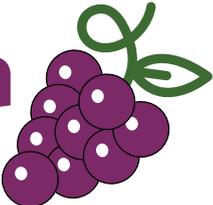


Jewish Veg



Vegan Haggadah

JewishVeg.org

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Welcome to the Jewish Veg Vegan Haggadah!

I hope it greatly enhances your Passover experience.

The spiritual themes of the Passover holiday are tightly intertwined with veganism. In fact, if we're taking the meaning and insights of Passover seriously, then every Seder should be vegan.

That might sound audacious, until you consider these three ideas:

1) We repeat the Passover story primarily to remind ourselves of our ancestors' experiences in slavery and to recommit ourselves to ending oppression in our time. The oppression of animals and workers in modern animal agriculture is massive in scale and bottomless in depravity.

2) During Passover, we avoid chametz and eat unleavened bread to reaffirm the virtue of humility. In contrast, the whole concept of confining, killing, and consuming animals is based on the misguided idea that human beings are far superior to our feathered, furry, and fishy friends.

3) Spiritually, Passover presents an opportunity to free ourselves from our personal enslavement to bad habits. Given the ethical, health, and environmental consequences of consuming animal products, switching to a plant-based lifestyle is liberating for all involved.

I wish you a meaningful and joyful Passover,

Jeffrey Spitz Cohan
Executive Director



We begin with Kadesh, the blessing over the wine.

Tonight we drink four cups of wine, one for each promise of redemption made to us by G-d. Let us also promise redemption where we can deliver it: in our minds, in our hearts, and on our plates.

We recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch atah A-donay, Elo-heinu Melech Ha'Olam, borei pri hagafen.

Blessed are You, Eternal our G-d, Ruler of the universe, who creates the fruit of the vine.

Before we continue, we wash our hands, using a pitcher, a basin, or a regular faucet.

Why this emphasis on cleaning our bodies? Why, especially, do we need to wash our hands twice (Rachtzah, the sixth step of the Seder, is also handwashing)?

In Judaism, we are obligated to care for our bodies. Created as we are in the image of G-d, they serve as vessels for our souls, for the holiness within us. Washing our hands reminds us of the essential directive to care for ourselves and to maintain lives of both inner and outer cleanliness.

In what better way can we honor this directive than to choose a healthy, values-based diet? Veganism promotes healthy heart function, lower cholesterol, lower rates of certain kinds of cancer, and protection against chronic diseases such as type 2 diabetes. And that's not to mention the psychological benefits of knowing that your values match your actions and your dietary choices.

As we wash our hands tonight, let us reflect on the ways in which we clean and care for our bodies and our souls.



What 's on the Seder Plate?



Karpas

Karpas, or parsley, reminds us of our initial flourishing in Egypt and, when we later dip it in salt water, our sorrow that it came to slavery. It also represents spring and the centrality of plants and life.



Charoset

The charoset, a paste made of fruits and nuts, reminds us of the mortar we used as slaves to construct others' buildings. In ours, we use no honey, as we refuse to make the labor and lives of others as our lives and labor were taken from us.



Maror

Maror, or bitter herbs, represents the bitterness of our time as slaves. We remember the pain we endured and vow not to inflict that pain on others.



Beet

On our Seder plate, we use a beet in place of the shank bone of a lamb. Precedent for this substitution dates all the way back to the Talmud and mimics the blood of the sacrifice, without causing actual harm to any animal.



Flower

As a symbol of spring and renewal, we use a flower in place of an egg, reminding ourselves to fully appreciate the natural cycle. Instead of contributing to the pain and misery of egg-laying hens, we bless our Seder plate with the beauty of the natural world in bloom.



Matzah

Three pieces of matzah are on the table before us: two as customary for festivals, to remind us of the double portion of manna we received in the desert (a substance described as similar to coriander seed), and one to be broken for use as the afikomen.

Matzah is the bread of affliction, unleavened to remind us of the poor fare we subsisted on as slaves. But it reminds us as well of our escape to freedom, in which there was no time to let our bread rise.

This duality reminds us that, just as we lament our years of slavery in Egypt while rejoicing in our freedom, we can simultaneously mourn the wrongs we see and experience in the world today while rejoicing in the steps we take to repair them.

Matzah reminds us that we were taken out of slavery in Egypt. Let it also remind us of the ways in which we continue to remove the bonds of slavery, from ourselves as well as others.



