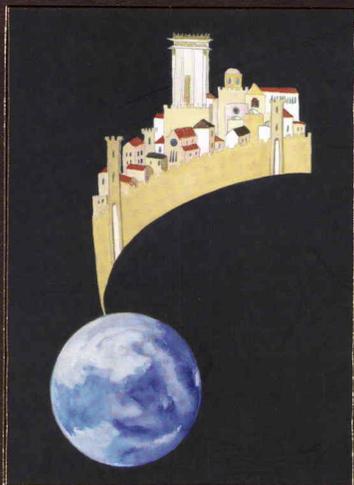


הגדת מזריה

The Moriah HaggadahTM

Limited Edition



English Translation and Explanation of Images

1875



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English Translation and Explanation of Images

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Introduction by the Artist

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

The Images

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

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

Acknowledgments

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



December 31, 2002

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

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

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

Prof. Shalom Sabar

Department of Jewish and Comparative Folklore

Department of Art History

Introduction to the Pesach Haggadah

by Rabbi Shlomo Fox

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

Mishna Psachim and the Pesach Haggadah

The Passover Festival, also called *zman heruteinu* - 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 holiday cycle, "freedom" is associated with the Exodus from Egypt and not with the Israelites' entry into Canaan. This is no coincidence; the possession of land is secondary to the miracle of Passover. Likewise, the day Jerusalem was proclaimed capital of David's 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. That year, for the first time, the celebration of Pesach was associated with Yehoshua's leading the Israelites into Canaan. So, what is the true meaning of "freedom" that we seek to define every Seder? The Exodus begins with the departure from Egypt - the physical liberation from slavery - and is completed at Sinai, where the Israelites received the Torah as a spiritual guide. True freedom, therefore, is accomplished only with the inclusion of spiritual liberation: "Only one who is engaged in Torah is truly a free person." (*Mishna Avot* 6:2) The Israelites' departure from Egypt and their acceptance of the Torah were acts of great responsibility, which tested them and judged whether or not they were worthy of inhabiting the land. "It is a land which the Lord your God looks after, on which the Lord your God always keeps an eye, from year's beginning to year's end." (*Exodus* 11: 22)

Passover in the Hebrew Calendar

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

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

Although Pesach symbolizes the liberation of the Children of Israel, the Israelites were not at first required to take action, neither as individuals nor as a nation. They were passive; God was the active player: "I will free you from the labors of the Egyptians and deliver you from their bondage, I will redeem you...and I will take you to be my people." (*Exodus* 6: 6-7) This idea is strengthened through the words of a Talmudic tale, where God seems to be forcing the Torah upon Israel. "God overturned a mountain upon them (i.e., threatened Israel) and said: 'if you observe the Torah all will be well, but if not, you will be buried here.'" (*Bavli Shabbat* 88a) This would have been an excellent excuse for not observing the laws of the Torah - a coerced submission cannot be obligatory, as there was no willing acceptance. The Talmud continues to relate that years later, during the time of Esther and Mordechai, the nation did indeed willingly accept the Torah: "The Jews undertook and irrevocably obligated themselves and their descendants." (*Esther* 9: 2) 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 commitments.

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

But, how does one transcend the harsh experience of schism and confrontation and bridge the customs of Purim and Pesach? "You shall blot out the memory of Amalek" (*Deuteronomy* 25: 19) inherent in Purim to prepare yourself for the redemption of Pesach. It is for this reason that a special Torah reading incorporating the biblical verses describing the red heifer and the purification ritual is designated for one of the Shabbatons between Purim and Pesach. This reading demonstrates, albeit implicitly and symbolically, the need for conscious transition. One is required to purify oneself from 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 this process of redemption. Pesach the departure from slavery - occurs during the month of Nisan. Nisan has a correlation to the month of Adar, for it was on Purim during the month of Adar that the revelation at Mount Sinai was completed. In addition, Pesach is strongly aligned with Shavuot. In fact, the exact date of the Shavuot festival is determined by counting the *Omer*, which begins "the day after Shabbat," i.e., on Pesach. There is, then, a Guiding Hand that connects the physical departure from Egypt to the spiritual liberation that comes with acceptance of the Torah.

