people among the Jewish community in the United States who would do exactly what our young people are doing in Palestine.

We are not a better breed; we are not the best Jews of the Jewish people. It so happened

that we are there and you are here. I am certain that if you were in Palestine and we were in the United States, you would be doing what we are doing there, and you would ask us here to do what you will have to do.

I want to close with paraphrasing one of the greatest speeches that was made during the Second World War—the words of Churchill.

> I am not exaggerating when I say that the Yishuv in Palestine will fight in the Negev and will fight in Galilee and will fight on the outskirts of Jerusalem until the very end. You cannot decide whether we should fight or not. We will. The Jewish community in Palestine will raise no white flag for the Mufti. That decision is taken. Nobody can change it. You can only decide one thing: whether we shall be victorious in this fight or whether the Mufti will be victorious. That decision American Jews can make. It has to be made quickly within hours, within days.

17. "**And the Lord brought us forth from Egypt with a strong hand, and with an outstretched arm and with great terror, and with signs and wonders**." Midrash 4

"**And the Lord brought us forth from Egypt**" –
From the 1880's until 1939, a net total of 450,000 Jews came to the land of Israel, just as was described in Genesis, 3750 years ago. God told Abraham, *lech lecha*. Leave everything you have and everything you know. As it is written: "Go to the land that I will show you. . . Be a blessing. . . To your seed will I give this land." "And the Lord said to Abram . . . Lift up now your eyes, and look from the place where you are to the north, and to the south, and to the east, and to the west; *15. For all the land which you see, to you will I give it, and to your seed forever*. . ." And He said to him, *I am the Lord who brought you out of Ur of the Chaldeans, to give you this land to inherit it. . . .*[22] And we came to Israel in the 100,000's, during this period in which people throughout the world were seeking national liberation, the opportunity to fully express their sovereign freedom.

"**with a strong hand**" – **Labor Zionism**. "The labour movement must take on a national form. It must primarily become of direct, of concrete interest to the mass of the nation. . . From all this we may learn that the evil that besets us is rooted so deep that it demands the most careful investigation and the most radical cure.

"A people that was completely divorced from nature, that during 2,000 years was imprisoned within walls, that became inured to all forms of life except to a life of labour, cannot become

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[22] Additional promises to Abraham: Gen. 12:2-7; Gen. 13:14; Gen. 15:7. **And to Isaac and Jacob,** God extended the covenant as well. "[**Isaac**,] *Sojourn in this land, and I will be with you, and will bless you;* ***for to you, and to your seed, I will give all these countries***, and I will perform the oath which I swore to Abraham your father. . . Gen. 26:13. And God said to him, Your name is Jacob; your name shall not be called any more **Jacob**, but Israel shall be your name; and he called his name Israel. And God said to him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of you, and kings shall come from your loins; 12. And ***the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land***. Gen. 35:10-12.

once again a living, natural working people without bending all its will-power toward that end. We lack the fundamental element; we lack labour, but labour by which a people becomes rooted in its soil and in its culture. To be sure, not every individual among other peoples exists by labour. Many among such peoples despise labour and search for a way of life that can maintain itself on the labour of others. But the majority of a living people works in normal fashion; work is ingrained in their lives, and so it is carried on as an organic function. A living people always possesses a great majority to whom labour is its second nature. Not so among us. We despise labour. Even among our workers there are those who work because of necessity and with the continual hope of some day escaping from it and leading 'the good life'. We must not deceive ourselves. We must realise how abnormal we are in this respect, how alien labour has become to our spirit, and not alone to the individual life, but also to the life of the nation. . . .

A living culture embraces the whole of life. Whatever man creates for the sake of life is culture: the tilling of the soil, the building of homes, of all kinds of buildings, the paving of roads, and so on. Each piece of work, each deed, each act is an element of culture. Herein is the foundation of culture, the stuff of which it is made. Arrangement, method, shape, the way in which a thing is done -these are forms of culture. What man does, what he feels, thinks, lives, while he is at work, and while he is not working, the conditions arising from these situations, together with living nature underlying all these relations these mould themselves into the spirit of culture. Higher culture draws its nourishment from science, art, beliefs, and opinions, from poetry, ethics, religion. Higher culture or culture in its restrictive sense, the culture to which we especially apply the term when we speak of culture is the butter of culture in general, of culture in its broadest sense. But is it possible to make butter without milk or will man make butter from milk belonging to others, and will the butter then be his very own?