Elijah's Cup

We pour four cups of wine to remind us of the promises of redemption, and one more to symbolize our deliverance into a time of harmony and peace. The Prophet Elijah, who will announce the coming of the Messiah, is invited to our Seder and a special cup of wine set aside for him as a reminder to us of what we hope for, strive for, and work for.

From another prophet, Isaiah, we learn more about what this peaceful time will look like: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid... They shall not hurt nor destroy in all My holy mountain" (Isaiah 11:6).

In other words, the world will be a vegan world, one in which no animals will harm each other—including humans. Every time we choose a plant-based option, we do our part to help create that world.



Miriam's Cup

Miriam, sister of Moses and Aaron, was a prophetess and a brave and virtuous leader of our people. It was in her merit that G-d provided us with water in our 40 years of wandering in the desert.

To honor her, we fill a cup with water and let it remind us of the crucial imperative to protect our sources of water.



Eco-friendly tableware

As part of our commitment to the Earth, we take special care to ensure that our table is set with environmentally friendly materials.

Just as we choose not to participate in the animal agriculture industry that pollutes our planet, so too do we abstain where possible from the plastics and other toxic materials that cause such harm to our environment.

We dip parsley in saltwater to remind ourselves of the tears we shed as slaves in Egypt. As we dip tonight, let us reflect on the ways in which we cried out for our freedom and redemption—and on those who are not able to do so for themselves.

We recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu melech ha'olam, borei p'ri ha'adamah.

Blessed are You, Eternal our G-d, Ruler of the Universe, who creates the fruit of the earth.

Holding the three pieces of matzah before us, we recite:

הָא לַחֲמַא עֲנִיָּא דִּי אַכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יִיתִי וְיַכְל. כָּל דְּצָרִיךְ יִיתִי וְיַפְסַח. הַשְּׁתָּא הַכָּא. לְשָׁנָה הַבָּאָה בְּאַרְעָא דְּיִשְׂרָאֵל. הַשְּׁתָּא עַבְדִּי. לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין

Ha lachma anya di achalu avahatana b'ara d'Mitzrayim. Kal dichfin yeitei v'yeichul.

Kal ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba'ah b'ara d'Yisrael.

Hashata avdei. L'shana haba'ah b'nei chorin.

This is the bread of poverty and persecution that our ancestors ate in the land of Egypt. Let all who are hungry, come and eat; let all who are in need, come and share the Pesach meal. This year we are still here; next year in the land of freedom. This year we are slaves; next year we are free.

We break the middle of the three matzahs and leave the smaller half before us. The larger we wrap in a cloth to serve as the afikomen, which will be hidden for children to find (in Ashkenazic tradition) or carried by a child throughout the Seder (in Sephardic tradition).



Now we begin the recitation of the story of the Exodus from Egypt. This is the centerpoint of the Seder and of the holiday of Passover: to remember our deliverance from slavery into freedom.

What is the importance of remembering? If we forget our time in Egypt, what do we lose? As a people who have experienced hardships and suffering, opening ourselves to a remembrance of our past leads to compassion, understanding, and empathy with those who suffer now. In reminding ourselves of what we have endured, we remember too our responsibilities to liberate those who are not free, as we ourselves were once liberated.

The four questions, traditionally recited by children, reflect curiosity in the differences between "this night" and "all other nights." They remind us that it can be difficult to break ourselves from habit and routine, more difficult still to decide on lasting changes that better reflect our own values.

As we recite the Four Questions, let us ask ourselves what brings us here tonight. How did we choose to make a commitment to vegan living, and what brought us to that choice? How do we continue to reaffirm and uphold that choice in our everyday lives?

Curiosity is a powerful force that leads us to examine the actions we take. Let us embrace the act of questioning as we recite:

מה נשפנה הלילה הזה מכל הלילות?

Mah nishtanah halailah hazeh mikol haleilot?

How is this night different from all other nights?

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

Sheb'chol haleilot anu ochlin chametz umatzah, halailah hazeh, kuloh matzah.

On all other nights, we eat chametz and matzah. Why, on this night, only matzah?

שבכל הלילות אנו אוכלין שאר ירקות – הלילה הזה (כלו) מרור.

Sheb'chol haleilot anu ochlin sh'ar y'rakot, halailah hazeh, maror.

On all other nights, we eat all vegetables. Why, on this night, maror?

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

Sheb'chol haleilot ein anu matbilin afilu pa'am echat; halailah hazeh, sh'tei f'amim.

On all other nights, we don't dip even once. Why, on this night, do we dip twice?