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

Preparation for Pesach and the Connection to Egypt

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

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

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

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

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

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

Telling the Pesach Story

"Pesach is known as "the evening of questions": "And it shall be when your son asks you in time to come..." And it 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" (*Mishna Psachim* 10; 4) and "according to the intelligence of the son, the father instructs him." If there is sufficient understanding, the father begins the story with disgrace "A wandering Aramean was my father" (*Deuteronomy* 26; 5) and concludes it with glory.

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

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

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

The Questions of the Four Sons

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

In the Haggadah, the questions asked by the four sons appear as an opening for the *Maggid*: "And it shall be when the Lord shall bring you into the land of the Canaanite..." This son's question immediately follows the safe and sound arrival in the land. One would think that after settling the land, the problems would have been resolved, but not so - the second generation is questioning, enquiring, defying 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 motif of the four sons. It has been said that they are in fact intertwined, and that each of us holds within ourselves wisdom, wickedness, innocence, and ignorance. The Seder plays the role of stimulating all four traits in order to clarify the question of "the redemption." In order to clarify this question, the Seder is replete with a clear set of stage directions. The props include the Seder plate with its symbols: the shank bone to commemorate the Pesach sacrifice; the egg to commemorate the ceremonial sacrifice and the destruction of the Temple; the bitter herbs to commemorate slavery, the parsley to signify the blood painted above the doorposts and to stimulate questions, the horseradish for the *Korech*, and the *charoset* to symbolize the mortar and clay.

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

The Symbols of the Seder

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

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

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

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

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

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

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

"*Sandwich of bitter herbs*: Wrap the bitter herbs and *matzah* and the *charoset*.

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

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

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

Rabbi Eliezer Pultiskar, in his *Zichron Niflaot*, offers an altogether different interpretation:

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

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

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

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

"After man's soul leaves his body, this is when it is 'bitter:' bitterness of the heart, repentance over the past or torments of the body. He must immerse himself in '*charoset*' and not resist.

"The *charoset* is made of fruits that recall the Israelites themselves.

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

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

"*Tzafun*, as the passage quotes: 'You hid away so much good for those who worship You.

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

"*Hallel, nirtzah* - God will accept our deeds."

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

"For you were strangers in the land of Egypt" -

The Consciousness of a Stranger and the Consciousness of Egypt

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

The Bible emphasizes time and again, "you were strangers in the land of Egypt." (*Exodus* 22, 20, 23, 9; *Leviticus* 19, 24; *Deuteronomy* 10, 19) The fact that the Israelites were strangers in Egypt demands that they in turn treat the stranger among them with love, and so

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

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

The Pesach Haggadah places the redemption from Egypt as its centerpiece, and, as stated above, puts great emphasis on the custom of bringing the first fruits. In addition, we mention 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 *Mishna 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," (*Hilchot Yom Tov*, 6; 17-18) Inviting the pauper to share at one's table is a declaration of freedom. In the evening of the Seder we must emphasize that our liberty also comes with the social responsibility of caring for others, declaring, "Anyone who wishes to join us at our meal is welcome to do so." This invitation is extended with the remembrance that we were once slaves and therefore we share a common past and must share the present as well.

The Continuity of the Haggadah

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

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

In some versions of 15th and 16th century Haggadot, the declaration "*Shma Yisrael, Hashem Elokeinu, Hashem Echad*" was added to the song *Who Knows One?* This signifies that each of the thirteen verses symbolizes the power of God.

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

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

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

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

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

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

Sages did, in fact, borrow an expression from the Greek-Roman culture and assumed that the Jews of their generation 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/party.

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 Elisha, after the wine has been poured in his cup. The words of the verse request God to come to terms with the nations who do not believe in Him. This verse ends on a difficult note: "pursue them and destroy them under the heavens of God." