The Moriah Haggadah®
Limited Edition

English Translation and Explanation of Images
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Introduction by the Artist

The Meriah Haggadah owes its beginnings to two factors. One is that is a natural progression from two lipid wall murals that I created for the Jewish Theological Seminary in New York: the first, the Gathering at Mount Sinai, and the second, for Women’s League of Conservative Judaism, on Woman 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 medical and the violence in Israel, I was unable to pursue my usual artistic endeavors, namely painting on site in the Israeli landscape. Instead, I took my paper and pencils, sat by my wife’s bedside in the hospital during her treatments, and began the preliminary sketches for what was to become the Meriah Haggadah. As she got well, the Haggadah progressed. In effect, the conception and creation of the Haggadah reenacted 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 characterizing 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 Hallel of Seder carrying the Israelites out of slavery in Egypt. The rounded motif is used frequently in the Haggadah to represent the circular repetition of Jewish history and life.

Acknowledgments

A few years ago, my friend Ralph Sabino had 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 Meriah Haggadah, I consulted him once again. I would like to thank him now for his inspired and provocative guidance through the Haggadah and ancient texts. I would also like to thank Prof. Shalom Sabino at the Hebrew University of Jerusalem for guiding me through the historic illustrating Haggadot, and Izzy Pudovinka for his incomparable calligraphy, which is, along with the original images, faithfully reproduced in the Limited Edition of the Meriah Haggadah.

Avner Morish, January 2002
December 31, 2002

Born and raised in Jerusalem in the formative years of the new state, Ayman Morish received his early artist 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 Morish has been hard at work creating a fascinating illuminated Pesach Haggadah. While the art of the illuminated 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, Morish 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 the illuminated Haggadah, pointing out the many ways artists in the past had solved some of the more unusual issues presented by the suggestive text.

The Haggadah is the most often illuminated 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 Morish, who had never before attempted an illuminated 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 multilayered meanings and deep conceptual 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 Saber

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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 Pesachim and the Pesach Haggadah

The Passover Festival, also called zeman tremelin - 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 Hindu cycle, "freedom" is associated with the Exodus from Egypt and not with the Israelis' entry into Canaan. This inner coincidence: the possession of Israel is secondary to the miracle of Passover. Likewise, the city Jerusalem was proclaimed capital of the Davidic Kingdom plays 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. The year, for the first time, the celebration of Passover was associated with Yehoshua leading the Israelis into Canaan. So, what is the true meaning of "freedom" that we seek to define every year? The Exodus begins with the departure from Egypt - the physical liberation from slavery - and is completed at Sinai, where the Israelis 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 6:7) The Israelis' 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 hand which the Lord your God looks after on which he loves your soul; always keeps an eye on you, beginning in your years end." (Exodus 11:32)

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 Midrash 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 Passover - 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 Succoth, when the people declare the mission fulfilled: “We have received: 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 5:6-7)

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 receive the Torah it will be well, but if not, you will be buried here.” (Bamid Shabbat 63a) This would have been an excellent minha for not observing the laws of the Torah - a coerced submission cannot be obligatory, as there was no willing acceptance. The Midrash 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 reception 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 commandments.

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 Nisan (Pesach), when we depart from Egypt, through the month of Shavuot, when we receive the spiritual teachings of the Torah (albeit through ceremony), through Tishrei (Succoth), when we report our accomplishments, up until Adar (Purim), when we willingly accept our intended pain, the Torah.

But, how does one transcend the harsh experiences of slavery and confrontation and bridge the customs of Purim and Pesach? “You shall plot 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 indirectly and symbolically, the road for conscious transition. One is required to purify oneself from one’s thoughts of revenge in order to prepare for the process of redemption.