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

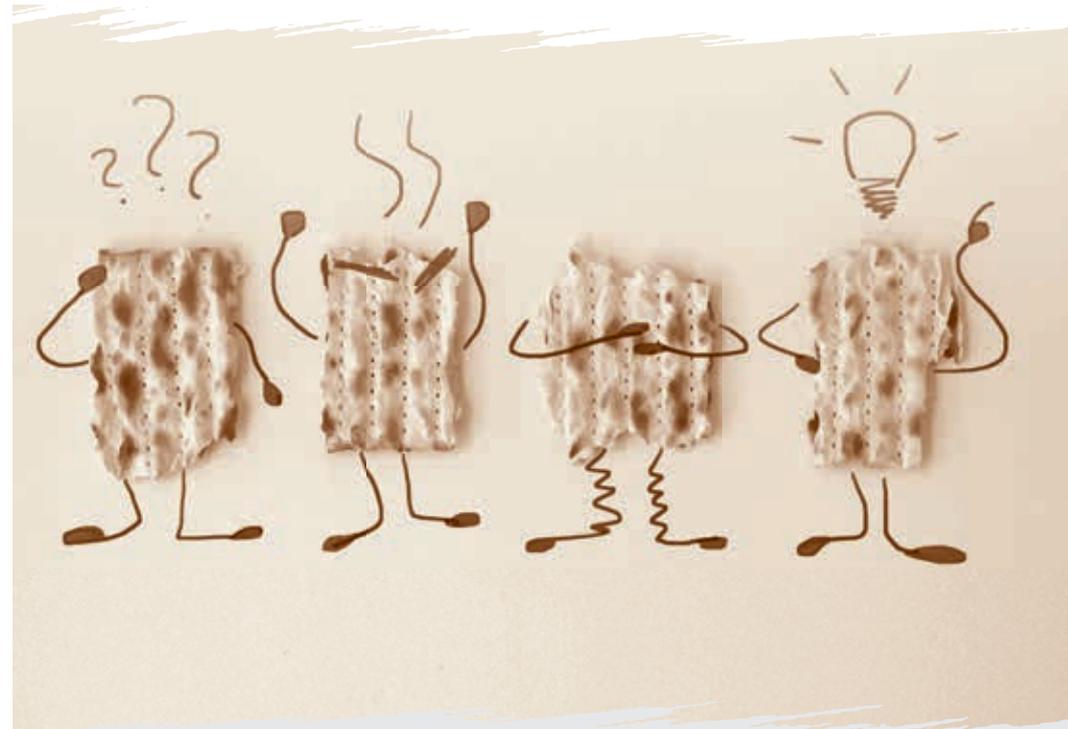
Sheb'chol haleilot anu ochlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

On all other nights, we eat either sitting upright or reclining. Why, on this night, do we all recline?

The story of the four children teaches us a valuable lesson: that each of us responds differently to information and experiences. The archetypes—wicked, simple, wise, unable to ask—reflect the ways in which we and others resist taking in awareness and responsibility.

To overcome that resistance, we must learn how to acknowledge and respond to each person's questions—even the one who does not yet know how to formulate them. What can we say to the wicked child, who believes that animal suffering is not their responsibility? How do we explain to the simple child, who does not understand the ways in which animal agriculture poisons the planet? And what of the wise child, who already knows all there is to learn and yet does not act?

To be effective in our activism, we must never forget that we ourselves have been wicked, simple, wise, and unable to ask. In what ways did we overcome our resistance to reach where we are today? In what ways are we still doing so?



The Passover Story

In Egypt we were slaves. After the time of Joseph, when we lived in peace, a new Pharaoh came to power who wished to keep the Israelites small in number and under the Egyptians' control. To do so, he enslaved our ancestors and ordered the murder of every Israelite baby boy.

Yocheved gave birth to a son and, to save his life, placed him in a basket in the Nile River. Miriam, her daughter, watched over the child until he was pulled from the river by the pharaoh's daughter, who named him Moses ("drawn from the water"). Miriam arranged for Yocheved to be the baby's nurse and teach him the ways of his people.

As a young man, Moses saw a guard beating an Israelite slave and interceded on the man's behalf. Having killed the guard in his anger, he fled Egypt and came to Midian, where he took up a life as a shepherd.

As a shepherd, Moses was kind and attentive, tending with great care to the needs of the animals. When a lamb ran from his herd and was lost, Moses followed her and comforted her in her terror and exhaustion. He carried her back to the flock and ensured both her physical safety and her emotional well-being.