What are we seeking in Palestine? Is it not that which we can never find elsewhere -the fresh milk of a healthy people's culture? [What we are come to create at present is not the culture of the academy, before we have anything else, but a culture of life, of which the culture of the academy is only one element.] We seek to create a vital culture out of which the cream of a higher culture can easily be evolved. We intend to create creeds and ideologies, art and poetry, and ethics and religion, all growing out of a healthy life and intimately related to it; we shall therefore have created healthy human relationships and living links that bind the present to the past.

What we seek to create here is life -- our own life -- in our own spirit and in our own way. Let me put it more bluntly: In Palestine we must do with our own hands all the things that make up the sum total of life. We must ourselves do all the work, from the least strenuous, cleanest, and most sophisticated, to the dirtiest and most difficult. In our own way, we must feel what a worker feels and think what a worker thinks -- then, and only then, shall we have a culture of our own, for then we shall have a life of our own." Labour and Nationalism, by AD Gordon.

"**and with an outstretched arm**" -- **Christian Zionism**. "It is because generations of Christians in America, representing a variety of denominations, laymen and clergy alike, have

embraced the concept of renewed Jewish sovereignty in Palestine."[23] As it is written:

"May the same wonder-working Deity who long since delivered the Hebrews from their Egyptian oppressors, planted them in the promised land . . . still continue to water them with the dews of Heaven and to make the inhabitants of every denomination participate in the temporal and spiritual blessing of that people whose God is Jehovah."[24]

"The earliest members of the 'Israel lobby' were the Puritan settlers, who even before they reached America had petitioned the Dutch government to 'transport Izraell's sons and daughters ... to the Land promised their forefathers ... for an everlasting Inheritance.' Their prominent heirs included John Adams, who imagined 'a hundred thousand Israelites' conquering Palestine; Lincoln's secretary of state, William Henry Seward; and, a century later, Woodrow Wilson, who delighted in the thought that he might 'be able to help restore the Holy Land to its people.' Thus, President Truman felt a deep sense of historical and religious destiny when he recognized the newly created state of Israel in May 1948, comparing himself to the ancient Persian king who also had repatriated the Jewish exiles and helped rebuild a Judean state. 'I am Cyrus,' Truman crowed. 'I am Cyrus!'[25]

"**and with great terror,**" – No less than the king of Syria and Iraq, in 1919, supported the creation of a Jewish state and an Arab state. As it is written in an agreement between Emir Feisal and Chaim Weizman:

"His Royal Highness the Emir FEISAL, representing and acting on behalf of the Arab Kingdom of Hedjaz, and Dr. CHAIM WIEZMANN, representing and acting on behalf of the Zionist Organization.

Mindful of the racial kinship and ancient bonds existing between the Arabs and the Jewish people, and realising that the surest means of working out the consumation of their national aspirations is through the closest possible collaboration in the development of the Arab State and Palestine, and being desirous further of confirming the good understanding which exists between them, have agreed upon the following Articles . . ."

"**and with signs**" – November 2nd, 1917, the Balfour Declaration:

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national

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[23] Michael Oren, Power, Faith &

[24] Letter from George Washington, 1789, George Washington sends letter to Congregation Mikve Israel of Savanna, Georgia.

[25] Robert Kagan, *Washington Post Book World.*

home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

Arthur James Balfour

"**and wonders.**" – In 1897, Theodore Herzl wrote in his diary that if not in 5, then in 50 years there will be a Jewish state. In 1947, on the 50th year since Herzl's diary entry, the UN passed Resolution 181, by a vote of 33-12.

As it is written:

"Independent Arab and Jewish States and the Special International Regime for the City of Jerusalem, set forth in Part III of this Plan, shall come into existence in Palestine two months after the evacuation of the armed forces of the mandatory Power has been completed but in any case not later than 1 October 1948. The boundaries of the Arab State, the Jewish State, and the City of Jerusalem shall be as described in Parts II and III below.

The period between the adoption by the General Assembly of its recommendation on the question of Palestine and the establishment of the independence of the Arab and Jewish States shall be a transitional period."