This circular, repetitive character of the festival calendar is crucial for interpreting the 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 most date of the Shavuot festival is determined by counting the Omer, which begins “the day after Shavuot,” 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 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 is 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" (Mahzor 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 dignity: "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 women that begins with: Why is this 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 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 Passover 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 Passover and the spiritual redemption on Shavuot. In discussing the sacrifice of Shavuot, Scripture states: "You shall bring out of your dwellings two wave-offerings 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 2:21) The sacrifice of first fruits on Shavuot is entirely chametz, thus Passover'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 Canaanites,..." 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, delaying 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 role of the four sons. It is 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 cluster of stage directions. The props include the Seder plate with its symbols; the shank bone to commemorate the Passover 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 smeared above the doorposts and to stimulate questions; the horseradish for the Korach; and the chametz 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 matzah in two for the yachatz (Afikoman), the covering and exposing of the matzah and lifting them at different times, the pouring of Elijah'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: Kadosh - Sanctification; Urchatz - Washing the Hands; Kappes - Chopping the Parsley; Yachatz - Breaking the middle matzah; Maggid - Reciting the Narration; Maror - Washing the hands; Matzah - Matzah; Shelach Reishe - Sharing and eating the unleavened bread; Maror - Eating the bitter herbs; Korah - Eating matzah and maror together; Shelach Ozen - T'anaim; Pesach - Finding the Afikoman; Berek - Thanksgiving for the meal; Hallel - The prayer for after the meal; Netzer - The concluding prayer of acceptance.
These symbols may be viewed as a simple technical distribution, or they can be assigned relevant significance. In the
Modernized Haggadah, Moli Zori offers a Zionist interpretation from the Haggadah of the first Israeli settlers in Kibbutz Deganya
as interpreted by Berl Kahan’s teacher Eizer Schen. 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
yourselfs for the great things that will take place, for time is of the essence. We are the liberation!

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

*Take the parsley and break theville: We mustn’t Jewish history commanded us, the Zionist socialists, to build a new society
based on cooperation and an equal divison of property! (Even the little vegetable, the parsley should be divided with your
friend. 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 motive (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?

*Smooth of bitter herbs: Wrap the bitter herbs and matzah and the charom.

*Purée of the meat: We bound the Zionist Socialist “tabic sitting” upon ourselves, as Jews bind themselves with the straps
of aphorisms to show and to be seen.

*However, “eat the Appel”, say the grace after meals, we each inde within ourselves every blasphemy.

*Although we “pray for the Hitler, to be accepted and to be praised as the piones of the world, who take the
champions of Israeli redemption…”

Rabbi Eizer Putske, in his Zikaron Milsoi, offers an altogether different interpretation:

*Sanctify and wash: You 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, holliness came only
once, which is the meaning of the sign Sanctify. For holliness passes over on Pesach, and then man must wash,” which is
when the commandment of the Seder is given.

*Purée: Indicates that man should not chase after the pleasures of the world, and make se with eating a vegetable dipped in
salt water.
the quote 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 reminiscences 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 Amram's family - few in number but eventually grew to be a nation. Why isn't the Land of Israel credited with this attribute? And why is the Land of Israel rarely mentioned in the Passover Hagadah?

Only after many years, when the nation is sitting comfortably in its own land, is there the impressive ceremony of bringing the first fruits. God is remembered in the Hagadah as giving the nation an inheritance and to dwell in it. The nation shall be "a great, mighty, and populous nation."

The Pesach Hagadah places the exodus from Egypt as its centerpiece, and, as stated above, puts great emphasis on the custom of bringing the first fruits. In addition, we went 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 Mishnah 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." (Mishna Torah, Shabbat 31a-31b) According to the Talmud, inviting the poor to share in one's table is a declaration of freedom. In the opinion 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.
And now, my friends, how can we drink with least injury to ourselves? Then said Eleazar, aren't you all agreed that drinking is to be voluntary, and that there is to be no compulsion. I move, in the next place, that the female, 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... (Rambam, The Laws of Nature, c. 176)

Rabbis 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 Rabbis of the Second Temple, and they may have converged the Greek structure by giving meaning to each glass of wine (the four 'languages' of redemption).