It was for this reason that G-d decided he would be a worthy leader for the people of Israel. G-d came to Moses in the form of a burning bush and instructed him to return to Egypt to free his people from bondage.

The Pharaoh refused to free the Israelites, and so G-d sent down ten plagues, each increasing in severity, until finally the Pharaoh agreed to let us go. We escaped in haste, led through the parted waters of the Red Sea, and entered the desert on our way to the promised land.



The ten plagues were the means by which G-d convinced the Pharaoh to release our ancestors from slavery. The suffering and harm our society inflicts on animals serve equally as their own set of plagues. As we enumerate them, we focus on each as a call for change:



Blood

The first of the plagues turned the waters of the Nile and all the land to blood. All the people of Egypt were made to go thirsty.

In modern days, animal agriculture pollutes our waters: with blood, animal waste, and all their associated bacteria and diseases. By choosing a plant-based diet, we are working to keep our waters clean.



Frogs

Frogs swarmed from the Nile in the second plague, interfering with Egyptians' daily life and commanding an unavoidable presence.

Among the unavoidable effects of the animal agriculture industry are pollution and habitat loss for our wildlife, interrupting their necessary patterns of living. When we refuse to participate in animal agriculture, we protect vital natural habitats and help maintain a healthy ecosphere.



Lice

In the third plague, Aaron struck the ground with his staff and all the dust was turned to lice. This infestation overwhelmed the people and the land.

The irony of the third plague is that the just-banished frogs could have halted the spread of these insects. When we tamper with our ecosystems—such as breeding billions of cows and chickens for slaughter—there are always consequences. A return to natural, holistic, plant-based food systems will revitalize the natural world around us.



Flies

The fourth plague was the proliferation of flies throughout the land, inflicting misery upon the people.

Factory farms attract countless flies and insects, adversely affecting those who live nearby, who are disproportionately low-income communities and people of color. An ethic of human justice is integral to veganism. We must work to end oppression in all its forms.



Livestock

The animals that the Egyptians relied on for their labor, travel, food, and many aspects of everyday life grew sick and suffered under the hardheartedness of the Pharaoh.

In today's poultry farms, common practices include breeding chickens to grow too large and too fast, resulting in severe pain. In Judaism, we are obligated to prevent the suffering of animals (tza'ar baalei chayim). Boycotting the poultry and egg industries is a fulfillment of this mitzvah.



Boils

The painful affliction of boils was the sixth plague, striking humans and animals alike.

Animals in factory farms often carry untreated diseases, and consuming animal products has been proven to have adverse effects on humans' wellbeing. In making wise food choices, we protect both animals and ourselves.



Hail

A terrifying storm of lightning and hail rained down on Egypt, the worst the land had ever seen.

We have already seen the debilitating effects of climate change, of which animal agriculture is the leading cause, with factory farms producing more greenhouse gases than the entire transportation sector combined. Removing animal products from our diets is the most effective way to combat climate change.



Locusts

A swarm of locusts destroyed the crops of Egypt and left the people with nothing to eat.

Factory farms use 83% of global farmland while providing very little consumable product. An area of land that can produce 100 grams of plant protein can produce just 4 grams of beef protein—a 96% loss. By replacing factory farms with sustainable agriculture, we can reduce global farmland use by more than 75% and still feed the world.



Darkness

The darkness that descended over the land of Egypt was fearsome and debilitating.

In factory farms, animals are never allowed outside of their small, windowless cages. All animals deserve to live their lives in a safe and open environment. We work to create that reality every time we choose to eat plant-based.



Death of Firstborn

The tenth and most devastating plague was the death of the firstborn child of every Egyptian household. This echoed the Pharaoh's own proclamation that the sons of the Hebrews were to be put to death.

Calves are taken immediately from their mothers in the dairy industry and, if male, slaughtered for veal and pet food. Cows, who love and care for their young, must suffer the intense pain of loss for them and for all their children. Plant milks, yogurts, cheeses, and other nondairy products allow mothers and babies to live their lives together in peace.

Dayenu

At Jewish Veg presentations, people are surprised to see the multitude of teachings in Judaism that point clearly to a plant-based diet. Any one of these teachings, on their own, is Dayenu, enough us for us to say that all Jews should be transitioning to animal-free diets.

We were told in the very first chapter of the Torah (Genesis 1:29) to eat plants and only plants. Dayenu!

