הגדת מוריה

The Moriah Haggadah™

Limited Edition

English Translation and Explanation of Images

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English Translation and Explanation of Images

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Introduction by the Artist

The *Moriah Haggadah* owes its beginnings to two factors. One in that it is a natural progression from two biblical wall murals that I created for the Jewish Theological Seminary in New York: the first on the Gathering at Mount Sinai, and the second, for Women's League of Conservative Judaism, on Women of the Zodiac. The second factor is more personal. My wife was diagnosed and treated for leukemia the year I created the Haggadah. Due both to her condition and the violence in Israel, I was unable to pursue my usual artistic endeavor, namely painting on site in the Israel landscape. Instead, I took my paper and pencils, sat by my wife's side in the hospital during her treatments, and began the preliminary sketches for what was to become the *Moriah Haggadah*. As she got well, the Haggadah progressed. In effect, the conception and creation of the Haggadah constituted my own spiritual journey out of Egypt.

The Images

As models for the figures, I turned to the Egyptian and Assyrian wall paintings and reliefs and the small human and animal figurines of the early Bronze and Iron Ages - the time when the Israelites settled in the land of Israel. For the colors, I looked to the blues, oranges and golds of the eternal Middle East landscape.

There are several recurring images throughout the Haggadah: the image of slavery, the image of freedom, the image of family around the Seder table, and the Hand of God carrying the Israelites out of slavery in Egypt. The roundel motif is used frequently in the Haggadah to represent the circular repetition of Jewish history and life.

Acknowledgments

A few years ago, my friend Rabbi Shlomo Fox and I embarked on a journey that began with the study of ancient Hebrew texts and resulted in the creation of two murals for the Jewish Theological Seminary. When I began work on the Pesach Haggadah, I consulted him once again. I would like to thank him now for his inspired and provocative guidance through the Haggadah and source texts. I would also like to thank Prof. Shalem Sabar of The Hebrew University of Jerusalem for guiding me through the historic illustrated Haggadot, and Izzy Pludwinski for his incomparable calligraphy, which is, along with the original images, faithfully reproduced in the Limited Edition of the *Moriah Haggadah*.

Avner Morish, January 2002

האוניברסיטה העברית בירושלים
THE HEBREW UNIVERSITY OF JERUSALEM

December 31, 2002

Born and raised in Jerusalem in the formative years of the new state, Avner Moriah received his early artistic training at the Bezalel School of Art and Architecture and completed an M.F.A. at Yale University's Graduate School of Art and Architecture.

For the past year Moriah has been hard at work creating a fascinating illuminated Pesach Haggadah. While the art of the illustrated book is deeply rooted in Jewish tradition, this is the first time the artist has delved into this traditional field of visual expression. As with all his artistic endeavors, Moriah invests many hours of preparation before he sets to create the first page, conducting a careful study of the relevant texts and their meanings. During his research he completed hundreds of preliminary visual studies. It was at this point that he and I met to discuss his innovative ideas for a visual interpretation of the Pesach Haggadah. I happily showed him old illustrated Haggadot, pointing out the many ways artists in the past had solved some of the more crucial issues presented by the suggestive text.

The Haggadah is the most often illustrated book in Jewish history, and numerous artists (Jews and non-Jews alike) have put their brushes and pens to the task of creating beautiful examples. I was, therefore, initially uncertain whether Moriah, who had never before attempted an illustrated manuscript, had the background needed to create an innovative visualization of this complex text. In the end, his obvious talent, deep understanding of the text, and imaginative visualizations shaped an inspiring contemporary imagery of the ancient Passover story. Page after page the images take the beholder on a rich and captivating journey through the Haggadah's Jewish ideas and concepts. Although the imagery in this Haggadah is more fully perceived accompanied by a detailed written (or oral) explanation, the breathtaking renderings are pleasing to the eye even without investigating their multi-layered meanings and deep contextual references.

This unique Haggadah promises to enter the golden pages of Jewish art, marking an interesting and important phase in the development of the ages old and beloved art of the picture book of Pesach.

Shalom Sabar

Prof. Shalom Saber
Department of Jewish and Comparative Folklore
Department of Art History

Introduction to the Pesach Haggadah

by Rabbi Shlomo Fox

In each generation, every person should feel as though they had personally been freed from Egypt.

Mishna Psachim and the Pesach Haggadah

The Passover festival, also called zemon cheruteinu - the season of freedom - is historically one of three pilgrimage festivals in which Jews gather in Jerusalem. Year after year, Jews sit down at Seder tables in Jerusalem and around the world to discuss the Exodus from Egypt and try to reveal the true meaning of freedom.

In the traditional Hebrew calendar, "freedom" is associated with the Exodus from Egypt and not with the Israelites' entry into Canaan. This is no coincidence: the possession of land is secondary to the miracle of Passover. Likewise, the city Jerusalem was proclaimed capital of David's Kingdom play no role in the festival. In fact, it was not until the establishment of the modern State of Israel in 1948, that a holiday celebrating the nation of Israel - Independence Day - was created. That year, for the first time, the celebration of Pesach was associated with Yehoshua's leading the Israelites into Canaan. So, what is the true meaning of "freedom" that we seek to define every Seder? The Exodus begins with the departure from Egypt - the physical liberation from slavery - and is completed at Sinai, where the Israelites received the Torah as a spiritual guide. True freedom, therefore, is accomplished only with the inclusion of spiritual liberation: "Only one who is engaged in Torah is truly a free person." (Mishna Avot 6:2) The Israelites' departure from Egypt and their acceptance of the Torah were acts of great responsibility, which tested them and judged whether or not they were worthy of inhabiting the land. "It is a land which the Lord your God looks after; on which the Lord your God always keeps an eye, from year's beginning to year's end." (Exodus 11:12)

Passover in the Hebrew Calendar

The meaning of the three pilgrimage festivals is illustrated through the three stages of the appointment of a messenger (from the Maharal of Prague): (1) the selection of the person; (2) the empowerment of that person through a written document; and (3) the completion of the assignment and the messenger's report to the principal. The selection of the messenger is Pesach - when

Israel became designated as the Chosen People. Shavuot represents the empowerment of the messenger, when Israel received the Torah. The completion of the mission is the harvest festival of Sukkoth, when the people declare the mission fulfilled. "We have reaped; we have accomplished our objective!"

Although Pesach symbolizes the liberation of the Children of Israel, the Israelites were not at first required to take action, neither as individuals nor as a nation. They were passive; God was the active player: "I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you... and I will take you to be my people." (Exodus 6: 6-7) This idea is strengthened through the words of a Talmudic tale, where God seems to be forcing the Torah upon Israel. "God overturned a mountain upon them (i.e., threatened Israel) and said: 'If you observe the Torah all will be well, but if not, you will be buried here.'" (Bavli Shabbat 88a) This would have been an excellent excuse for not observing the laws of the Torah – a coerced submission cannot be obligatory, as there was no willing acceptance. The Talmud continues to relate that years later, during the time of Esther and Mordechai, the nation did indeed willingly accept the Torah: "The Jews undertook and irrevocably obligated themselves and their descendants." (Esther 9: 7) According to both the Bible and the Talmud, the departure from Egypt and the recession of the Torah were not done willingly. It was only at the time of Esther and Mordechai that the situation changed, and the nation accepted upon itself the Torah and its commitments.

Therefore, when we celebrate the Pesach festival, we should ask ourselves if we have internalized the entire legacy of the Exodus story, including the responsibility of actively accepting the Torah. We must consider the Exodus from Egypt as an event that engages us throughout the festival year – from the month of Nissan (Pesach), when we depart from Egypt, through the month of Sivan (Shavuot), when we receive the spiritual teachings of the Torah (albeit through coercion), through Tishrei (Sukkoth), when we report our accomplishments, up until Adar (Purim), when we willingly accept our intended path, the Torah.

But, how does one transcend the harsh experiences of schism and confrontation and bridge the customs of Purim and Pesach? "You shall blot out the memory of Amalek" (Deuteronomy 25: 19) inherent in Purim to prepare yourself for the redemption of Pesach. It is for this reason that a special Torah reading incorporating the Biblical verses describing the red heifer and the purification ritual is designated for one of the Shabbatons between Purim and Pesach. This reading demonstrates, albeit implicitly and symbolically, the need for conscious transition. One is required to purify oneself from ones thoughts of revenge in order to prepare for the process of redemption.

This circular, repetitive character of the festival calendar is crucial for interpreting this process of redemption. Pesach, the departure from slavery – occurs during the month of Nisan. Nisan has a correlation to the month of Adar, for it was on Purim during the month of Adar that the revelation at Mount Sinai was completed. In addition, Pesach is strongly aligned with Shavuot. In fact, the exact date of the Shavuot festivals determined by counting the Omer, which begins "the day after Shabbat," i.e., on Pesach. There is, then, a Guiding Hand that connects the physical departure from Egypt to the spiritual liberation that comes with acceptance of the Torah.

The cyclical reading of the Torah over a period of one year begins and ends on the holiday of Simchat Torah. In the months preceding Pesach, the book of Shemot (Exodus) is read and completed in the synagogue ritual. Therefore, the entire story from the descent down to Egypt, through the subjugation and events leading to the miraculous Exodus, is fresh in our minds. We can begin to unravel the inner meaning of the events and their contemporary relevance.

Preparation for Pesach and the Connection to Egypt

In the reading, the question arises of why Yaakov emigrates to Egypt and why the history of the Jewish nation is so intricately connected with Egypt. The Haggadah quotes a passage from the Torah that describes when the Israelites were commanded to bring their first fruits. "An Arammean had nearly caused my father to perish, and he went down unto Egypt, compelled by the word (of God)." What is this compelling obligation that the Haggadah discusses? It seems that the Haggadah is referring to words spoken to Avraham during the Covenant of Pieces: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." (Genesis 15, 13) God promises Avraham the experience of exile. Avraham does not protest, therefore, when Yaakov implements this decree. The story underscores that there is a Guiding Hand: "I and no angel, I and no Seraph." God, and God alone is the Guiding Hand that liberates the Israelites.

The next step in cognitive readiness - the preparations for Pesach: searching for leavened food and cleaning it from all quarters. This may seem like a mere technical operation, however, many see this action as a symbolic spiritual cleansing and removal of traits that deny the liberation inherent in the departure from Egypt.

In his book Zichron Nifleot, 1880, Rabbi Eliezer Fultskar describes the custom of leaving bits of bread behind after the cleaning of leavened foods. This act teaches that there is not one person who does not sin. One who assumes oneself to be entirely honest and flawless does not have the fear of God.

Rabbi Kook, in his Compilations, Olat Re'iyah, explains the burning of the leavened bread as the symbolic burning of anything that delays the liberation of Israel. He emphasizes that "the difference between the slave and the free man is not only a difference of status, of one who is enslaved and one who is not, for we can find a learned slave whose spirit is liberated, and a free person whose spirit is that of a slave." He therefore requests that all those who celebrate Pesach burn the symbolic leavened bread. He teaches that one must aspire for self-liberation as well as liberation of the body from any foreign oppression, any bondage that enforces the image of God in man to be enslaved to a power that lowers His value, His glory and splendor of sanctity. This liberation is acquired only through the liberation of the soul.

In our time, there are many who view their work as slavery, others who see family requirements as bondage. This is why on the eve of Pesach one is instructed to look into oneself and clarify the question of slavery. Are we free or are we slaves? Are we to sing, "We were slaves" or consume, "We are slaves"?

"The more one recounts the Exodus from Egypt, the more he is to be praised"

Telling the Pesach Story

"Pesach is known as "the evening of questions". "And it shall be when your son asks you in time to come…" And it's the questions and their answers throughout the Seder night that finally reveal the story of Passover.

The Haggadah instructs that the story be told from one generation to the next and according to the understanding of the child. Only after the second cup of wine does the story begin - "They mixed him the second cup" (Mishna Pesachim 10; 4) and "according to the intelligence of the son, the father instructs him." If there is sufficient understanding, the father begins the story with disgrace "A wandering Aramean was my father" (Deuteronomy 26; 5) and concludes it with glory.