Professor S. Lieberman explains the origin of the word 'Ashkenaz,' which is part of the answer to the wise man: 'Ashkenaz is a place in the northeast, the opposite of Greece.' At the peak of the Greek-Roman Banquets, the celebrants would break into houses and there, others would join them and continue the party. This custom was called 'Ashkenaz,' which is why the Mishnah warned us not to finish the Passover with the 'Ashkenaz,' 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 understood its meaning, which is why they emphasized 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.

In Conclusion

Toward the end of the Seder we recite, ‘Pour Out Thy Wrath Upon the Heathen,’ an incredibly harsh expression of revenge against the nations of the world. It is customary when reciting this verse, to open the door for the prophet Elihu, 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 Knesset Synagogue in Jerusalem, says that this wondrous 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.

Elihu’s Cup

The fifth cup of wine poured for Elihu is sometimes not counted as part of the Seder, but it is an important part of the Seder ritual in that it helps our future redemption. This is how the prophet Malachi describes it: “Behold, I will send you Elihu, the prophet before the coming of the great and terrible day of the Lord. And no 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, Elisha's biblical character disappears and the zealous prophet from the Book of Kings is turned into a Jewish "Santa Claus." Revisiting through Targum Derrabi, Eleazar sheds some light on this issue: "Circumcision was derived from the kingdom of Ephraim, and Elisha was zealous and swore that no rain will pour from the heavens. And Isabelle heard and went to tell him, while Elisha was praying to God. And God replied, 'Elisha, you are better than your translations. Excuse,' and Elisha stood and ran to Mount Hermon, as written: 'And he arose and did eat and drink.' This is where God revealed Himself before him, asking what are you doing here, Elisha? I have been very zealous for the Lord.' So He replied, 'You are always zealous. You were zealous for the Lord in the sight of the Lord, as it is written: Pinchas, the son of Eleazar, son of Aharon on the mountain. 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, Elisha 211, of whom it is written: 'The messenger of the covenant whom You delight in.'

The interpretation sees Elisha's presence as 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 Elisha will report to God that the Israelites are indeed carrying out the Sukkah and casting a vote of confidence in God.

**Rabbi Shlomo Fox**

Formerly a major in the IDF paramedics, 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 KOLOF foundation, as a teacher at Beit Shmuel, in the Reform Congregation in Mevasseret, 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, launched and ran the Ramah Nevi'im camp for the Conservative movement and headed the Nesiyah Institute in Israel.
English Translation and Explanation of Images
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?”
Seder Plate and the Fourteen Parts of the Seder

Plate description:

Seder Plate
In the center of a roundel with three concentric rings are the three symbols and images of the three labors. The middle ring depicts the meanings of the five symbols (lambda, menorah, korset, chrestos, matri), read counter-clockwise:

- The Sacrificial Lamb that was roasted and eaten on the Seder night in the days of the Temple (lambda)
- The destruction of Jerusalem (betzah)
- The blood spattered above the doorposts (korset)
- The wafers and cup of the bricks of slavery (chrestos)
- The bitter suffering of the Hebrews in Egypt (matri)

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 each of the fourteen parts of the Seder from the Pesach Haggadah (Plate I).
Plate description:

The image on the right-hand side shows 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 inner circle depicts the twelve parts of the story of the Garden of Eden. The outer circle depicts the six days of creation. In the center, the pair of the expulsion from the Garden of Eden versus the sanctified peace of Shabbat.

English translation:

**Kadesh - Sanctification**

The first cup 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 the work which God created to make.