18 (in Step 5 – The Maggid)

1. BLOOD 2. FIRE 3. PILLARS OF SMOKE.

דָּם. וָאֵשׁ. וְתִימְרוֹת עָשָׁן

For these three items, I want to include picture/s, poems, information about how horrible were the conditions in Palestine before 1880 or 1900. Lay a foundation for the sense of awe we should feel about the extraordinary work of the early Zionists.

WE BEGIN THE STORY OF THE PLAGUES

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ITS ALL ABOUT NUMBERS

<u>Each Plague Is Two</u>

<u>Midrash 1</u>

Another interpretation of the verse is as follows: "With a strong hand means two plagues"

"From 1921 to 1937, [***<u>in two profound ways,</u>***] Palestine has been transformed from a primitive, agrarian country into, [***<u>first,</u>***] . . . a state with a rising standard of living . . . [***<u>and, second</u>***] an unprecedented improvement in the condition of the indigenous population, such as unequalled in

any other part of the Middle East."[26]

"**With an outstretched arm means <u>two plagues</u>**" – From 1921 to 1936, 250,000 Jewish immigrants came to Palestine with skill, initiative and enterprise.[27] For **<u>two reasons</u>**, the Arab population grew the most in districts of large Jewish immigration: first, the Jewish areas were relatively more prosperous; and, second in these areas, better health care conditions caused a decline in the death rate.[28]

"**With great awe means <u>two plagues</u>**" – During these 16 years, 80,000,000 British Pounds were invested by Jews in economic enterprise and these investments created an enormous increase in productivity. Palestine became the **<u>second largest citrus exporter</u>** in the world.[29]

"**And with signs means <u>two plagues</u>**" – Vegetable production in Palestine **more than doubled** during this period of time.[30]

"**And wonders means <u>two plagues</u>**" – Jewish owned farms produced **more than twice the amount of** wheat, grapes and milk, than Arab owned farms. [31]

Together, Jewish love of the land, Jewish determination to transform a barren, brutal land to a productive, beautiful home, Jewish commitment to creating a quality of life for all who reside on the land, point to the 10 plagues. The 10 plagues must point to the end of our slavery and the root, the foundation of our freedom. In reality, our freedom is neither a result of the miracles performed by God, nor the supernatural events that caused Egyptians to die. The plagues suffered by the Egyptians, if such exist, are the profound Jewish values that have enabled us to survive and thrive throughout the millennia.

"These refer to the ten plagues which the Holy One of Blessing brought upon the Egyptians, and they are as follows:"

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[26] **Economic and Social Transformation of Palestine, (EST 1937) CZA S25/5934, 1937.**
This document was prepared by David Horowitz of the Jewish Agency, as background information for testimony to be provided by JA leadership before the Royal (Peel) Commission of 1936-37.

[27] **EST 1937**, p. 1

[28] **EST 1937**

[29] **EST 1937**

[30] **EST 1937** The increase in vegetable production in Palestine is an indication of the development of mixed farming. Vegetable production in Palestine is an indication of the development of mixed farming. Vegetable production in 1923 was 12,563 tons, which had increased to 36,465 tons by 1934. Jewish farming has introduced modern methods into Palestine and increased the yields in almost all branches of agriculture.

[31] "On Jewish farms, the yield of wheat per dunam is 110 kg, as opposed to 48 kg on Arab farms; similarly, the yield of table grapes – Jewish – is 450 kg per dunam, and 175 kg –Arab; Jewish dairy farming secures a yield of 3,500 liters of milk per cow, and Arab dairy farming only 700. These new methods are also gradually being adopted by the Arab peasantry."

Remove a drop of wine for each of the 10 Plagues.

19. (in Step 5Maggid) 10 PLAGUES

1. Torah[32] ת
2. Tzedek[33] "You shall love your neighbor as yourself." צ
3. Chayim[34] "Choose Life." ח
4. Am [35] -- Peoplehood ע
5. Zikaron[36] -- Memory ז
6. Shema[37] -- One God, Unity ש
7. Bayit[38] -- Home/Israel ב
8. Eretz[39] -- Land א
9. Chovah -- Obligation/Mitzvah[40] ח

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[32] We sing ***etz chayim he***, at the end of every Torah service. "Her paths, are paths of pleasantness and kindness, and all her ways are peace." This is the essence and the goal of Torah. This is the spiritual life that enables a people to survive 3500 years.

[33] According to Rabbi Akiva, this is the *clal gadol*, the most important law, of Jewish life. Our ability to survive generations is rooted in the values that we celebrate. Another is, "Tzedek, tzedek tirdof. Justice, justice shall you pursue."

[34] "I place before you life and death, blessing and curse. Choose life." Or, as Golda Meir once said: "We can forgive them for killing our children but we cannot forgive them for forcing us to kill their children." Deut. 30:19.

[35] Jewish Peoplehood is not a matter of race or ethnicity. Abraham was a Jew because he recognized the truth of the One God. "I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing," said God. Immediately before receiving the 10 Commandments, God directs His attention to the people of Israel: "You shall be a holy people. . ." Catholicism, Buddhism and Protestantism are religions. Judaism is more than a religion. Like the Swedes, Swiss and Chinese, the Jewish people have a national identity. At Ellis Island, Jewish passports were not stamped Russian, Polish, German, but rather "Hebrew", recognizing our national identity.

[36] Every meal, every prayer service, every Shabbat, every festival we orient ourselves toward Israel; we nurture our love for and commitment to that ancient and modern home.

[37] All of life is connected. The one God is a God of love, compassion and justice. The Jewish people have always sought to live out this ideal in the place we call Israel.

[38] "The home is a nest for dreaming, a shelter for imagining. . . If I were asked to name the chief benefit of the home, I should say: the home shelters day-dreaming, the home protects the dreamer, the home allows one to dream in peace. . ." Poetics of Space, Gaston Bauchelard. For Jews, Israel has forever been that 'home', the nest for dreaming and the shelter for imagining.

[39] "With this we come to one of the central tensions in Judaism and Jewish history: the religious significance of the land of Israel. Its centrality cannot be doubted. Whatever the subplots and subsidiary themes of Tanakh, its overarching narrative is *the promise of and journey to the land*.") Rabbi Jonathan Sacks.

[40] 2000 years of ritual life pointing us to Israel, Chayav. "In joy and in grief Zion is never absent from our thoughts. . . [whether in welcoming] the newborn into the community . . . [laying] the dead to rest . . . in life and in death we have never parted from the Holy Land. At the conclusion of each meal, reciting grace, we say, "Build Jerusalem the Holy City, speedily, on our own days. . ." For many ages . . . no day, no evening passes without praying for Zion and Jerusalem. . . Three times every day, wherever on earth he stood . . . every Jew entreated his Maker: 'Have mercy, O Lord, and return to Jerusalem Thy city. . .' "Any attempt to impair the vital link between Israel the people and Israel the land is an affront to biblical faith. . . We have never abandoned the land, and it is as if the land has never abandoned the Jewish people." " Abraham Joshua Heschel, Moral Grandeur and Spiritual Audacity, 42-43.

10. Brit [41] – Covenant ב

20. **Rabbi Judah abbreviated the ten plagues by composing three words,** [acronyms] **from their Hebrew initials:**

רַבִּי יְהוּדָה הָיָה נוֹתֵן בָּהֶם סִמָּנִים

Traditional haggadah form :
דְּצַ"ךְ עָדַ"שׁ בְּאַחַ"ב:
D'tzach, A'dash, B'achav

Israel Haggadah
תְּצַ"ח עָתַ"ש בְּאַחַ"ב
Ti'tzach, A'tash, B'achav.

(Midrash 2) Number – 1000%

21. **Rabbi Yosi the Galilean said**: **How can you demonstrate that following the 10 plagues the Egyptians were smitten with *fifty plagues* at the Red Sea?**" From 5 to 50 plagues is a ten-fold or 1000% increase.

Between between 1921 and 1937, the Tel Aviv population grew 10 fold. Imports into Haifa bay increased by the same amount. Palestine saw a 10 fold increase in the investment in industry, and, in the consumption of electricity. And, citrus exports grew by over 1000%.[42]

(Midrash 3) Number -- 4 fold

22. **Rabbi Eliezer said**: **How can you prove that every plague which the Holy One of Blessing brought upon the Egyptians was *fourfold* in character?**

During this 16 year period, foreign trade in Palestine came to be **four times** greater than

[41] "And the Lord appeared to him [**Isaac**], and said . . . Sojourn in this land, and I will be with you, and will bless you; for I will give to you and to your seed all these countries, and I will perform the oath which I swore to Abraham your father . . . Gen. 26. And God said . . . your name shall not be called any more **Jacob**, but Israel shall be your name . . . And God said to him, I am God Almighty; be fruitful and multiply; a nation and a company of nations shall be of you . . . And the land which I gave Abraham and Isaac, to you I will give it, and to your seed after you will I give the land. Gen. 35.