The Prophet Isaiah (11:6-9) told us that in the Messianic Era, even the lion shall eat straw like the ox, "because the Earth shall be full of the knowledge of the Lord." Dayenu!

We learn in Genesis 9 that the Divine Covenant encompasses "every living creature." And this fact is repeated five times. Dayenu!

The Torah's Seven Sacred Foods, the Shivat HaMinim, are all vegan. (Deuteronomy 8) Dayenu!

We learn in the Talmud that one of the greatest rabbis of all time was severely punished by G-d for failing to help a calf who had escaped from the slaughter. (Bava Metzia 95a) Dayenu!

We know that the requirement to treat animals with compassion has the full weight of a Torah mandate and has a name, tza'ar baalei chayim. Dayenu!

We could go on, but ... Dayenu!

We drink the second cup of wine as we recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch atah A-donay, Elo-heinu Melech Ha'Olam, borei pri hagafen.

Blessed are You, Eternal our G- d, Ruler of the universe, who creates the fruit of the vine.

Rachtzah & Motzi: Handwashing & Blessing over the Meal

Now we come to the beginning of the meal. We prepare by cleaning our hands once more and offering a blessing of gratitude for the matzah and for the delicious plant-based dinner to follow.

As we wash our hands a second time, we recite the following blessing:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Baruch Atah Adonai, Eloheinu Melech ha'olam, asher kidshanu bemitvotav vetzivanu al netilat yadayim.

Blessed are You, Eternal our G-d, Ruler of the Universe, who has sanctified us with commandments and instructed us regarding lifting up our hands.

We hold aloft the matzah and recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch Atah Adonai, Eloheinu Melech haolam, haMotzi lechem min haaretz.

Blessed are You, Eternal our G-d, Ruler of the Universe, who brings forth bread from the earth.

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

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Blessed are You, Eternal our G-d, Ruler of the Universe, who has taught us the way of holiness through commandments, commanding us to eat matzah.

The top and middle matzahs are shared around the table.



Maror & Korech: Bitter Herbs & Sandwich

Before we enjoy our full meal, we take a moment to remind ourselves of the bitterness of slavery.

Just as we experienced subjugation and forced labor in Egypt, so do workers' rights continue to be abused in our society. In the fight for animal liberation, let us not forget those who are so often overlooked: the highly exploited workers in factory farms and slaughterhouses, who are subjected to physically dangerous and psychologically damaging conditions for low pay and few protections. And what about those around the globe who go hungry because over a third of the world's grain goes to feed livestock—as we so often went hungry as slaves in Egypt? Animal agriculture has a human cost that should not be ignored.

By choosing a vegan lifestyle, we choose to take a stand against cruelty and injustice. As we take a taste of the maror, let us re-emphasize our commitment to alleviate the bitterness of suffering, both human and animal, as we recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר
*Baruch atah Adonai, Eloheinu melech ha-olam, asher
kid'shanu b'mitzvotav v'tzivanu al achilat maror.*

Blessed are You, Eternal our G-d, Ruler of the Universe, who has taught us the way of holiness through commandments, commanding us to eat the bitter herb.

Now that we have eaten the bitter herbs alone, we eat them once more as part of a sandwich, between pieces of matzah.



Shulchan Orech & Tzafun: Meal & Afikomen



With our blessings offered and our hands clean, it's time for us to dig in to the delicious, healthy, values-based meal before us. B'tayavon!

When we have enjoyed every last bite on our plates, it is time to find the afikomen, which will be the last thing we eat tonight. Many families have the tradition of negotiating with the children for its return by offering small prizes or treats in exchange. Once recovered, everyone takes a piece of the afikomen and we end the Seder with its taste.

We offer our thanks for all of the nutritious food we enjoyed tonight:

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הֵזַן אֶת הָעוֹלָם כְּלוּ בְטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים הוּא נוֹתֵן לָחֵם לְכָל בֶּשֶׂר, כִּי לְעוֹלָם חֶסֶד. וּבְטוּבוֹ הַגְּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל יַחְסֹר לָנוּ מִזֶּן לְעוֹלָם וָעֶד. בְּעֵבוֹר שְׁמוֹ הַגְּדוֹל כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל וּמְטִיב לְכָל וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יי, הֵזַן אֶת הַכֹּל

Baruch atah Adonai, Eloheinu melech ha-olam, hazan et ha-olam kulo b'tuvo, b'chein b'chesed uv-rachamim, hu noten lechem l'chol basar, ki l'olam chasdo, uv-tuvo hagadol, tamid lo chasar lanu v'al yechsar lanu mazon l'olam va'ed. Ba-avur sh'mo hagadol, ki hu Eil zan um'farneis lakol, u-meitiv lakol u-meichin mazon l'chol-b'riyotav asher bara. Baruch atah Adonai, hazan et hakol.