If there is insufficient understanding, or a lack of ability to tell the story, the Haggadah offers its version that begins with: Why is the night different from all other nights? This and other questions that appear in the Mishna are mapping stories in the story of the Exodus from Egypt and its ramifications. For instance, the question "Why do we eat matzah tonight as opposed to other nights when we eat both chametz and matzah? The simple response provided in the Haggadah is that "this is the bread of the affliction which our forefathers ate in Egypt." Why then, do we say "as opposed to other nights when we eat both chametz and matzah?" Perhaps there are those who eat both chametz and matzah every night, but there is definitely no obligation to do so.

My father taught me one explanation: During the time of the Temple, the significant act of the Pesach festival was the bringing of the Pesach sacrifice, thanking God for redeeming us from Egypt. (Leviticus 7; 12 - 13) offers us another explanation: The thanksgiving Pesach sacrifice is the only sacrifice in which the Israelites were commanded to bring a cake of matzah along with a cake of chametz: "If he offers it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers spread with oil, and cakes mingled with oil, of fine flour soaked. With cakes of leavened bread he shall present his offering with the sacrifice of his peace-offerings for thanksgiving." Of other Temple sacrifices it states quite clearly: "No meal offering, which you shall bring unto the Lord, shall be made with leaven; for you shall make no leaven, nor any honey, smoke as an offering made by fire unto the Lord." (Leviticus 2; 11)

"Every other night," when we bring the thanksgiving sacrifice, we "eat chametz and matzah." Why should this night, a night when we are expressing full gratitude, be any different? The answer to this question demonstrates the connection between the physical redemption on Pesach and the spiritual redemption on Shavuot. In discussing the sacrifice of Shavuot, Scripture states: "You shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first fruits unto the Lord." (Leviticus 23; 17) The sacrifice of first fruits on Shavuot is entirely chametz, thus Pesach's "thanksgiving sacrifice" is completed only during the Shavuot sacrifice.

The Questions of the Four Sons

The recitation of the four sons' questions is a major event in the Seder. We are commanded to "open up to" the most important son of the four, "the son who does not know enough to ask" and bring all the participants in the Seder to a full understanding of the liberation and redemption from Egypt.

In the Haggadah, the questions asked by the four sons appear as an opening for the *Maggid*: "And it shall be when the Lord shall bring you into the land of the Canaanite..." This son's question immediately follows the safe and sound arrival in the land. One would think that after settling the land, the problems would have been resolved, but not so—the second generation is questioning, enquiring, delving and confronting the first generation, asking "Why, what is this task?" Because of this we are commanded to recount the story year after year, to clarify the origins of the Jewish people to every subsequent generation.

There are several explanations for the result of the four sons. It has been said that they are in fact intertwined, and that each of us holds within ourselves wisdom, wickedness, innocence, and ignorance. The Seder plays the role of stimulating all four traits in order to clarify the question of "the redemption." In order to clarify this question, the Seder is replete with a clear set of stage directions. The props include the Seder plate with its symbols: the shank bone to commemorate the Pesach sacrifice; the egg to commemorate the ceremonial sacrifice and the destruction of the Temple; the bitter herbs to commemorate slavery; the parsley to signify the blood painted above the doorposts and to stimulate questions; the horseradish for the *Korech*, and the charoset to symbolize the mortar and clay.

The pouring of the wine at different times during the Seder (even before drinking it) and the drinking of the wine while leaning to the left (in the manner of free people), the breaking of the matzot in two for the *yachatz* (*Afikoman*), the covering and exposing of the matzot and lifting them at different times, the pouring of Eliahu's wine and the opening of the door - all these props, symbols and stage directions are designed to stimulate the asking of questions.

The Symbols of the Seder

The major symbols of the Seder are: *Kadesh* - Sanctification; *Urchatz* - Washing the Hands; *Karpas* - Dipping the Parsley; *Yachatz* - Breaking the middle matzah; *Maggid* - Reciting the Narration; *Rachatzeh* - Washing the hands; *Motzi-Matzah* Sharing and eating the unleavened bread; *Maror* - Eating the bitter herbs; *Korech* - Eating matzah and maror together; *Shulchan Orech* - The meal; *Tzafun* - Finding the *Afikoman*; *Barech* - Thanksgiving for the meal; *Hallel* - The prayer for after the meal; *Nirtzah* - The concluding prayer of acceptance.

These symbols may be viewed as a simple technical distribution, or they can be assigned relevant significance. In the *Multicolored Cover*, Muki Zur offers a Zionist interpretation from the Haggadah of the first Israeli settlers in Kibbutz Degania, as interpreted by Ben Kaznelson's teacher Eliezer Schein. In this case, the entire Haggadah is about the settler generation, the generation that yearns to be liberated, but was not fortunate enough to be redeemed. This interpretation is clear in every single quote and in every single paragraph of the Haggadah.

'*Sanctify and wash*: Jewish history demands from our generation that we are sanctified and wash. Sanctify and prepare yourselves for the great things that will take place, for time is of the essence. We are the liberators!

'*Wash*: Wash and purify yourself so you will be worthy of your duty, your great mission.

'*Take the parsley and break the middle matzah*: Jewish history commanded us, the Zionist socialists, to build a new society based on cooperation and an equal division of property.' (Even the little vegetation, the parsley, should be divided with your friends. But what happened?)

'*Relate the narrative, wash the hands*: We tell one another: "Wash yourself," we demand from each other to wash and sanctify, but we ourselves are exempt from that command. And so we are all deep in mud, as it says, 'who bringest forth bread, eat the bitter herbs.'

'For every 'matzah' (Yiddish for the piece of bread which is to be blessed) we fight in bitterness. Is this how we are supposed to fight for a new society?

'*Sandwich of bitter herbs*: Wrap the bitter herbs and matzah and the chomset.

'*Partake of the meal*: We bound the Zionist-Socialist 'table setting' upon ourselves, as Jews bind themselves with the straps of phylacteries to show and to be seen.

'However, 'eat the Afikoman, say the grace after meals,' we each hide within ourselves every blasphemy.

'Although we 'recite the Hallel, pray for acceptance' we really seek praise as the pioneers of the world proletariat, as the champions of Israeli redemption…'

Rabbi Eliezer Pulaskar, in his *Zichron Nilaos*, offers an altogether different interpretation:

'*Sanctify and wash*: Man must steer away from evil and do only good. The prophet says: 'Wash yourselves and sanctify thyselves' in the Exodus from Egypt, and sanctification comes sent from God every year. That same day, holiness came only once, which is the meaning of the sign 'sanctify,' for holiness passes over on Pesach, and then man must 'wash,' which is when the commandment of the *Omer* is given.

'*Parsley* indicates that man should not chase after the pleasures of the world, and make do with eating a vegetable dipped in salt water.

'Kichotz - dividing the matzah' indicating that man must divide his mind, using half of it in this world and keeping the other half to feed his soul. And when man is such, he should purify others by the recitation and the washing telling them to sanctify themselves.

'Bringing forth the bread' When the leaven is the 'evil inclination,' the leaven is dough, and the matzah is the bread of healing for the soul. And within each Israelite beats the feeling of the Jewish community and sanctity of our forefathers. The most important part of the job is to act upon your logic and according to the Torah. And this is how to explain 'bringing forth the bread.'

'After man's soul leaves his body, this is when it is 'bitter.' Bitterness of the heart, repentance over the past or torments of the body. He must immerse himself in the river and not rest.

'The charoset is made of fruits that recall the bricks themselves.

'Korech, matzah, bitter herbs – bind the bitterness of this world in matzah and worship God even with your 'evil instinct' 'with all thy heart,' which our Sages interpreted in both inclinations, good and evil, in the exact same way, as it says 'know Him in all your ways.'

'Thus you will 'set table' in the Garden of Eden and partake.

'Tzafon, as the passage quotes: 'You hid away so much good for them who worship You.'

'And then 'recite the Hallel, prayer for acceptance' and we will pull you out of hell. 'You have done well! You committed well!' And 'praise' comes out of the Garden of Eden.

'Hallel, nirtzah – God will accept our deeds.'

These two very different interpretations prove the depth of the meaning of the symbols of the Seder as levels of development. These interpretations constitute varying levels of understanding of the concept of liberation and the ideal of aspiring always to embrace the perception of freedom. These levels of development stretch from the concept of "we were slaves" to the aspiration for liberation and "next year in Jerusalem" - from the slave mentality of Egypt to the liberated state of mind of a free nation.

'For you were strangers in the land of Egypt' -
The Consciousness of a Stranger and the Consciousness of Egypt

Why does Jewish tradition endlessly emphasize the fact that we "were strangers in the land of Egypt?" When Avraham addresses the people of Kiryat Arba, Hebron, he tells them: 'I am a stranger and a sojourner with you; give me possession of a burying place with you, that I may bury my dead out of my sight. (Genesis 23: 4) Identical words are used for the laws of the shmita and year of Jubilee: 'And the land shall not be sold in perpetuity, for the land is Mine, for you are strangers and settlers with me.' (Leviticus 25, 23)

Parashat emphasizes time and again, "you were strangers in the land of Egypt." (Exodus 22, 20, 23, 9; Leviticus 19, 34; Deuteronomy 10.19) The fact that the Israelites were strangers in Egypt demands that they in turn treat the stranger among them with love, and so

the cubit from Leviticus (19:34): "The stranger that sojourns with you shall be unto you as the home-born among you, and you shall love him as yourself; for you were strangers in the land of Egypt. I am the Lord your God." Consciousness is encouraged to prevent the distasteful behavior of a master.

In addition to the many reminders of having once been strangers in a strange land, the Torah notes that the nation became a nation as strangers in Egypt! Egypt served as the "melting pot" of Avraham's family – "few in number" – but immigrated to Egypt and left as a nation. Why isn't the Land of Israel credited with this attribute? And why is the Land of Israel rarely mentioned in the Pesach Haggadah?

Only after many years, when the nation is sitting comfortably in its own land, does within the impressive ceremony of bringing the first-fruits that the redemption from Egypt is first mentioned. "And it shall be, when you come into the land which the Lord your God gives you for an inheritance, and possess it, and dwell in it, that you shall take of the first fruit of the ground, which you shall bring in from your land that the Lord your God gives you, and you shall put it in a basket, and shall go to the place which the Lord your God shall choose to cause His name to dwell there. And you shall come into the priest that shall be in those days, and say unto him: 'I profess this day unto the Lord your God, that I am come into the land which the Lord swore unto our fathers to give us.' And the priest shall take the basket out of your hand, and set it down before the altar of the Lord your God. And you shall speak and say before the Lord your God: 'A wandering Aramean was my father; and he went down into Egypt, and sojourned there, few in number, and he became there a nation, great, mighty, and populous.'"

The Pesach Haggadah places the redemption from Egypt as its centerpiece, and, as stated above, puts great emphasis on the custom of bringing the first fruits. In addition, we meet on Egypt every Shabbat during the blessing over the wine as well as in daily prayers. So, what can we surmise about the repetition of the experience in Egypt in our sources? It can be argued that we must remember our sojourn in Egypt and not inflict bondage upon others. This point can be expanded: As you were strangers in Egypt and wanted to keep your individual identity as a nation, when strangers thus sit in your land, do not hurt them by forcing your culture upon them, but allow them to keep their own identity.

"This bread of affliction"

The Seder begins with a declaration in Aramaic, the language of the people: "This is the bread of affliction that our fathers ate in the land of Egypt," followed by the invitation, "All who are hungry, come and eat. All who are in need, come and join in celebrating Pesach!" What is the meaning of this declaration and invitation? Maimonides, in *Mishne Torah* states that he believes that the Seder meal, if not accompanied by needy guests, is indulging in "the joy of one's own belly." (*Hilkot Yom Tov*, 6: 17-18) Inviting the pauper to share at one's table is a declaration of freedom. In the evening of the Seder we must emphasize that our liberty also comes with the social responsibility of caring for others, declaring, "Anyone who wishes to join us at our meal is welcome to do so." This invitation is extended with the remembrance that we were once slaves and therefore we share a common past and must share the present as well.

The Continuity of the Haggadah

One can sense, in the finished version of the Haggadah, with all the liturgical accord, the continuity of the Passover story from beginning to end. The Haggadah commences in *Aramaic* and ends in *Aramaic*, the tongue of the common people. The story begins with a people in the disgrace of slavery and ends with the celebration of a people and their God. Even the songs of *Who Knows One* and *Chad Gadya* declare the existence of the Guiding Hand of God, a God who exists in this world and rules over it. Although it is sometimes difficult to relate to some of the verses ("the cat came and ate the goat") and it is sometimes unclear why the cat ate the goat, the song does strongly invoke the presence of God. The concept of inviting the poor to join in the Seder meal also proves the presence of a God Who commands us and guides us to perform our true purpose in this world.

The connection between the commencement of the Seder and its end is expressed in the words of Rabbi Yehudah in the Talmud *Baba Batra*: "It has been taught, R. Yehudah says: Great is charity, in that it brings the redemption nearer, as it says: Thus said the Lord, Keep your judgment and do righteousness (*tzedakah*), for my salvation is near to come and my righteousness to be revealed. Rabbi Yehudah also used to say: Ten strong things have been created in the world. The rock is hard, but the iron cleaves it. The iron is hard, but the fire softens it. The fire is hard, but the water quenches it. The water is strong, but the clouds bear it. The clouds are strong, but the wind scatters them. The wind is strong, but the body bears it. The body is strong, but fright crushes it. Fright is strong, but wine banishes it. Wine is strong, but sleep works it off. Death is stronger than all, and charity saves from death, as it is written, Righteousness (*tzedakah*) delivers from death." (*Baba Batra* 10, p. 1) (The images invoked here by Rabbi Yehudah are very similar to the images in *Chad Gadya*.)

In some versions of 14th and 15th century Haggadot, the declaration "Shma Yisrael, Hashem Eloheinu, Hashem Echad" was added to the song *Who Knows One*? This signifies that each of the thirteen verses symbolizes the power of God.

It seems that those who edited the Haggadah deliberately chose to begin with an invitation that declares: "We give charity. This is man's duty, and we declare that God is our Lord, and He is One." The declaration "Shma Yisrael" stresses the fact that we hear the "Israel" within ourselves, not the "Yaakov" the son who follows (*Akav*) his brother. "Israel" who "has striven with God and with men, and has prevailed." This Declaration comes from a strong faith in the existence of God and His laws. This idea can be found in the words of the prophet Isaiah (31: 5): "As birds hovering, so will the Lord of hosts protect Jerusalem; He will deliver it as He protects it, He will rescue it as He passes (Hebrew: *pasoch*) over." The prophet does not interpret the word "pesach" as the original biblical meaning of "skipping over," but gives a different interpretation – defense. In the words of the Talmud, this defense is charity which "rescues from death."

"It is a people that shall dwell alone, and shall not be reckoned among the nations"

"Socrates took his place on the couch, and supped with the rest; and then libations were offered, and after a hymn had been sung to the god, there had been the usual ceremonies, they were about to commence drinking, when Alcibiades, who

And now, my friends, how can we drink with least injury to ourselves? Then said Eryximachus, as you are all agreed that drinking is to be voluntary, and that there is to be no compulsion, I move, in the next place, that the flute-girl who has just made her appearance, be told to go away and play to herself, or if she likes, to the women who are within. Today, let us have conversation instead, and, if you will allow me, I will tell you what sort of conversation..." (Plato, The Symposium, p. 176)

Researchers have argued that the structure of the Seder is borrowed from the Greek-Roman symposium. The custom of sitting together, drinking wine and having philosophical discussions was well known to the Sages of the Second Temple, and they may have converted the Greek structure by giving meaning to each glass of wine (the four "tongues" of redemption).

Professor S. Lieberman explains the origin of the word "Afikoman," which is part of the answer to the wise son. "Answer him using the Passover Haggada: there is no Afikoman after Pesach. At the peak of the Greek-Roman banquets, the celebrants would break into houses and force others to join them and continue the party. This custom was called "Afikoman," which is why the Mishna warned us not to finish the Passover with the "Afikoman" so as not to move from one group to another."

Sages did, in fact, borrow an expression from the Greek-Roman culture and assumed that the Jews of their generation uncovered its meaning, which is why they prohibited the fact that we are not taking the entire structure of "the banquet." One must not focus only on debauchery, but must limit oneself to four cups only. One must stay within the limits of one dinner, and not move to a different group/party.

In Conclusion

Toward the end of the Seder we recite "Pour Out Thy Wrath Upon the Heathen" an ironed by harsh expression of revenge against the nations of the world. It is customary, when reciting this verse, to open the door for the prophet Eliahu, after the wine has been poured in his cup. The words of the verse request God to come to terms with the nations who do not believe in Him. This verse ends on a difficult note. "pursue them and destroy them under the heavens of God." Rabbi Miki Rosen of the Yakar Synagogue in Jerusalem, says that this vengeful request is tempered or even neutralized by the prayer: "The soul of every living being shall praise the Lord." We realize that every soul deserves to praise God, even those that we just asked God to destroy.

Eliahu's Cup

The fifth cup of wine poured for Eliahu is sometimes not counted as part of the Seder, but it is an important part of the Seder ritual in that it hails our future redemption. This is how the prophet Malachi describes it. "Behold, I will send you Eliahu the prophet before the coming of the great and terrible day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the land with utter destruction." (Malachi 3: 23-24)

Interestingly, Eliahu's biblical character disappears and the zealous prophet from the Book of Kings is turned into a Jewish "Santa Claus." Reading through *Pirkei DeRabbi Eliezer* sheds some light on this issue: "Circumcision was denied from the kingdom of Ephraim, and Eliahu was zealous and swore that no rain will pour from the heavens. And Isabelle heard and waited to kill him, while Eliahu was praying to God. And God replied, 'Eliahu, you are better than your forefathers. Escape.' And Eliahu stood and ran to Mount Horev, as written: 'And he arose and did eat and drink.' This is where God revealed Himself before him, asking 'what are you doing here, Eliahu?' 'I have been very zealous for the Lord.' So He replied, 'You are always zealous. You were zealous for the Lord in Mitzrayim on account of incest, as it is written: Pinchas, the son of Elazar son of Aharon the Cohen. And here you were zealous. I will see to it that no circumcision takes place before you see it with your very own eyes.' This is why the Sages taught us to have a chair for the messenger of the covenant, Eliahu Z"l, of whom it is written: 'The messenger of the covenant whom You delight in.'"

The interpretation sees Eliahu's presence at circumcision ceremonies as atonement for his zealotry. He complained to God that the Israelites were not keeping His covenant, and therefore he will be present at every circumcision ceremony in order to plead for Israel.

In the spirit of these words, we can rest assured that Eliahu will report to God that the Israelites are indeed carrying out this Seder, and casting a vote of confidence in God.

Rabbi Shlomo Fox

Formerly a major in the IDF paratroops, Rabbi Fox was ordained at the Jewish Theological Seminary (Schechter Institute of Jewish Studies) in Jerusalem. He earned a B.A. in Jewish philosophy and education from The Hebrew University and an M.A. from the Schechter Institute. Rabbi Fox works in formal and informal education as a pedagogical coordinator for the KOLOT foundation, as a teacher at Beit Shmuel, at the Reform Congregation in Mevaseret, and as a lecturer for the Ministry of Education. He also teaches at the rabbinical program at the Schechter Institute and at the Hebrew Union College. In the past he has worked as a counselor for street gangs in Jerusalem, founded and run the Ramah Noam camp for the Conservative movement and headed the Neshiah Institute in Israel.

English Translation and Explanation of Images

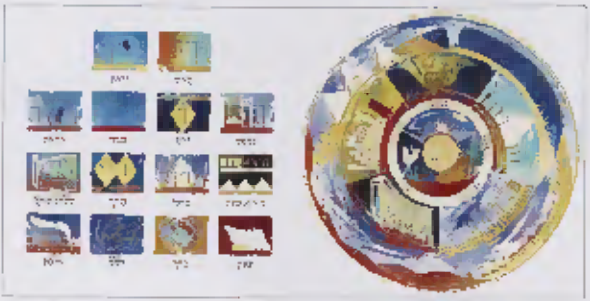
Pesach

Plate description:

A roundel with the word "Pesach" in the middle and three concentric circles. The outer circle depicts fourteen parts of a typical modern work day; the middle circle depicts fourteen parts of the Exodus from Egypt; and the inner circle depicts the fourteen parts of the Seder. Wedges slice through the outer, middle and inner circles connecting one part of the work day with one part of the Exodus with one part of the Seder. At each juncture, the question arises: "Am I free or am I not?"

plates 4-5

Seder Plate
Fourteen Parts
of the Seder



Seder Plate and the Fourteen Parts of the Seder

Plate description:

Seder Plate

In the center of a roundel with three concentric circles are the three *matzot* and images of the three fathers. The middle circle depicts the meanings of the five symbols (*zhan, betzah, karpas, charoset, maror*), read counterclockwise:

- The Sacrificial Lamb that was roasted and eaten on the Seder night in the days of the Temple *(zhan)*
- The destruction of Jerusalem *(betzah)*
- The blood painted above the doorposts *(karpas)*
- The mortar and clay of the bricks of slavery *(charoset)*
- The bitter suffering of the Hebrews in Egypt *(maror)*

The outer circle depicts the recurring journey of the Jewish people into and out of Egypt.

The Fourteen Parts of the Seder

The fourteen parts of the Seder in pictorial representation. The images incorporate human elements and echo the fourteen parts of the Seder from the Pesach roundel (plate 1).

Rockish	▪	*Urchatz*	▪	*Karpas*	▪	*Yachatz*	▪	*Maggid*	▪	*Rochatzah*	▪	*Motzi-Metzah*
Maror	▪	*Korech*	▪	*Shulshan Orech*	▪	*Tzafin*	▪	*Berech*	▪	*Hallel*	▪	*Nirtzah*

Kadesh - Sanctification

Plate description:

The image on the right-hand side enfolds the Kadesh portion of the Seder from the Pesach roundel (plate 1). The roundel on the left-hand side consists of two concentric circles. The outer ring depicts the twelve parts of the story of the Garden of Eden. The inner circle depicts the six days of creation. In the center, the pain of the expulsion from the Garden of Eden versus the sanctified peace of Shabbat.

English translation:

Kadesh - Sanctification

We first sip of wine is filled here.

On Shabbat, begin here:

And it was evening and it was morning, the Sixth Day. The heavens and the earth were finished, and all that was in them. On the Seventh Day God completed His work, that which He had done, and He abstained on the Seventh Day from all His work which He had done. And God blessed the Seventh Day and sanctified it, for on it He abstained from all His work which God created to make.

On all other nights begin here:

Blessed are You, God, King of the Universe, Who creates the fruit of the vine. Blessed are You, God, King of the Universe, Who has chosen us from all the nations, exalted us above all languages, and made us holy with His mitzvot. And You have given us, God, with love (Shabbat's for rest,) seasons for joy, Holidays and times for rejoicing, (Shabbat day and this) day of the festival of Matzos, the season of our freedom.

plates 8-9

The First
Cup of Wine

The First Cup of Wine

Plate description:

Each of the four cups of wine in the Haggadah contain four elements of winemaking. In this, the first cup, the elements are the cutting of the earth, the trimming of the vines, the picking of the grapes, and the stomping of the grapes into wine. These four elements are paired with the four names of God mentioned in the blessing: *Atah, Adonai, Elohenu, Ahelech HaOlam*

English translation:

(With love,) a holy convocation, recalling the Exodus from Egypt. For You have chosen and sanctified us above all peoples, and You have caused us to inherit Your (Shabbet and) sacred seasons (with love and good will) in gladness and rejoicing. Blessed are You, God, Who sanctifies (the Shabbet,) Israel and the festivals.

On Saturday night, add the following blessings

Blessed are You, God, King of the Universe, Who creates the lights of fire.

Blessed are You, God, King of the Universe, Who distinguishes between what is sacred and what is mundane, between light and darkness, between Israel and the other nations, between the Seventh Day and the six days of labor. You have set a division between the sanctity of Shabbet and the holiness of a Festival. You have distinguished and have sanctified Shabbet above the six days of work. You have distinguished and sanctified Your nation, Israel, with Your holiness. Blessed are You, our God, Who distinguishes between sanctity and sanctity.

Blessed are You, God, King of the Universe, Who has kept us alive, sustained us, and brought us to this season.

Drink the first cup in a reviewing position.

Urchatz
Karpas
Yachatz
Maggid

Urchatz ▪ Karpas ▪ Yachatz ▪ Maggid

Plate description:

The images for the parts of the Seder echo those of the Pesach narrative (plate 1). On the far left-hand side are the two recurring images of slavery (top) and freedom (bottom) - baking and working one's own bread - from the Pesach narrative.

English translation:

Urchatz
Wash hands without blessing.

Karpas
Dip vegetables in salt-water

Blessed are You, God, King of the Universe, Who creates the fruit of the earth.

Yachatz
Break half the middle matzah and hide for the Afikomen.

Maggid
Tell the story of the Exodus from Egypt.
Uncover the matzot, lift the ceremonial plate, and say:

This is the bread of affliction that our fathers ate in the land of Egypt. All who are hungry, come and eat; All who are in need, come and join in celebrating Pesach! This year we are here, next year we will be in the land of Israel. This year we are slaves, next year we shall be free men!

Ma Nishtana

Plate descriptions

The difference between the Seder night and all other nights is depicted in the ocean circle. On the left-hand side of the roundel are eight pursuits one does on regular nights: attend a concert, go to the ballet, play football game, or out to dinner, stay at home and read a book; go to the theater, watch TV, or go to a movie. On the right-hand side are depicted eight separate Seder nights. In the center are images of the two types of nights and the food eaten at each one, balanced on a cyrano fulcrum, representing the balance between the sacred and the mundane.

English translation

The second cup of wine is poured, and the youngest of the company asks:

Why is this night different from all other nights?

On all other nights we may eat either *chamaz* or *matzah*, and on this night we may eat only *matzah*.
On all other nights we may eat any kind of herbs, and on this night we may eat only *maror*.
On all other nights we are not required to dip our food even once, and on this night we are required to dip twice.
On all other nights we may eat either sitting straight or reclining, and on this night we must all recline.

We Were Slaves

Plate description:

A roundel with three concentric circles. The outer circle depicts slavery in Egypt; the middle circle depicts the Exodus from Egypt; the inner circle represents the slavery that we and our children would have had to endure had God not led our forefathers out of Egypt. In the center is Pharaoh - the symbol of slavery.

English translation:

Return the ceremonial plate to the table, uncover the matzot and say:

We were slaves to Pharaoh in Egypt. And God brought us out from there with a strong hand and an outstretched arm. If the Holy One, blessed is He, had not brought out our fathers from Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Though we were all of us wise, all of us understanding, all of us Elders, all of us learned in the Torah, we would still be commanded to tell the story of the Exodus from Egypt. Whoever tells about it at length merits praise.

Plates 16-17

The Rabbis in Bnai Brak

The Rabbis in B'nai Brak

Plate description:

At dawn, after a night spent disputing the meaning of the Exodus from Egypt, the Rabbis of B'nai Brak are called to prayer by their students.

English translation:

A tale is told: Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaraih, Rabbi Akiva and Rabbi Tarfon were reclining in B'nai Brak, and were telling the story of the Exodus from Egypt the entire night until their students came and said to them: Rabbis, the time has arrived for reciting the morning Shma.

Rabbi Elazar ben Azaraih said: I am like a man of seventy, yet I never understood why we must tell of the Exodus from Egypt at night, until Ben Zoma explained it with this teaching 'Remember the day you came out from the land of Egypt all the days of your life.' 'The days of your life' refers to the days. 'All the days of your life' includes the nights. But the other Sages say: 'The days of your life' refers to this world. 'All the days of your life' refers to the time of the Moshiach.

The Four Sons

Plate description:

On the right-hand side are the images of the four sons. On the left-hand side, a visual interpretation of their questions.

English translation:

Blessed is the Ever-Present. Blessed is He.
Blessed is the One who gave the Torah to the people of Israel. Blessed is He.

The Torah speaks of four sons: One wise, one wicked, one simple, and one who does not know how to ask.

plate 20-2

The Questions of the Four Sons and Their Answers

The Questions of the Four Sons and Their Answers

Plate description:

The questions of the four sons were taken from the Torah. There they were assigned no order, but were all of the same validity. Therefore, the visual images treat them all as equals.

English translation:

The wise son, what does he say? "What are the duties, regulations, and laws that God has commanded you?"

Instruct him precisely in the laws of Pesach, Pesach, nor does the Pesach meal with the Afikoman.

The wicked son, what does he say? "What is this service to you?"

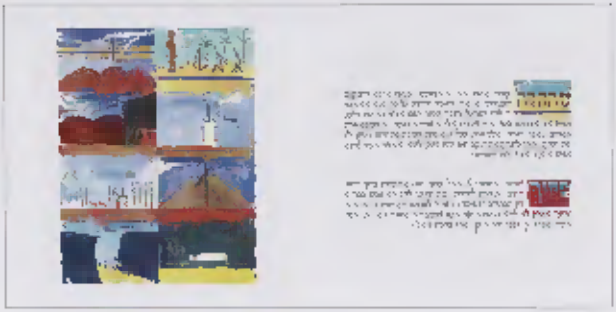
To you, (he says) but not to himself. By excluding himself from the community, he has denied God. For, had he been there, he would not have been redeemed. Therefore, you must answer him bluntly: "It is his because of what God did for me when I came out of Egypt." For me, but not for him!

The simple son, what does he say? "What does all this mean?"

To him you shall say, "With a strong hand God brought us out of Egypt, out of the house of bondage."

As for the son who does not know how to ask, you must begin for him, as it is written:

"You shall tell your son on that day: 'This is because of what God did for me when I went out from Egypt.' One might think that we should begin telling on the redemption from Egypt from the first day of the month. But the Torah says: 'On that day?' Since it says 'on that day,' it might be understood that we should begin during the day. therefore the Torah adds: 'This is because of...' One should not say 'this is because of' except at the time when matzah and maror are placed before you.



In Early Times

Plate description:

Eight panels arranged in a line (read from right to left). Upper tier: our ancestors as idol worshipers; and Avraham being brought here beyond the River to the land of Canaan. Second tier: the binding of Yitzchak; and Yaakov receiving a blessing from Yitzchak. Third tier: Esav the hunter with the inheritance of Mount Seir; and Yaakov and his sons going down to Egypt. Fourth tier: the punishment of the Egyptians; and the Israelites leaving Egypt "with great wealth."

English translation:

In the early times our ancestors were idol worshipers, but now God has brought us near to worship Him. As is written: "And Yehoshua spoke to the people: Thus said the God of Israel: Your fathers dwelt beyond the River, Terakh, the father of Avraham and the father of Nachor, and they worshiped other gods. And I took your father Avraham from beyond the River and led him throughout the land of Canaan, and I multiplied his seed and gave him Yitzchak. And I gave to Yitzchak, Yaakov, and Esav: to Esav I gave Mount Seir, to inherit it, but Yaakov and his sons went down to Egypt."

Blessed is He who keeps His promise to Israel; blessed is He. For the Holy One, blessed is He, premeditated the end, in order to fulfill what He had said unto Avraham our father in the Covenant between the portions, as it is said: "And he said unto Avram: You should know that your descendants shall be as strangers in a land not their own, and they shall enslave them, and shall torment them, for four hundred years. But also the nation whom they will serve, I shall judge. Afterward, they will leave with great wealth."

V'he She'amda

Plate description:

The human figures in the outer circle of this roundel were taken from the artist's series on the Shoah. In the center are four figures of taskmasters, representing those who seek to enslave or destroy the Jewish people from generation to generation.

English translation:

Cover the matzot, raise the cup and say:

It is this that has stood by our fathers and us: for not only one has risen up against us to destroy us, but in every generation there are those who rise up against us to destroy us. But the Holy One, Blessed is He, ever saves us from their hand.

As down for cup and uncover the matzot

Lavan the Aramean

Plate description:

Four panels visualizing the tale of Lavan the Arameun. Upper right panel: "Lavan intended to eradicate all." Lower right panel: "Pharaoh decreed destruction only for the male children." Upper left panel: "He went down to Egypt and sojourned there with few people." Lower left panel: "And there he became a nation, great, mighty, and numerous."

English translation:

Go and learn what Lavan the Aramean intended to do to our father Yaakov. Pharaoh decreed destruction only for the male children, but Lavan intended to eradicate all. As it is said: "The Arameun sought to destroy my father. He went down to Egypt and sojourned there with few people." And there he became a nation, great, mighty, and numerous."

"He went down to Egypt" - impelled by God's word "And he sojourned there." This teaches us that our father Yaakov did not go to Egypt to settle there permanently, but merely to sojourn there, as it is said: "And they said to Pharaoh: We have come to sojourn in this land, for there is no pasture for the flocks that belong to your servants, for the famine is harsh in the land of Canaan; now, please let your servants dwell in the land of Goshen."

plates 20-23

As Numerous as the Stars in Heaven

As Numerous as the Stars in Heaven

English translation:

"Few in number" - as it is said, "With seventy souls your fathers went down to Egypt, and now your God, has made you as numerous as the stars in heaven."

Through Your Blood You Shall Live

Plate description:

four panels depicting the text to be read counterclockwise. Upper right panel: a woman giving birth - a symbol of fertility. Upper left panel: "and the land was filled with them." Lower left panel: "you did increase and grow up...yet you are bare and naked." Lower right panel: "I passed over you and saw you were covered in your own blood."

English translation:

"And there he became a nation." This teaches us that the Israelites were distinguished as a separate people.

"Great, mighty" - as it is said: "And the children of Israel were fruitful and fertile, and they multiplied. And they became very, very mighty; and the land was filled with them."

"And numerous" - as it is said: "Tens of thousands like the plants of the field have I made you, and you did increase and grow tall, and came into choice adornments: your breasts are fashioned and your hair is richly grown - yet you are bare and naked." I passed over you and saw you were covered with your blood, and I said to you: "Through your blood you shall live; yes, through your blood you shall live!"

plates 32-33

The Egyptians
Did Evil to Us

The Egyptians Did Evil to Us

Plate description:

Some scenes of slavery under the Egyptians. In the lower left-hand panel is the image of the covenant made between God and the three Patriarchs.

English translation:

"The Egyptians did evil to us. They oppressed us and laid heavy labors upon us."

"The Egyptians did evil to us" - as it is said, "Let us devise plans against them, lest they increase in number. If we should happen to have become by war, they will join our enemies, fight against us, and leave the land."

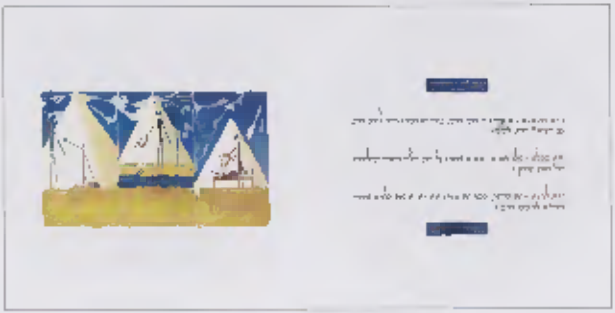
"They oppressed us" - as it is said, "They placed taskmasters over them, to oppress them with their burdens, and they built storage cities for Pharaoh - Pithom and Rameses."

"They laid hard labor upon us" - as it is said: "The Egyptians forced the children of Israel to do slave labor."

"And we cried out to God, the God of our fathers, and He heard our voice, and He saw our suffering, our hurtfen, and our oppression."

"And we cried out to the God of our fathers" - as it is said, "And it came to pass during that long period, that the king of Egypt died. The children of Israel moaned because of the hard labor and they cried out. And from the bondage their cry rose up to God."

"And God heard our voice" - as it is said: "God heard their groaning and God recalled His covenant with Avraham, Yitzhak, and Yaakov."



And He Saw Our Suffering

Plate description:

Three panels illustrating the text arranged from right to left: the taking of the newborn sons; throwing the firstborn sons into the Nile; the oppression of the Children of Israel.

English Translation:

"And He saw our suffering" - this refers to the abstinence from normal life, as it is said: 'God saw the children of Israel and God knew.'

"Our burden" - this means the sons, as it is said: "Every newborn son you shall throw into the Nile river, but every daughter you shall let live."

"And our oppression" - this was the vexation as it is said: 'I have also seen the oppression with which the Egyptians oppress them.'

With a Mighty Hand, and with an Outstretched Arm

Plate description:

In the center of the roundel is the Hand of God that carried the Israelites out of Egypt and across the Red Sea to freedom. The triangular circle is divided into three scenes of the departure from Egypt, each scene reiterating the fact that the Good was done not by an angel, not by a seraph, and not by a messenger, but by God Himself.

English translation:

"God brought us out of Egypt with a mighty hand, and with an outstretched arm, with great fear, with light, and with wonders."

"God brought us out of Egypt" - not through an angel, nor through a seraph, and not through a messenger. It was the Holy One, Blessed is He, alone and in His glory. As it is said: "On that night I will pass through the land of Egypt, and I will slay every firstborn in the land of Egypt, from man to beast, and all the gods of Egypt I will judge, I am God." "On that night I will pass through the land of Egypt" - I, and not an angel. "And I will slay every firstborn in the land of Egypt" - I, and not a seraph; "And all the gods of Egypt I will judge" - I, and not a messenger. "I am God" - I am the One and no other.

With Great Fear; With Signs; With Wonders

Plate description:

Four quadrants depicting the powers of God. In the lower right-hand quadrant is a rendering of the plague visited upon Jerusalem from Divine Heavens, in the Torah. In the middle circle is an image of God appearing on Mount Sinai in a burst of fire and cloud.

English translation:

'With a mighty hand' - this is pestilence, as it is said: 'Behold! God's Hand will be upon your livestock in the field, upon the horses, mules, and camels, the cattle, and the sheep, a very severe pestilence.'

'With an outstretched arm' - this is the sword, as it is said: 'His sword is unsheathed in His hand, outstretched over Jerusalem.'

"With great fear" - this is the revelation of the Divine Presence, as it is said: "Or has God ever taken unto Himself one nation from amidst another nation, with trials, signs, and wonders; with war, a mighty hand, and an outstretched arm, and with great fear, as your God did for you in Egypt before your eyes?"

'With signs" - this refers to the staff, as it is said: 'Take this staff in your hand, with which you shall perform the signs."

"And with wonders' - this is blood, as it is said: "I will do wonders in heaven and on earth.'

Plates 40-41

The Ten Plagues

The Ten Plagues

Plate description:

Around with nine of the plagues depicted in the surrounding circle. The tenth plague, the slaying of the firstborn, is pictured in the center.

English translation:

It is customary to spill three drops of wine from the cup...

Blood, and fire, and pillars of smoke.

Another explanation: 'With a mighty hand' - means two plagues; 'With an outstretched arm' - another two; 'With great fear' - another two; 'With signs' - another two; 'And wonders' - another two.

These are the Ten Plagues which the Holy One, Blessed is He, brought upon the Egyptians in Egypt, namely:

Blood; Frogs; Lice; Wild Beasts; Pestilence; Boils; Hail; Locusts; Darkness; Slaying of the Firstborn.

Rabbi Yehudah grouped them by their Hebrew initials: DeTZaKH, AdaSH, B'AChaB.

The Three Rabbis

Plate description:

Three rabbis, martyred by the Romans, calculating the exact number of plagues visited upon the Egyptians.

English translation:

Rabbi Yosi the Galilean said: How does one calculate that the Egyptians were struck by ten plagues in Egypt, but by fifty plagues at Sea? About Egypt it is said: 'And the magicians said to Pharaoh, it is the finger of God.' About the Red Sea it is said: 'When Israel saw the great hand which God directed against the Egyptians, the people feared God, and believed in God and in His servant Moshe.'

How many plagues did they receive by one finger? Ten plagues! Hence, they received ten plagues in Egypt, and fifty plagues at the Red Sea.

Rabbi Eliezer said: How do we know that each plague the Holy One, Blessed is He, visited upon the Egyptians in Egypt consisted of four plagues? It is said, 'He sent forth upon them the kindling of His wrath: fury, rage, and trouble, a legation of evil angels.' Fury is one; rage, two; trouble, three; a legation of evil angels, four. Thus, they were struck by forty plagues in Egypt, and two hundred at Sea.

Rabbi Akiva said: From where do we know that each plague that the Holy One, Blessed is He, visited upon the Egyptians in Egypt consisted of five plagues? It is said: 'He sent forth upon them the kindling of His wrath: fury, rage, trouble, and a legation of evil angels.' Burning anger is one; fury, two; rage, three; trouble, four; and a legation of evil angels, five. Thus, they were struck by fifty plagues in Egypt, and two hundred and fifty at Sea.

plates 44-45

Dayeinu!

Dayeinu!

Plate description:

Paired panels interpreting each line of the song.

English translation:

It would have been enough!

The Ever-Present has bestowed so many favors upon us!

If He had brought us out of Egypt, but had not judged the Egyptians - *Dayeinu!*

If He had judged them, but not their gods - *Dayeinu!*

If He had judged their gods, but not slain their firstborn - *Dayeinu!*

If He had slain their firstborn, but not given us their wealth - *Dayeinu!*

If He had given us their wealth, but not split the Sea before us - *Dayeinu!*

If He had split the Sea, but not let us pass through it on dry land - *Dayeinu!*

If He had let us pass through the Sea on dry land, but not drowned our oppressors in it - *Dayeinu!*

If He had drowned our oppressors in it, but had not provided for our needs in the wilderness for forty years - *Dayeinu!*

If He had provided for our needs in the wilderness for forty years, but not fed us manna - *Dayeinu!*

If He had fed us manna, but not given us the Shabbat - *Dayeinu!*

If He had given us the Shabbat, but not brought us near Him at Mount Sinai - *Dayeinu!*

If He had brought us near Him at Mount Sinai, but not given us the Torah - *Dayeinu!*

If He had given us the Torah, but not brought us into the Land of Israel - *Dayeinu!*

If He had brought us into the Land of Israel, but not built a Holy Temple for us - *Dayeinu!*

How Much Greater Our Indebtedness

Plate description:

A repetition of the song and images from Dayeinu

English translation:

Therefore, how much greater is our indebtedness to the Ever-Present for the multiple and manifold good He has bestowed upon us!

For He brought us out of Egypt, judged the Egyptians, slew their firstborn, gave us their wealth, split the Sea for us, led us through it on dry land, drowned our oppressors in it, supplied our needs in the wilderness for forty years, fed us manna, gave us the Shabbat, brought us to Mount Sinai, gave us the Torah, brought us to the land of Israel, and built us a Holy Temple to atone for all our sins.

plates 48-49

Pesach Sacrifice
Matzah · Maror

Pesach Sacrifice · Matzah · Maror

Plate description:

Three panels depicting the three most important explanations in the Seder arranged from right to left: the Pesach sacrifice offered during the time of the Holy Temple; the circumstances under which the Israelites left Egypt (*matzah*); and the bitterness of slavery under the Egyptians (*maror*).

English translation:

Rabbi Gamliel used to say: "Whoever does not make clear the following three things at the Pesach Seder has not fulfilled his duty: The Pesach sacrifice, the *matzah*, and the *maror*."

The Pesach sacrifice that our fathers ate when the Holy Temple was still standing - what was the reason for it? The Holy One, Blessed is He, had passed over the houses of our forefathers in Egypt, as it is said: "You shall say, it is a Pesach sacrifice to God, because He passed over the houses of the Children of Israel in Egypt when He struck the Egyptians, but He saved our households; and the people kneeled and bowed down."

Hold up the matzah for all to see and recite the following:

This *matzah* that we eat - what is the reason for it? It is because the dough of our forefathers did not have time to be leavened before the King of kings, blessed is He, revealed Himself to them and redeemed them, as it is said: "And they baked the dough which they had taken with them from Egypt as *matzah*, for it was not leavened, because they were driven out of Egypt and could not linger. Neither had they prepared any provisions for themselves."

Hold up the maror for all to see and recite the following:

The *maror* that we eat - what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt, as it is said: "They embittered their lives with hard work; with mortar and bricks, and through all kinds of labor in the field; all their hard labor at which they made them slave."

In Every Generation

Plate description:

The circular, continuous tale of the Israelites entering and leaving Egypt. In the center of the course of the family sitting around the Seder table - in the background a mirror image of themselves as they were slaves in Egypt.

English translation:

> In every generation one must regard himself as though he personally had gone out from Egypt, as it is said: "You shall tell your son on that day, saying: Because of what God did for me when I went out from Egypt."

notes 32-53

Not Only Our Forefathers

Not Only Our Forefathers

Plate description:

A round with three concentric circles. The outer circle, depicting the Israelites leaving Egypt, crossing the Red Sea, and entering Canaan, is opposed against the daily comings and goings of the middle circle, begging the question: "Am I free or am I not?" In the the outer circle are figures reading from Sodersable. In the center is an image of Jerusalem mirroring an image of Egypt.

English translation:

> It was not only our forefathers did the Holy One, Blessed be He, redeem, He also redeemed us with them, as it is said: 'And He brought us out from there, so that He might bring us here and give us the Land which He had promised to our forefathers.'

It Is Our Duty

Plate description:

Ten panels visualizing the miracles of God, arranged in pairs from right to left: the Israelites enslaved and the Hand of God bringing them from slavery to freedom; the people being lifted from sorrow to joy and from mourning to festivity; God bringing the people from the darkness of slavery in Egypt to the light of the miracles in the Land of Israel and from servitude in Egypt to freedom in their own land.

English translation:

Cover the matzot and lift the cup

Therefore it is our duty to thank, praise, laud, glorify, uplift, extol, bless, exalt, and adore Him who has performed all these miracles for our forefathers and for us. He brought us from slavery to freedom; from sorrow to joy; from mourning to festivity; from darkness to bright light; and from bondage to redemption! Let us therefore recite before Him a new song. Hallelu-Yah!

Put down the cup and uncover the matzot

Praise, You Servants of God

Plate description:

Six panels visual ring: The text arranged from right to left: "From the dawning place of the sun to its setting place;" "His glory is above the heavens;" "Whose throne is on high;" "He lifts the poor out of the dust;" "... to seat him with princes;" "He turns a barren housewife into a joyful mother of children."

English translation:

> Hallelu-Yah! Praise, you servants of God, praise the Name of God, from now unto eternity. From the dawning-place of the sun to its setting-place, praised is the Name of God. Exalted above all nations is God. His glory is above all the heavens. Who is like God, Whose throne is on high, yet He looks down so low to see the heavens and the earth!
>
> He lifts up the poor out of the dust, raises the lowly from the dunghill; in order to seat him with princes, with the princes of His people. He turns a barren housewife into a joyful mother of children, Hallelu-Yah!

When Israel Went Out of Egypt

Plate description:

Ten panels visual and the text, arranged in pairs from right to left: the Hand of God bringing Israel (the house of Yaakov) out of Egypt; the sanctuary and dominions of God; the Sea fleeing and the Jordan turning back; the mountains skipping like rams and the hills like lambs; God's presence on Mount Sinai and Moshe tapping the rock for water.

English translation:

When Israel went out of Egypt, the house of Yaakov from a people of a foreign tongue, Yehodah became His sanctuary, Israel His dominions. The Sea saw and fled, the Jordan turned back. The mountains skipped like rams, the hills like lambs. What ails you, Sea, that you flee? The Jordan, that you turn back? The mountains, that you dance like rams; you hills like lambs? Tremble, earth, before the presence of Ried, before the God of Yaakov. He Who turns the rock into a pool of water, the bedrock into fountains of water.

plate 60-61

Blessed Are You, God, King of the Universe

Blessed Are You, God, King of the Universe

Plate description:

A visualization of the text in six panels, read in pairs from right to left. In the lower left-hand section is an image of the Arch of Titus, symbolizing the destruction of the Second Temple.