[42] "A new town – Tel Aviv – whose population has **grown from 15,000 in 1922 to 150,000 in 1935**, was constructed entirely by Jewish effort and capital. During this same period, the population of Haifa has tripled and of Jerusalem has almost doubled." . . . "Tonnage entered at Haifa has grown more **than ten times** since 1922 (470,000 in 1922 and 4,900,000 in 1935)." . . . "The **investment increased** from LP 700,000 to LP 8.5 million." . . . "The use of electrical current increased during the last 5 years by **1,000%**." . . . "By 1935 the total citrus area had increased more than eightfold – to 260,000 dunams, divided equally among Arabs and Jews. Citrus **exports have increased in value** from L 200,000 in 1921 to L 2,700,000 in 1934 . . ."

that in Egypt. [43]

(Midrash 4) Number – 5 fold

23. **Rabbi Akiba said**: **How can you show that every plague which the Holy One of Blessing brought upon the Egyptians was *fivefold* in character?**

Increased revenue from 1921 to 1937 meant that public works investment, on behalf of Palestine residents was ***five*** times greater than for residents in Egypt.[44]

24. Dayenu – KWS has rewritten this

25. Sh'hotzi'yanu miMitzrayim . . . l'chapeir al kol avonoteinu

26. Rabbi Gamliel used to say: Anyone who has not discussed these three things on Passover has not fulfilled his duty, namely:

Pesach, Matzah, Maror

פֶּסַח מַצָּה וּמָרוֹר:

27. *Pesach* -- פֶּסַח

The Passover offering which our ancestors ate in the Temple days, what was the reason for it?

?פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים, בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ הָיָה קַיָּם, עַל שׁוּם מָה

It reminds us of Aaron and the Temple sacrifices. It reminds us of Abraham and the near sacrifice of Isaac. The Pesach also causes us to think of Israeli boys and girls today; or the young people who have served in the Israel Defense Forces for the last 60 years or more.

***Yerusha*, Our Inheritance**

"The ram came last of all. And Abraham did not know that it came to answer the boy's question – first of his strength when his day was on the wane.

The old man raised his head. Seeing that it was no dream and that the angel stood there – the knife slipped from his hand.

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[43] **EST 1937,** "The comparison of foreign trade figures per head of population in Palestine and in the adjacent countries bears testimony to the rising standard of life both of the Jewish and Arab populations. A large part of these imports is in the form of capital goods (machinery, etc.), which have resulted in the intensive economic expansion and development of productive enterprise. Total foreign trade per head in 1934 was LP 17.0 in Palestine, LP 4.0 in Syria, LP 3.9 in Iraq, and LP 4.4 in Egypt."

[44] **EST 1937** "The increased revenue resulted in: 1. The development of the country through public works – the expenditure under this item being LP 0.39 per head in Palestine, in comparison with LP 0.22 in Syria and LP 0.08 in Egypt.

The boy, released from his bonds, saw his father's back.

Isaac, as the story goes, was not sacrificed. He lived for many years, saw what pleasure had to offer, until his eyesight was dimmed.

But he bequeathed that hour to his offspring. They are born with a knife in their hearts."

Chaim Gouri, 1960, (a famous Zionist poet), translation, T. Carmi, 1981.

28. ***Matzah*** -מַצָּה

This *matzah* that we eat, what is the reason for it?

?מַצָּה זוֹ שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה

It is the hasty departure we made from Egypt; the ***yetzer haRah***, the unbridled, passionate inclination we bring to the world; or the unbelievable challenge of so many hungry Jews and non-Jews living in Israel.

29. ***Maror*** - מָרוֹר

These bitter herbs which we eat – what is their meaning?

?מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִים, עַל שׁוּם מָה

It is the bricks and hard labor we endured; the bitter feeling of powerlessness to improve the fundamental challenges Israel faces today. The maror seems to tell us that Israel has only unappealing choices available to her.