On 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 for rest,) seasons for joy, Holidays and times for rejoicing, (Shabbat Day and this) day of the festival of Moses, the season of our freedom.
The First Cup of Wine

Plate description:

Each of the four cups of wine in the Hagaddah contain four elements of wine-making. In this, the first cup, the elements are the cutting of the earth, the trimming of the vine, the picking of the grapes, and the stamping of the grapes into wine. These four elements are paired with the four names of God mentioned in the blessing, Adonai, Adonai, Elohe, Elohe.

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 (Shabbat and) sacred seasons (with love and good will) in gladness and rejoicing. Blessed are You, God, Who sanctifies (the Shabbat, the) 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 profane, 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 Shabbat and the holiness of a Festival. You have distinguished and sanctified Shabbat 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 Your Day and sanctity.

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

Raise the first cup in a raising position.
Urchatz - Karpas - Yachatz - Maggid

Plate description:

The images for the parts of the Seder echo those of the Passover seder (plate 1). In clockwise order, they are the two recording images of slavery (top) and freedom (bottom) - weeping and working and seven hnd - from the Passover seder.

English translation:

Urchatz
Wash hands without blessing.

Karpas
Eat 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 eat for the Afikomen.

Maggid
Tell the story of the Exodus from Egypt.
Uncover the matzah on the burnt matzah 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 Passach! 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 description:

The difference between a Seder night and all other nights is explicitly stated in the portion. On the left-hand side of the round plate, every night you can choose to attend a ballet, a basketball game, or go to dinner. Stay at home and read a book, go to the theater, watch TV, or go to movies. On the right-hand side areumped 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 pyramid of filth, representing the balance between the sacred and the mundane.

English translation:

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

Why is this night different from all other nights?

On all other nights we may eat only chametz, and on this night we may eat only matza.
On all other nights we may eat any kind of lamb, and on this night we may eat only shank.
On all other nights we are not required to dip our food each time, 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 journey that we and our children would have had in the wilderness, had God not led our forefathers out of Egypt. In the center is Pharaoh - the symbol of slavery.

English translation:

Record this ceremonial piece in the same, whoever the narrator 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 by 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.
The Rabbis in B'ni Brak

Plate description:

At dawn, after a night spent discussing the meaning of the Exodus from Egypt, the Rabbis of B'ni Brak were called to pray by their students.

English translation:

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

Rabbi Elazar ben Azariah said to Rabbi Yehoshua, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarfon when they were sitting in B'ni Brak and were discussing the story of the Exodus from Egypt that night: We have been discussing the story of the Exodus from Egypt all night until the world was created. We have been discussing the story of the Exodus from Egypt all night until the world was created. The day you came out from the Land of Egypt is the first day of your life. The days of your life refer to the days of creation. All the days of your life include the night. But the other Sages say: "The days of your life" refer to this world. All the days of your life refer to the time of the Messiah.
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 Torch speaks of four sons: One wise, one wicked, one simple, and one who does not know how to ask.
The Questions of the Four Sons and Their Answers

Plate description:

The questions of the four sons were taken from the Torah. These were inscribed precisely in a manuscript made of tablets, but were all of the same validity. Therefore, the visual images made 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?"

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

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

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

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

“You shall tell your son on Monday: ‘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 exodus from Egypt from the sixtieth week of the mouth, 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 in a time when our words and words are placed before you,
In Early Times

Plate description:

Eight panels arranged in pairs (read from right to left). Upper left: our ancestors as idol worshipers; and Avraham being brought forth beyond the River to the land of Canaan. Second left: the binding of Yitzchak; and Yaakov receiving a blessing from Yitzchak. Third left: I saw the hunter with his inheritance of Mount Seir; and Yaakov and his sons going down to Egypt. Fourth left: 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 Yahweh spoke to the people: This said the God of Israel: Your fathers dwelt beyond the River, Terach, 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 herds and gave him Yitzchak. And I gave to Yitzchak, Yaakov, and Esau: to Yaakov I gave Mount Seir, to inherit it, but Yaakov and his sons went down to Egypt."5

Blessed is He who keeps His promise to Israel; blessed is He. For the Holy One, blessed is He, premeditated the end, in order that what He had said unto Avraham our father in the Covenant between the portions, as it is said: "And He said unto Avraham: You shall know that your descendants shall be strangers in a land not their own, and they shall enslave them, and shall afflict them, for four hundred years. But also the nation whom they will serve, I shall judge. Afterward, they will leave with great wealth."5
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 Sinah. 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 mouth, raise the cup and say:

It is this that has stood by our fathers and us: for not only nine 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, saves us from their hand.