Blessed are you, Eternal our G-d, Ruler of the universe, who nourishes the whole world. Your kindness endures forever. May we never be in want of sustenance. G-d sustains us all, doing good to all, and providing food for all creation. Praised are you, Adonai, who sustains all.

We drink the third cup of wine as we recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגָּפֶן

Baruch atah A-donay, Elo-heinu Melech Ha'Olam, borei pri hagafen.

Blessed are You, Eternal our G- d, Ruler of the universe, who creates the fruit of the vine.

As we open the door to Elijah and welcome him to our Seder, let us reflect on the future and the world we wish to create: a world in which all are treated equally, and humans and animals live together in companionship and peace.

אֱלִיהוּ הַנְּבִיא, אֱלִיהוּ הַתִּשְׁבִּי, אֱלִיהוּ הַגִּלְעָדִי בְּמַהֲרָה יָבֹא אֵלֵינוּ עִם מְשִׁיחַ בֶּן דָּוִד

Eliyahu Hanavi, Eliyahu Hatishbi, Eliyahu Hagiladi, Bimherah Yavo Elenu Im Mashiach Ben David.

Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite, may he soon come to us, with Mashiach the son of David.

Our fourth and final cup of wine is poured as we recite:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרִי הַגָּפֶן

Baruch atah A-donay, Elo-heinu Melech Ha'Olam, borei pri hagafen.

Blessed are You, Eternal our G-d, Ruler of the universe, who creates the fruit of the vine.

Tonight we have explored the meaning of the Passover Seder and the larger ideas of slavery, liberation, and freedom. As our time together comes to an end, let us reaffirm our commitment to building a world in which all may live together in peace, as we say:

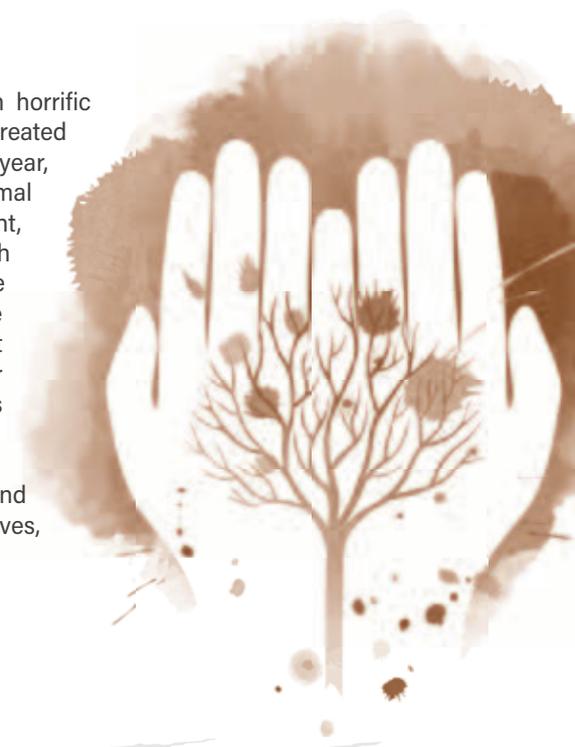
לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shanah haba'ah b'Yerushalayim

Next year in Jerusalem!

This year, many animals still suffer in horrific conditions; next year, may they be treated with the kindness they deserve. This year, we continue to see the effects of animal agriculture on our water, environment, and climate; next year, may the Earth be granted relief. This year, we see harm done to the human body by the consumption of animal products; next year, may our bodies and those of our loved ones, neighbors, and colleagues be healthy and strong.

May we continue to strive for peace and compassion for all in our day-to-day lives, and next year, may we all be free.





What is Jewish Veg?

Jewish Veg is the Jewish voice of the plant-based movement, the fastest-growing social movement in the world.

Our vision is a world where people rely on plants, not meat, for substance. For almost half a century, we have inspired Jews and the broader community to embrace plant-based diets as an expression of the Jewish values of compassion for animals, concern for health, and care for the environment.

For more information, visit JewishVeg.org

**For Health. For the Environment.
For Compassion. Jewish Values in Action.**