English translation:

Cover the matzot and take the cup of wine and recite:

Blessed are You, God, King of the Universe, Who redeemed us and redeemed our fathers from Egypt and enables us to live to this night, on which we eat matzah and maror. May God and God of our fathers let us live to celebrate future festivals and holidays, may they meet us in peace. Let us be happy in the rebuilding of Your city and joyful in Your worship; may we eat there of the Feasts and Pesach sacrifices (on Saturday night say: the Pesach offerings and sacrifices), whose blood shall reach the wall of Your altar for acceptance. We shall then thank You with a New Song for our redemption and for the liberation of our souls. Blessed are You, God, King of the Universe, Who has redeemed Israel!

The Second Cup of Wine

Plate description:

This cup of wine, round in shape, is also divided into four elements of wine-making. Clockwise, the images are of virgins dancing in the vineyards, the act of wine-making, the storing of the wine, and the drinking of the wine. In the center is the blessing over the wine.

English translation:

Recite the blessing over the second cup of wine.

Blessed are You, God, King of the Universe, Who created the fruit of the vine.

Lean to the left side and drink the second cup of wine.

plate: A4-05

Rachatzah
Motzi Matzah
Maror
Korech
Shulchan Orech
Tzafun

Rachatzah ▪ Motzi· Matzah ▪ Maror ▪Korech ▪ Shulchan Orech ▪Tzafun

Plate description:

The images show one of the fourteen parts of the Seder from our Pesach manual (plate 1).

English translation:

Rachatzah ▪ Washing and purifying the hands.

Wash your hands and recite the blessing: Blessed are You, God, King of the Universe, Who has made us holy with His mitzvot, and commanded us to wash the hands.

Motzi-Matzah ▪ Sharing and eating the unleavened bread.

Hold all three matzot and recite: Blessed are You, God, King of the Universe, Who brings forth bread from the earth.

After returning the bottom matzah to the Seder plate, take the top and middle matzot and recite: Blessed are You, God, King of the Universe, Who made us holy with His mitzvot, and commanded us to eat matzah.

Maror ▪ Eating the bitter herbs.

Dip the bitter herbs in the charoset and recite the following: Blessed are You, God, King of the Universe, Who has made us holy with His mitzvot, and commanded us to eat maror.

Korech ▪ Tear the bottom matzah, the sandwich, and recite the following:

In memory of the Holy Temple, according to Hillel's custom. This is what Hillel did at the time when the Holy Temple stood. He would combine matzah and maror, and eat them together. This, in order to fulfill what is written: "They shall eat it together with matzah and bitter herbs."

Shulchan Orech ▪ Eat the delicious complete meal.

Tzafun ▪ *After supper, eat the matzah hidden for Afikoman.*

Song of Ascents ▪ Barech

Plate description:

On the right-hand side are three panels depicting (from top to bottom) a roundel of the harvest; the plowing of the land, the returning symbol of "freedom," and the retelling of the Passover story. On the left-hand side is a roundel with two concentric circles: in the outside circle are the Jews returning from exile to their land; the inside circle depicts the Jews sowing and reaping, seeding the soil for sowing, and carrying the harvested sheaves. In the center is an image of the waste of the desert filling with water.

English translation:

Song of Ascents

When God returned the exiled of Zion, we were like dreamers. Then our mouth was filled with laughter and our tongue with song. Then it was said among the nations: "Great things has God done for them!" Great things God has done for us - Joyous were we! Bring back, O God, our prisoners, like sudden floods in dreary dry desert. Then those who sow in tears will reap in joy. Those who go forth weeping bearing the seed for sowing will return bearing the sheaves, with song and with laughter.

plates 68-69

Birkhat HaMazon

Birkhat HaMazon

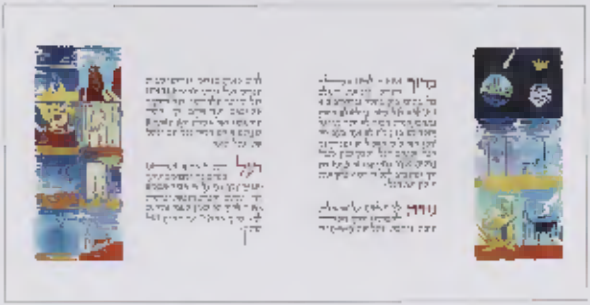
Plate description:

A roundel with four images corresponding to four blessings (to be read from its blackwise). The first image commemorates God's blessing of nature. The second commemorates the Israelites' entrance into Canaan. The third depicts the temple built by David and Shlomo. The fourth recalls the thanks to God that after the Bar Kochba rebellion there were enough men to form a mayan to bury the dead. In the center of the roundel is an image of the Pesach sacrifice at the temple, and each generation as it sits around the table retelling the Passover story.

English translation:

If three or more males beyond the age of thirteen are present, say:

My masters, let us bless.
May the Name of God be blessed from now unto eternity:
By permission of our sires and teachers and masters, let us bless Him of Whose food we have eaten.
Blessed is He of Whose food we have eaten and through Whose goodness we live.
Amen.



Who Feeds the World with His Goodness

Plate description:

On the right hand side are six panels arranged in pairs from right to left depicting God as King of the Universe and as One who creates and prepares food for all His creatures. On the left hand side are eight panels arranged in pairs. Upper tier: two images of the deliverance from slavery in Egypt. Second tier: one image of the covenant of the circumcision and another of the receipt of the Torah. Third tier: two images of the gift of life and sustenance. Fourth tier: two images of the gift of the land.

English translation:

Blessed are You, God, King of the Universe, Who feeds the entire world with His goodness, with grace, with lovingkindness, and mercy. He gives bread to all flesh, for His lovingkindness endures forever. In His great goodness, we have never lacked, and never will lack sustenance, forever; for the sake of His great Name, for He is God Who feeds and sustains all, and does good unto all, and prepares food for all his creatures which He created. Blessed are You, God, Who sustains all.

We thank You, God, that You gave our fathers a desirable, good, and ample land as an inheritance; that You brought us out, God, from the land of Egypt and redeemed us from the house of slavery; and for Your covenant which You sealed in our flesh; and for Your Torah, which You taught us; and for Your laws, which You made known to us; and for the life, grace and lovingkindness with which You have bestowed upon us, and for the food which You constantly provide and sustain us, every day, at all times, and in every hour.

For all this, God, we give thanks to You and bless You; praised be Your Name in the mouths of every living thing, always and forever. As it is said: "You shall eat and be satisfied, then you shall bless your God for the good land that He gave you." Blessed are You, God, for the land and for the food.

plates 72-73

Have Mercy, God, on Your People Israel

Have Mercy, God, on Your People Israel

Plate description:

On the right-hand side are eight panels arranged in pairs with images from the text. On the left-hand side is a small roundel depicting the stages of creation with Jerusalem at the center.

English translation:

Have mercy, God, on Your people Israel, on Your city Jerusalem; on Zion, home of Your glory; on the kingdom of the house of David, Your anointed one. And on the great and Holy Temple which is called by Your Name. Our God, our father, feed us, feed us, nourish and sustain us. Grant us relief quickly, O God, from all our troubles. Do not, God, never be dependent upon the gifts of men, nor upon their loans, but we should depend only on Your full open, bountiful, and generous hand, so that we may neither be shamed nor disgraced forever.

On Shabbat add:

Be pleased, God, and strengthen us, through Your commandments and through the commandment of the Seventh day, this great and holy Shabbat. For this day is great and holy before You, that we may take respite and rest in it from all work, with love as in the command of Your will. May it be Your will, God, so give us respite that we have no trouble, sorrow, or grief on our day of rest. Grant us, God, mercy to see the consolation of Zion, Your city, and the rebuilding of Jerusalem, Your city of holiness, for You are the Giver of Salvations and the Giver of Consolations.

O God, God of Our Fathers

Plate description:

On the right-hand side are seven panels arranged in pairs from right to left. Upper tier: "...remembrance of our fathers..." (the three images of the Patriarchs that recur throughout the Haggadah) and "remembrance of Moshiach." Second tier: an image of Jerusalem and an image of the people gathered at Mount Sinai. Third tier: two images of the deliverance from Egypt. Bottom image: the city of Jerusalem. On the left-hand side are eight panels arranged in pairs from right to left. Upper tier: God, King of the Universe. Second tier: the creation of man and the birth of a person. Third tier: God as the "Holy One of Yaakov" and as the "Shepherd of Israel." Fourth tier: images of the glory of God.

English translation:

O God, God of our fathers, may there arise and come, arrive and be seen, be willed and be heard, be recollected and remembered, remembrance of us, and remembrance of our fathers, and remembrance of *Moshiach*, the son of David, Your servant, the remembrance of Jerusalem, Your holy city, and the remembrance of Your people, Israel, for deliverance, for good, for grace, for lovingkindness and for mercy, for good life and for peace, on this festival of *Matzot*. Remember us on it, God, for goodness, recall us on it for blessing, and save us on it for good life. With the promise of salvation and mercy, spare us and be gracious to us, have mercy upon us and help us. For to You alone our eyes are turned, for You, God, are a gracious and merciful King.

Rebuild Jerusalem, the Holy City, soon in our days. Blessed are You, God, Who rebuilds Jerusalem in His mercy. Amen.

Blessed are You, God, King of the Universe, Almighty, our father, our King, our Ruler, our Creator, our Redeemer, our *Maker*, our Holy One, the Holy One of Yaakov, our Shepherd, the Shepherd of Israel, the good King, the benevolent King - Who each and every day did good, does good, and will do good to us. It is He who has endowed us, does endow us, and will forever endow us with grace, lovingkindness, mercy, relief, salvation, success, blessing, help, comfort, food, and sustenance, mercy, life, peace, and all good; and with all manner of good things - may He never deprive us.

plates 76-77

May the Merciful One Reign over Us

May the Merciful One Reign over Us

Plate description:

On the right-hand side are ten panels arranged in pairs from right to left depicting the crown and Hand of God, Bishu, the three fathers, and the concept of "home". On the left-hand side are ten panels arranged in pairs from right to left depicting the Moshiach, King David, and other images from the Shabbat text below.

English translation:

May the Merciful One reign over us forever and ever! May the Merciful One be blessed in the heavens and the earth. May the Merciful One be praised for all generations, may He be glorified through us forever and ever; and may He be honored through us for all eternity! May the Merciful One grant us our needs with honor! May the Merciful One break the yoke from our necks and lead us upright to our land! May the Merciful One send abundant blessing to this house and upon this table from which we have eaten! May the Merciful One send us the prophet Eliahu of blessed memory, and that he bring to us good tidings, salvations, and consolations! May the Merciful One, bless this house, and all present here, ourselves and all that is ours, even as our fathers, Avrahami, Yitzchak, and Yaakov were blessed, with all, by all, in all. So may He bless us, all of us together, with a perfect blessing, and let us say: Amen.

May there be favorable report of them and us in Heaven, so as to assure peace. May we receive blessing from God, and justice from God Who saves us; and may we find favor and good regard in the eyes of God and man.

Or Shabbat say:

May the Merciful One bequeath to us the day that will be all Shabbat and rest in eternal life.

May the Merciful One bequeath to us the day which is all good. May the Merciful One permit us to live unto the days of the Mashiach and the life of the world to come. He enlarges the salvations of his king and does kindness to His annointed, David, and to his seed forever. He Who makes peace in His place on High may He also bring peace upon all of us and for all Israel, and say: Amen.

Fear God, you, His Holy ones, for there is no want for those who fear Him. Young lions suffer and are hungry, but they that seek God will not be in want of any good. Thank God for He is good, for his mercy endures for ever. Open Your hand, and satisfy the need of every living thing. Blessed is the man who trusts in God, and to whom God becomes his trust. I have been a boy, I have now grown old, and I have never seen a just man forsaken, and his children wanting bread. God will give strength to His people. God will bless his people with peace.

The Third Cup of Wine

Plate description:

The outer circle of the mandala divides into four parts depicting the Exodus from Egypt. In the second circle are images of the three fathers: Avraham's covenant with God, the sacrifice of Yitzchak, and Yaakov's dream. In the center, the people of Israel enter Canaan.

English translation:

Blessed are You, God, King of the Universe, Who created the fruit of the vine.

Drink our third cup of wine.