Put down the cup and uncover the matzah.
Lavan the Aramean

Plate description:

Four panels visualizing the tab of Lavan the Aramean. 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 Aramean 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” - unpelled by God’s word. “And there 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.”
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:

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

English translation:

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

"Great, mightly" - 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: "Ience! thousand like the plants of the field have I made you, and you did increase and grow till, 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!"
The Egyptians Did Evil to Us

Plate description:

Scenes of slavery under the Egyptians. In the lower left-hand panel is the image of the movement made between God and the Israelites. Patriarchs.

English translation:

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

"The Egyptians did evil to us" as it is said. "They devise plans against them, lest they increase in number. If we should happen to be defeated 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 bondage, 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 groaned because of the hard labor and they cried out. And from the bondage they cried to their God."

"And God heard our voice" as it is said: "God heard the groaning of God recalled His covenant with Abraham, with Isaac, and with Jacob."
And He Saw Our Suffering

Plate description:

Three panels visualizing 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 ordination 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:

Inside, center of the roundel is the Hand of God that carried the Israelites out of Egypt and across the Red Sea to freedom. An inscription above is divided into three scenes of the departure from Egypt, each scene referring to the fact that the God was done not by an angel, not by a seraph, and not by a messenger, but, by God Himself.

English translation:

"God brought in rest of Egypt with a mighty hand, and with an outstretched arm, with great fear, with right, and with wonder."

"God brought in rest of Egypt" - not through an angel, not 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 strike every firstborn in the land of Egypt, the firstborn man to heart, and all the gods of Egypt I will judge. I am God." "On that night I will pass through the land of Egypt" - 1, and not an angel. "And I will strike every firstborn in the land of Egypt" - 1, 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 power of God. In the lower right-hand quadrant is a rendering of the plague visited upon Egypt from Dives Holioum in the Tenth. In the middle circle is an image of God appearing as a male figure, but of fire and iridescence.

English translation:

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

"With an outstretched arm" - this is the word, as it is said: "His word is enshrined in His hand, outstretched over Jerusalem."

"With great fear" - this is the revelation of the Divine Presence, as it is said: "O that God would have taken upon Himself one nation from amongst another nation, with trial, rigour, and wonder; 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 rigour" - 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."
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 these 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; Leprosy; Lice; Wild Beasts; Pestilence; Brails; Heil; Locusts; Darkness; Slaying of the Firstborn.

Rabbi Yehudah grouped them by their Hebrew initials: DeTzakH, AdaSH, B'ACUHaB.
The Three Rabbis

Plate description:

Three Rabbis, martyred by the Romans, elucidating 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 in Sen? 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 early 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 in Sen.

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, trouble, a legion of evil angels." Fury is one; rage, two; trouble, three; a legion of evil angels, four. Thus, they were struck by forty plagues in Egypt, and two hundred in Sen.

Rabbi Akiva said: From where 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, trouble, and a legion of evil angels." Burning anger is one, fury, two; rage, three, trouble, four; and a legion of evil angels, five. Thus, they were struck by fifty plagues in Egypt, and two hundred in Sen.
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:
Composition of the song and images from Dayenu

English translation:

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

Ex: 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 for a home for all our sins.
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 maror 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 toil 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 scene, a 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."
Plate description:

Arranged with three concentric circles. The outer circle, depicting the Israelites leaving Egypt, crossing the Red Sea, and entering Canaan. Inscribed against the daily comings and goings of the middle circle, pose the question “Am I three or am I not?” In the third circle are inscribed some Sodershats. 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, we 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 mountains in the Land of Israel; and from servitude in Egypt to freedom in their own land.