30. ***B'chol dor va'dor*** – In every generation

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם, שֶׁנֶּאֱמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בַּעֲבוּר זֶה עָשָׂה יְיָ לִי, בְּצֵאתִי מִמִּצְרָיִם.

In every generation one must see oneself as though having personally come forth from Egypt, as it is written: "And you shall tell your child on that day, 'This is done because of what the Lord did for me when I came forth from Egypt.'" It was not our ancestors alone whom the Holy One of Blessing redeemed: "God brought us out from there that God might lead us to, and give us, the land which God promised to our ancestors."

A 1930 exchange of letters on Zionism and Jewish life in every generation

Letter from David Omansky, Kibbutz Ginegar, 4 March 1930 to famous Zionist thinker, Nachman Bialik

It must be clear to you that in our rebelling against the religiosity of the Diaspora, we threw off the 'clothing' – the outward manifestation of the holidays, but we did not, in so doing, feel that we had exorcised the *shechina*, the presence of God, from the holidays. The festive nature of the holidays was annulled, and what remained was emptiness. In the Diaspora, in our war against the religious environs . . . we didn't feel this – but here [back in Israel], in our approach to the task of creating a new life on a new basis, we must create new holidays.

From Nachman Bialik to Mr. David Omansky

My advice is: Celebrate your ancestors' holidays and add to them a bit of your own, according to your ability, your taste, and your reason. What is paramount is that you do everything out of faith, and with a live feeling and a soulful need – and, don't be too clever. [Our ancestors didn't tire of their shabbatot or holidays, even though they repeated them throughout their days many times in the same form. Every time, they found in them new meaning and a new awakening.

Raise the cup of wine and say

31. It is our duty, therefore, to thank and to praise, to glorify and to extol God, who performed all these miracles for our ancestors and for us. He took us out from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to great light, and from bondage to redemption. Let us, therefore, sing before God a new song, Halleluyah.

32. Hallel, Psalm 113

33. Hallel, Psalm 114, **B'tzeyt Yisrael mi'Mitzrayim**

34. **Raise the cup of wine and say: Blessed are You . . . who redeemed us and our ancestors . . . Baruch Ata Adonai gaal Yisrael.**

35. THE SECOND CUP OF WINE

Baruch Ata Adonai, Eloheinu melech haolam, asher kidshanu b'mitzvotav v'tzivanu borei p'ri hagafen.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן:

Blessed art Thou, Lord our God, Sovereign of the universe, creator of the fruit of the vine.

THIS CONCLUDES THE MAGGID (STEP 5)

STEP 6

THE SECOND TIME, WASHING THE HANDS

Bracha for Washing Hands
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.

"Let the memorial hill remember instead of me, that's what it's here for.
Let the park in-memory-of remember,
let the street that's-named-for remember,
let the famous building remember,
let the synagogue that's named after God remember,
let the rolling Torah scroll remember,
let the prayer for the memory of the dead remember.
Let the dead flags remember, those multicolored shrouds of history: the bodies they wrapped have long since turned to dust.
Let the dust remember
Let the dung remember at the gate. Let the afterbirth remember.
Let the beasts of the field and the birds of the heavens eat and remember.
Let all of them remember so that I can rest."

Yehuda Amichai, From **Songs from Zion the Beautiful**

Step 7 ***Bracha Motzi***
Blessed art Thou, Lord our God, King of the universe, who brings forth bread from the earth.

Step 8 ***Bracha for Matzah***
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.

Step 9: ***Bracha for bitter herbs dipped in Charoseth***
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.

Step 10: ***Marror and Matzah sandwich***

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."

Step 11: ***Serve the meal -- Coreich***

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."

Step 12: ***Partaking of the Afikoman***

Step 13: ***Grace after meals***

Psalm 126

A Song of Ascents. When the Lord brought the exiles back to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with glad song. Then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our captives, O Lord, like streams in the Negev. Those who sow in tears shall reap in joy. Though the farmer bears the measure of seed to the field in sadness, he shall come home with joy, bearing his sheaves.

The Third Cup

A cup of wine is poured in honor of the Prophet Elijah. The door is opened and the Hallel continues, introduced by the paragraph '*Shfoch Chamatcha*'.

Step 14: ***Hallel***

Psalm 115:1-11

Step 15: ***Nirtzah -- Conclusion of Seder***

The Seder is accepted by God:

The Passover 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