The Cup of Eliahu

Plate description:

In the outer circle of the mandel are four images of the Prophet Eliahu: being fed by crows in the desert; challenging the false prophets; hiding in Mount Sinai after their murders; ascending to heaven in a fiery chariot. In the center are the two instances when Eliahu returns to earth as a circumcision and at the Seder.

English translation:

Pour the cup of Eliahu and open the door.

Pour Out Your Wrath

Plate description:

A round divided into two concentric circles whose images reflect the power of God. The outer circle depicts the destruction of the nations and the Ten Plagues accompanying the Exodus from Egypt. The middle ninth is a rendering of God's power as a positive and benevolent force that bestows plenty on the earth, taken from a daily prayer from the Shacharit service. In the center is the Hand of God. In all these displays of power - destructive and creative - one can see the Hand of God.

English translation:

> Pour out Your wrath upon the nations that do not recognize You, and upon the Kingdoms that do not call Your Name. For they have devoured Yaakov and laid waste his dwelling. Pour Your wrath upon them and may the kindling of Your fury overtake them. Pursue them with anger and destroy them from under God's skies.

plates 84-85

Hallel

Hallel

Plate description:

On the right-hand side are three panels that echo parts of the Seder from the Pesach roundel (plate 1). On the left-hand side are ten panels divided into two rows. They visualize passages from the text and are to be read from top to bottom.

English translation:

Pour the fourth cup of wine and recite the Hallel.

Not to us, God, not to us. But in Your Name give glory; for the sake of Your kindness and Your truth! Why should the nations say: "Where, now, is their God? Our God is in the heavens, whatever He desired, He did. Their idols are of silver and gold, the work of human hands. They have a mouth but cannot speak; they have eyes but cannot see. They have ears but cannot hear, they have a nose but cannot smell. Hands are theirs, and they cannot feel; feet are theirs, and they cannot walk, no sound comes from their throat! Those that make them should be like them, anyone that trusts in them! Israel, trust in God. He is their help and shield. House of Aharon, Trust in God. He is their help and shield. You who fear, trust in God. He is their help and shield.

God will remember us, He will bless. He will bless the House of Israel. He will bless the House of Aharon. He will bless those that fear God, the small and the great. May God add to you, to you and your children. You are blessed by God, the Maker of the heavens and the earth. The heavens are the heavens of God, but the earth He has given to the children of man. The dead cannot praise God, nor those that go down in silence. But we shall praise God, from this time forth and forever. Hallelu-Yah.

I love that God hears my voice and my prayer. He has inclined his ear toward me, therefore I will call to Him all my life. The ropes of death encircled me, the toils of the pit have overtaken. God, release my soul! Gracious is God, and just, and our God has mercy. God guards the fools: I was brought low, but He saved me. Return, my soul, to your rest; for God was good to you. You delivered my soul from death, my eyes from tears, my feet from stumbling. I will walk before God in the lands of life. I believe, therefore I will speak, though I am deeply afflicted. I have said in my despondency, "All men lie."

How can I repay God for all his bounties toward me? I will lift up the cup of salvation, and call the Name of God. My vows to God, I will fulfill, in the presence of all His people. Precious in the eyes of God, is the death of His saints. Please, God, because I am Your servant; I am Your servant, son of Your maid; You have unlocked my chains. I will slaughter a slaughter of thanksgiving, and on the Name of God I will call. My vows to God I will fulfill, in the presence of all His peoples, in the courtyards of God's Holy Temple, in your midst. Jerusalem, Hallelu-Yah.

Hallelu-Yah!

Plate description:

Ten panels illustrating the text, arranged five on each page. On the right-hand side are five scenes of deliverance and salvation.

On the left-hand side are images of rejoicing, the gates of righteousness, and the festive sacrifice.

English translation:

Praise God, all nations, praise Him, all peoples. For His mercy overwhelms us; and the truth of God endures forever. Hallelu-Yah.

Give thanks to God for His mercy endures forever. Let Israel say that His mercy endures forever. Let the House of Aharon say that His mercy endures forever. Let those that fear God say that His mercy endures forever.

Out of distress, I called to God; He answered me extensively. God is for me - I shall not fear; what can man do to me? God is for me among my helpers, and I shall see the downfall of my enemies. It is better to take shelter in God, than to trust in man. It is better to take shelter in God, than to trust in princes. All nations surround me, in the name of God, I shall destroy them. They surround me, they encircle me, in the Name of God, I shall destroy them. They surround me like swarming bees, they will burn out like fire thorns: in the Name of God, I shall destroy them. They pushed violently at me that I might fall, but God assisted me. God is my strength and song. He is my salvation. The sound of rejoicing and salvation is in the tents of the righteous: God's right hand is lifted high. The right hand of God is raised triumphantly. God's right hand prevails. I shall not die; but shall live and relate the works of God. God has made me suffer, but He has not delivered me to death. Open for me the gates of righteousness. I shall enter them and give thanks to God. This is the gate of God; the righteous shall enter through it. I thank You, for You answered me and were my salvation. The stone despised by the builders has become the cornerstone. This is from God; it is wonderful in our eyes. This day, which God has made, we will be glad and rejoice in. Blessed is he who comes in the Name of God; we bless you from the House of God. God is the Lord, and He gave us light. Bind the festive sacrifice with cords, on the corner of the altar. You are my God, and I will thank You. You are my God and I will exalt You. Give thanks to God, He is good; His mercy endures forever. All Your works, God shall praise You, and Your pious ones, the righteous, who do Your will, and all Your people, the house of Israel, with glad song shall give thanks, bless, praise, glorify, exalt, adore, sanctify, and acknowledge the royalty of Your Name, our King, for it is good to give thanks unto You, and to Your Name it is proper to sing praises, for You are God from eternity to eternity.

For His Mercy Endures Forever

Plate description:

Four rows of six panels each arranged from right to left on two pages. The panels, which correspond to the words below, are to be read from top to bottom.

English translation:

For His Mercy Endures Forever.

After each line, repeat the words, 'For His mercy endures forever.'

Give thanks to God, for He is good.
Give thanks to the God above gods.
Who alone does great wonders.
Who made the heavens with understanding.
Who stretched the earth over the waters.
Who made great lights.
The sun to rule by day.
The moon and stars to rule by night.
Who that smote Egypt through their firstborn.
Who brought out Israel from their midst.
With a strong hand and an outstretched arm.
Who divided the Red Sea into parts.
Who caused Israel to pass through the midst of it.
Who cast Pharaoh and his army into the Red Sea.
Who led His people through the desert.
Who smote great kings.
Who slew mighty kings
Sichon, the king of the Amorites
And Og, the king of Bashan.
Who gave their land as an inheritance.
An inheritance to Israel His servant.
Who remembered us in our lowliness.
And released us from our enemies.
He gives food to all flesh.
Thank You the God of the heavens.

Nishmat - The Soul of Every Living Thing

Plate description:

Right-hand image: "The soul of every living thing blesses Your Name." On the left-hand side are two tiers of ten panels each arranged from right to left. The images reflect the deeds of God and how our entire bodies are used to praise Him.

English translation:

The soul of every living being blesses Your Name, God. The spirit of all flesh glorifies and exalts Your fame, our King, unceasingly. You are God from eternity unto eternity, and besides You we have no King, who redeems and helps. He Who liberates, and redeems, sustains, and has compassion, in every time of trouble and distress, we have no King but You. You are the God of the first and of the last, the God of all living creatures, Guide of all generations, Who is glorified in a multitude of praises, Who guides His world with lovingkindness and His creatures with mercy. God does not slumber nor sleep. He Who rouses the sleeping and awakens those who slumber, gives speech to the dumb, releases the imprisoned, supports the fallen, makes upright the bent. To You alone we give thanks. Were our mouths filled with song like the sea; our tongues with songs of joy like the rumbling of its waves, our lips with praise like the open spaces of the sky, our eyes bright as the sun and the moon, our hands outspread like the eagles of the sky and our feet fleet as deer - we could never sufficiently thank You, God, and God of our fathers, and to bless Your Name, for even one of the countless thousands upon thousands and myriads of myriads of good deeds which You did for our fathers and for us. You redeemed us from Egypt, God, and liberated us from the house of slavery. In hunger, You fed us; in plenty, You sustained us. From the sword, You spared us; from plagues, You succored us; and from evil, deadly diseases, You delivered us. Until now Your mercies have helped us, Your lovingkindness has not forsaken us; May You never desert us, God. Therefore, the limbs You have formed in us, the spirit and soul which You breathed into our nostrils, and the tongue which you have set in our mouths - bless, praise, glorify, exalt, adore, sanctify, and acknowledge the royalty of Your Name, our King. Every mouth shall offer to You thanks, every tongue shall promise loyalty, every eye shall look toward You, every knee shall bend to You, all who stand shall bow before You; all hearts shall fear You; and man's inner organs and thoughts shall sing praises to Your Name, as it is said: "All my bones shall say, 'God, who is like You?' You save the oppressed from those stronger than he, the poor man and the needy from his despoiler. Who is like You? Who is equal to You, O great God, strong and fearful One, Supreme God, Creator of heaven and earth? We shall praise You, and laud You, and glorify You, and bless Your holy Name, as it is said: "By David: Bless God, my soul, and all my inner organs, bless his holy Name."

The Fourth Cup of Wine

Plate description:

A round dish with two concentric circles. The outside circle depicts vineyards; the middle circle depicts four pairs of wine making in the Golan Heights: picking the grapes; bringing the grapes to the winery; storing the wine; drinking the wine around the Seder table. In the center is the blessing over the wine.

English translation:

The Almighty! Mighty in Your strength; Great in the honor of Your Name; Powerful forever and awesome in Your deeds! The King Who sits upon a high and lofty throne!

He Who dwells forever, exalted and holy is His Name. It is said: 'Rejoice you righteous in God, for the just, praise is good to Him.' In the mouths of the righteous, You shall be exalted; in the words of the just, You shall be blessed, by the tongues of the pious, You shall be made high, and among the holy, You shall be sanctified.

And in the congregations of the myriads of Your people, the house of Israel, Your Name, our King, shall be glorified in joyful song in every generation. For this is the duty of all creatures in your presence, God and God of our fathers, to thank, praise, laud, glorify, exalt, adorn, bless, extol, and adore, exceeding all words of song and praise of David, the son of Yishai, Your servant and anointed one.

May Your Name be praised forever, Our King, O God, O King, Who is great and holy in the heavens and on earth. Because for You, God, and God of our fathers, are song and praise, hallelujah and chant, strength and power, victory, greatness and might, praise and glory, holiness and sovereignty; blessings and thanksgivings to Your great and holy Name, from this world and in the World to Come. Blessed are You, God, King, great and praised in glory, God of thanksgiving, Master of wonders, Who chooses songs of praise: King, God, Life of all worlds.

Blessed are You, God, King of the Universe, Who has created the fruit of the vine.

Drink the fourth cup.

For the Good, Wide, Lovely Land

Plate description:

A roundel with two concentric circles. The outside circle is a multitude of fruits that abound in the land of Israel; the middle circle depicts the rolling hills of the land; the center is the Holy City of Jerusalem.

English translation:

> Blessed are You, God, King of the Universe, for the vine, and for the fruit of the vine, and for the yield of the fields, and for the good, wide, lovely land, which You have willed to give as an inheritance to our fathers to eat of its fruit and to be sated with its good. Have pity, God, on Israel, Your people, and on Jerusalem, Your city, and on Zion, the dwelling place of Your glory, and on Your altar, and on Your Temple. And rebuild Jerusalem, the city of holiness, speedily in our days, and bring us up into its midst, and gladden us in its upbuilding, that we may eat of its fruit and be sated with its good, and bless You in holiness and purity. (On Shabbat say: And be it Your will to strengthen us on this Shabbat). And gladden us on this day of the Festival of Matzot. For Who are God, Who are good and does good unto all. And we thank You for the land and for the fruit of the vine, Blessed are You, God, for the land and for the fruit of the vine.

Nirtzah - Accepted

Plate description:

The panels on the right-hand side echo the Nirtzah part of the Seder from the Pesach roundel (plate 7). On the left-hand side is God appearing as a cloud by day and a pillar of fire by night, leading His people out of Egypt.