English translation:

CARRY THE NARRATIVE WITH THE CUP

Therefore it is our duty to thank, praise, laud, glorify, uplift, extol, bless, extol, and exalt Him who has performed all these miracles for our forbears 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 relate before Him a new song, Hallelu-Yah!

Put down the cup and answer the questions:
Praise, You Servants of God

Plate description:

Six panels visualize a 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;" "He raises him with prises;" "He turns a barren land 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, Enfilled above all nations is God. His glory is above the heavens. Who is like God, Whose throne is so high, yet He keeps 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 set 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 visualize the text, arranged in pairs from right to left: the Hand of God bringing Israel (the house of Jacob) out of Egypt; the sanctuary and dominion of God; the Red Sea and the Jordan turning back; the mountains skipping like rams and the hills like lambs; God's presence on Mount Sinai and Moses tapping the rock for water.

English translation:

When Israel went out of Egypt, the house of Jacob from a people of a foreign tongue, Yahudah became His sanctuary, Israel His dominion. The Sea saw and fled, the Jordan turned back. The mountains skipped like rams, the hills like lambs. What hills you, Sea, that you flee? The Jordan, that you turn back? The mountains, that your dance like rams; you hills like lambs? Tremble, earth, before the presence of God, before the God of Jacob. He Who turns the rock into a pool of water, the bedrock into fountains of water.
Blessed Are You, God, King of the Universe

Plate Description:

A visualization of the text is six panels, read 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 your matzot and take the four questions and answer:

Blessed are You, God, King of the Universe, Who redeemed us and redeemed our fathers from Egypt and enables us five times this right, on which we eat matzot and maror. May God and God of our fathers let us live to celebrate future festivals and holidays, may they meet us in Reish. Let us be happy in the rebuilding of Your house and rejoice in Your service, may we eat them of the Feasts and Pesach sacrifices on Saturday nights say: the Pesach offerings and sacrifices, whose blood shall stand at 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 is round and divided into four elements of wine-making. Conversely, the images are of: (1) the vineyards; the act of wine-making, (2) the storing of the wine; and (3) the drinking of the wine. In the center is the blessing over the wine.

English translation:

Before the blessing over the second cup of wine:

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

Turn to the right side and drink the second cup of wine.
Rachatzah • Motzi-Matzah • Maror • Korech • Shulchan Orech • Tzafun

Plate description:

The images above represent the thirteen parts of the Seder from our Passover manual (white I).

English translation:

Rachatzah = Washing and purifying the hands.

Wash our 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 the lower matzah 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, raise the top and middle matzah and recite: Blessed are You, God, King of the Universe, Who made us holy with His commandment, and commanded us in evil matzah.

Maror = Eating the bitter herbs.

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

Korech = Tilt the bottom matzah into your mouth and recite:

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 maror and matzah, and eat them together. This, in order to fulfill what is written: ‘They shall eat it together with maror and bitter herbs.’

Shulchan Orech = Serve the table and complete the meal.

Tzafin = 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 plate honouring the plowing of the land; the recurring 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, beer and seed for sowing, and carrying the harvested sheaves. In the center is an image of the second of the desert filled 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! Sang back, O God, our prisoners, like sudden floods of rain in the 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.
Birkhat HaMazon

Plate description:

A roundel with four images corresponding to four blessings (in the traditional liturgy). The first image commemorates Rashi's blessing of manna. The second commemorates the Israelites' entrance into Canaan. The third depicts the temple built by David and Solomon. The fourth recalls the thanks of God that after the Bar Kochba rebellion there were enough men to form a crew to bury the dead. In the center of the roundel is an image of the Passach sacrifice at the temple, and each generation asks 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 supervises 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 receptors of the Torah. Third tier: two images of the gifts 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 law, 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.
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 repeating the figures of a man with Jerusalem at the corner.

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. O God, our Father, tend us, feed us, nourish us and sustain us. Grant us relief quickly, O God, from all our troubles. In You, God, never be dependent upon the gift of men, nor upon their devices, but we should depend only on Your fullness, boundless, and generous heart, so that we may neither be ashamed nor disgraced forever.

On Shabbat over:

Be pleased, God, and strengthen us, through Your commandments and through the commandment of Your 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 is 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, in truth to see the consolation of Zion, Your city, and the rebuilding of Jerusalem, for joy of holiness, for You are our Governor, Salvation and the Governor of Consolations.
O God, God of Our Fathers

Plate description:
On the right-hand side, seven scenes are arranged in pairs from right to left: Upper left: “...remembrance of our fathers...” (the three images of the Patriarchs that recur throughout the Haggadah) and “remembrance of Moshe.” Second from right: an image of Jerusalem and an image of the people gathered at Mount Sinai. Third from right: 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 left: God, King of the Universe. Second from left: the creation of man and the birth of a nation. Third from left: God as the “Holy One of Yisroel” and as the “Shepherd of Israel.” Four lower images: images of the gifts 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 Moshe, the son of David. Your servant, the remembrance of Jerusalem, Your holy city, and the remembrance of Your people, Israel, for deliverance, for grace, for lovingkindness, and for mercy, for good life and for peace, on this Festival of Purim. 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 Yisroel, our Shepherd, the Shepherd of Israel, the good King, the benevolent King. Who each and everyday, 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, health, and sustenance, mercy, life, peace, and all good, and with all manner of good things - may He never deprive 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, Balaam, the three ladders, and the concept of "home". On the left-hand side are ten panels arranged in pairs from right to left, depicting the Messiah, King David, and other images from the Shirtsatteh 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 Balaam of blessed memory, and that He bring, in us good tidings, salutations, and consolations! May the Merciful One, bless this house, and all present here, ourselves and all that is ours, even as our fathers, Abraham, 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 Shabbatay:

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

May the Merciful One be merchant in the day which is all good. May the Merciful One permit us to live unto the days of the Messiah, and the life of the world to come. He enlarges the salvation of his king, and does kindness to His appointed, David, and to his seed forever. He Who makes peace in His place on Highway 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 forever. 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 roundel is divided into four parts depicting the Exodus from Egypt. In the second circle are images of the three-lamers, Yisroel'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 the third cup of wine.
The Cup of Eliahu

Plate description:

In the outer circle of the medallion are four images of the Prophet Eliahu: being fed by ravens in the desert; challenging the false prophets; rising in Mount Sinai after seven years; and ascending to heaven in a fiery chariot. In the center are the two instances when Eliahu returns to earth: at Emmaus and at the Seder.

English translation:

Pour the cup of Eliahu, and open the door.
Pour Out Your Wrath

Plate description:

A roundel 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 circle is a reminder of God's power as a positive and benevolent force that bestows plenty on the earth, taken from a daily prayer from the Shabbat morning. In the center is the Hand of God. In all these displays of power - destructive andcreative - 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.
Plate description:

On the right-hand side are three panels, each of parts of the Song from the Pesach Haggadah (plate 6). 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, 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, House of Israel. 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 love 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 cords of the pit overtook me. 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; through 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. Praise, God, because I am Your servant; I am Your servant, you of Your crowd; 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 the scenes of deliverance and salvation. On the left-hand side are images of rejoicing, the giving of offerings, and the feast.