English translation:

The order of Pesach has been completed according to its precepts and all its customs and laws. Just as it has been granted us to perform it now so may we be worthy to fulfill it in the future. Pure One, dwelling on high, raise up Yourself a congregation without number. Bring us back soon the plants of Your vineyard, redeemed into Zion with joyful song.

לשנה הבאה בירושלים הבנויה

Next Year in Jerusalem!

Plate description:

The image is from an oil painting done by the artist.

English translation:

Next year in Jerusalem!

And It Came to Pass at Midnight

Plate description:

Four rows of five panels each. The panels, which correspond with the verses below, are to be read in part from right to left.

English translation:

And It Came to Pass at Midnight

Of old, many miracles You performed wondrously at night; In the earliest of the watches of this very night: the righteous convert Avraham triumphed when the night was divided for him.

And it came to pass at midnight

You judged Avimelech, the king of Grar, in a dream at night; You frightened Lavan the Aramean in the dark of night; And Israel (Yaakov) fought with an angel and overcame him at night.

And it came to pass at midnight

The firstborn of Patros-Egypt You smote at midnight; They did not find their wealth when they arose at night; The swift armies of Sisra, prince of Charoshet, You swept away with stars at night.

And it came to pass at midnight

Sennacherib, the blasphemer, schemed to rise against Your desired (Jerusalem), but You did cause his corpses to rot at night; The idol Bel and his pedestal was overturned in the blackness of night; To the beloved Daniel was revealed the vision of the night.

And it came to pass at midnight

Belshatzar, who drank from the Sacred Vessels, was killed that very night; Daniel, saved from the lions' den, interpreted the decree of the night; Haman the Aggagite, nurtured hate and wrote decrees at night.

And it came to pass at midnight

You subdued him when You disturbed the sleep of Achashverosh in the night; You will tread a winepress for him who holds vigil: "Watchman, how goes the night?" He will cry out like a watchman and proclaim: "Morning has come, and also night."

And it came to pass at midnight

Bring near the day which is neither day nor night; Highest One, make known that Yours is the day, also Yours the night; Appoint watchmen over Your City all day and all night; May You light up as day, the darkness of our night!

And it came to pass at midnight

And You Shall Say: The Pesach Feast

Plate description:

Four rows of five panels each. The panels, which correspond to the verses below, are to be read in pairs from right to left.

English translation:

And You Shall Say: The Pesach Feast

You showed Your mighty powers wondrously on Pesach, first of all festivals did You exalt the Pesach: You did reveal to Avraham the Ezrachi the coming midnight of Pesach.

And you shall say: the Pesach feast

You did rap on his (Avraham's) door in the heat of the day on Pesach; He fed bright angels *matzah*-cakes on Pesach: He ran to the herds in memory of the ox of Pesach.

And you shall say: the Pesach feast

The people of Sodom were tried to God's wrath and were consumed in fire on Pesach; Lot was saved, and baked *matzot* at the end of Pesach; You swept clean the lands of Moph and Noph when You passed over on Pesach.

And you shall say: the Pesach feast

You smote the firstborn on the night of Pesach, Mighty One! You passed over the firstborn (of the Jews) because of the blood of Pesach; not to let the destroying angel enter my door on Pesach.

And you shall say: the Pesach feast

The walled city of Jericho was besieged on Pesach; Midian was destroyed (by Gideon) with the barley offering from the Omer on Pesach; Pul and Lud were consumed in a great fire on Pesach.

And you shall say: the Pesach feast

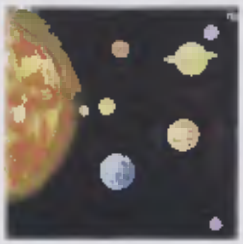
The day of Now (Sennacherib) stood waiting for Pesach: the Hand wrote on the wall (for Belshatzar), making a shadow on Pesach, the watch was prepared, the table spread on Pesach.

And you shall say: the Pesach feast

Hadassah (Esther) gathered a congregation for a three-day fast on Pesach; The head of the evil house (Haman), was hung on a fifty-cubit gallows on Pesach; These two in one moment - childlessness and widowhood - did You bring to Utzith (Edom) on Pesach; May Your hand be strong, Your right hand raised, as on the night when You sanctified the Festival of Pesach.

And you shall say: the Pesach feast

To Him Praise Is Due!
To Him Praise Is Due!
To Him Praise Is Due!
To Him Praise Is Due!



To Him Praise Is Due! To Him Praise Is Fitting!

Plate description:

The solar system >>> a NASA image

English translation:

To Him praise is due! To Him praise is fitting!

Mighty in His kingdom, Conveyer by right, His armies say to Him: To You and only to You; to You, because it is Yours; to You only, only Yours; Yours, God, is the kingdom.

To Him praise is due! To Him praise is fitting!

Famous in His kingdom, glorious by right, His guardians say to Him:

To Him praise is due! To Him praise is fitting!

Pure in His kingdom, powerful by right, His servants say to Him:

To Him praise is due! To Him praise is fitting!

Alone in His kingdom, strong by right, His learned say to Him:

To Him praise is due! To Him praise is fitting!

Ruling in His kingdom, awesome by right, His surrounding (braids) say to Him:

To Him praise is due! To Him praise is fitting!

Modest in His kingdom, redeemer by right, His righteous say to Him:

To Him praise is due! To Him praise is fitting!

Holy in His kingdom, merciful by right, His angels say to Him:

To Him praise is due! To Him praise is fitting!

Powerful in His kingdom, supporter by right, His perfect ones say to Him:

To Him praise is due! To Him praise is fitting!

Adir Hu

Plate description:

An image of Jerusalem as the center of the Universe.

English translation:

Adir Hu

Mighty is He. *Mighty* is He.

He will rebuild His Temple soon, speedily in our days, soon. — God, rebuild, God, rebuild Your Temple soon.

Chosen is He, great is He, distinguished is He. — God, rebuild, God, rebuild Your Temple soon

Glorious is He, adept is He, guiltless is He. — God, rebuild, God, rebuild Your Temple soon

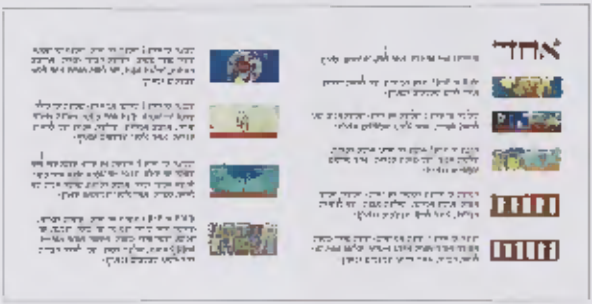
Gracious is He, pure is He, the Only One is He — God, rebuild, God, rebuild Your Temple soon

Powerful is He, wise is He, King is He — God, rebuild, God, rebuild Your Temple soon

Awesome is He, sublime is He, strong is He. — God, rebuild, God, rebuild Your Temple soon

Redeemer is He, Righteous is He, Holy is He. — God, rebuild, God, rebuild Your Temple soon

Merciful is He, Almighty is He, the Omnipotent is He. — God, rebuild, God, rebuild Your Temple soon



Who Knows One?

Plate description:

Panels visualizing one song from "One is our God, in heaven and on earth" to "Nine are the months of pregnancy."

English translation:

Who knows one? I know one: One is our God, in heaven and on earth.

Who knows two? I know two: Two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows three? I know three: Three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows four? I know four: Four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows five? I know five: Five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows six? I know six: Six are the Orders of Mishna; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant, one is our God, in heaven and on earth.

Who knows seven? I know seven: Seven are the days of the week; six are the Orders of the Mishna; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows eight? I know eight: Eight are the days until circumcision; seven are the days of the week; six are the Orders of the Mishna; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows nine? I know nine: Nine are the months of pregnancy; eight are the days until circumcision; seven are the days of the week; six are the Orders of the Mishna, five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

The Thirteen Attributes of Mercy [Who Knows One?]

Plate description:

The outside circle of the roundel is divided into sections depicting the parts of the song; in the center are written the Thirteen Attributes of Mercy.

English translation:

Who knows ten? I know ten: Ten are the Commandments; nine are the months of pregnancy; eight are the days until circumcision; seven are the days of the week; six are the Orders of the *Mishna*; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows eleven? I know eleven: Eleven are the stars of Yoseph's dream; ten are the Commandments; nine are the months of pregnancy; eight are the days until circumcision; seven are the days of the week; six are the Orders of the *Mishna*; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows twelve? I know twelve: Twelve are the Tribes; eleven are the stars of Yoseph's dream; ten are the Commandments; nine are the months of pregnancy; eight are the days until circumcision; seven are the days of the week; six are the Orders of the *Mishna*; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

Who knows thirteen? I know thirteen: Thirteen are the Attributes of Mercy; twelve are the Tribes; eleven are the stars of Yoseph's dream; ten are the Commandments; nine are the months of pregnancy; eight are the days until circumcision; seven are the days of the week; six are the Orders of the *Mishna*; five are the Books of the Torah; four are the Matriarchs; three are the Patriarchs; two are the Tablets of the Covenant; one is our God, in heaven and on earth.

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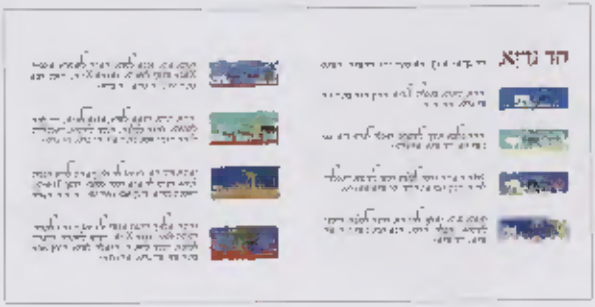

Chad Gadya - One Kid

Plate description:

A simple illustration of the song in eight separate panels.

English translation:

One Kid

One kid, one kid,
that father bought for two zuzim,
one kid, one kid.

Along came a cat and ate the kid,
that father bought for two zuzim,
one kid, one kid.

Along came a dog
and bit the cat, that ate the kid,
that father bought for two zuzim,
one kid, one kid.

Along came a stick
and beat the dog,
that bit the cat,
that ate the kid,
that father bought for two zuzim,
one kid, one kid.

Along came a fire and burned the stick,
that beat the dog, that bit the cat,
that ate the kid,
that father bought for two zuzim,
one kid, one kid.

Along came water and extinguished
the fire, that burned the stick,
that beat the dog, that bit the cat,
that ate the kid,
that father bought for two zuzim,
one kid, one kid.

Along came an ox and drank the water,
that extinguished the fire,
that burned the stick, that beat the dog,
that bit the cat, that ate the kid,
that father bought for two zuzim,
one kid, one kid.

Along came a slaughterer
and slaughtered the ox,
that drank the water,
that extinguished the fire,
that burned the stick,
that beat the dog, that bit the cat,
that ate the kid,
that father bought for two zuzim,
one kid, one kid.

Along came the Angel of Death
and killed the slaughterer
who slaughtered the ox,
that drank the water,
that extinguished the fire,
that burned the stick,
that beat the dog, that bit the cat,
that ate the kid,
that father bought for two zuzim,
one kid, one kid.

The Hand of God (Chad Gadya)

Plate description:

A roundel depicting the lines of the song *Chad Gadya*. In the center is the Hand of God.

English translation:

Then the Holy One, blessed is He,
came and slew the Angel of Death,
who killed the slaughterer,
who slaughtered the ox,
that drank the water,
that extinguished the fire,
that burned the stick,
that beat the dog,
that bit the cat,
that ate the kid,
that father bought for two zuzim,
One lad, one kid.

About the Artist

Avner Moriah was born in Jerusalem in 1953, where he now lives and works. He received a B.F.A. from the Bezalel Academy of Art and Architecture and attended Yale University's Graduate School of Art and Architecture, where he received an M.F.A. His works have been acquired by the Metropolitan Museum of Art, the Jewish Museum of New York, the Israel Museum, and the Holocaust Memorial Museum in Washington, DC, among others. His paintings have been exhibited in museums and galleries throughout North and South America, Europe, and Israel.

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