English translation:

Praise God, all nations, praise Him, all peoples. For His mercy overweighed 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 my 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.
Plate description:

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

English translation:

For His Mercy Endures Forever.
After each line, repeat the words, "For His mercy endures forever."
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 His glories and exalts Your Name, our King, unceasingly. You are God from eternity unto eternity, and beside 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 roars, 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 sustained us; and from evil, deadly diseases, You delivered us. Unto 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 month shall offer to You thanks, every tongue shall praise You, 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 despoilers. 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:

Around with two concentric circles. The outside circle depicts vineyards; the middle circle depicts four parts of winemaking in the 'Sinai 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 beauty of Your Name! Powerful forever and awesome in Your deeds! The King Who sits upon a high and lofty throne!

He Whose dwelling 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 congregation of the myriad 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, exalt, 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, thanksgiving 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 wine.

Drink the fourth cup.
For the Good, Wide, Lovely Land

Plate description:

A roundel with two oval ornamental niches. The outside roundel is a medallion of fruits that abound in the land of Israel; the middle niche depicts the rolling hills of the land; the inner one 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 will to give as an inheritance to our fathers to eat of its fruit and to be satisfied with its good. Hallowed be Your Name, as it is in Heaven, Your city, and on Sion, 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 satisfied with its good, and bless You in holiness and purity. For Shabbat say: And be it Your will to strengthen us on this Shabbat. And gladly we on this day of the Festival of Matzot. For You 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 show the Nirtzah part of the Seder from the Pesach Haggadah (plate II). 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 to the plants of Your vineyard, redeemed into Zion with joyful song.
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 pairs 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.

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

The firstborn of Pharaoh-Egypt You smote at midnight; They did not find their wealth when they arose at night; The swarms of Sisera, prince of Chesheshet, You swept away with worms at night.

Bennacharai, the blasphemer; schemed to rise against Your desired Jerusalem, but You did cause his corpse to rot at night; The idol Bel and his pedestal was overthrown in the darkness of night; To the beloved Daniel was revealed the vision of the night.

Belshazzar, who drank from the Sacred Vessels, was killed that very night; Daniel, saved from the lion's den, interpreted the dream of the night; Haman, the Aggagite, ratified fate and wrote decrees at night.

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."

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 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 tzaraf the coming midnight of Pesach.

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 sor of Pesach.

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

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

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

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

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

Plate description:

The solar system from a NASA image.

English translations:

to Him praise is due! to Him praise is fitting!

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

Firmly in His kingdom, glorious by right, His guardsmen say to Him:

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

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

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

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

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

Powerful in His kingdom, support by right, His perfect ones say to Him:
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 speedily in our days, soon.

Chosen is He, great is He, distinguished is He.

Glorious is He, adept is He, guileless is He.

Gracious is He, pure is He, the Only One is He.

Powerful is He, wise is He, King is He.

Awesome is He, sublime is He, strong is He.

Redeemer is He, Righteous is He, Holy is He.

Merciful is He, Almighty is He, the Omnipotent is He.
Who Knows One?

Plate description:

Panels visualize a 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

Plate description:

The outside circle of the roundels is divided into sectors 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 Joseph's dream; ten are the Commandments; nine are the months of pregnancy; eight are the days until circumcision; seven are the days of the week; six are the Orders of the 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 Joseph's dream; ten are the Commandments; nine are the months of pregnancy; eight are the days until circumcision; seven are the days of the week; six are the Orders of the 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 Joseph's dream; ten are the Commandments; nine are the months of pregnancy; eight are the days until circumcision; seven are the days of the week; six are the Orders of the 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.
Chad Gadya - One Kid

Plate description:
A simple visualization of the song is right separate panel.

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 wine 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 a water and extinguished the wine, 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 slughterer and slaughtered the ox, that drank the water, that extinguished the wine, 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 slughterer when slaughtered the ox, that drank the water, that extinguished the wine, 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

Plate description:

A mandel 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 kid, one kid!
About the Artist

Avner Monah was born in Jerusalem in 1953, where he now lives and works. He received a B.A.A. from the Royal 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.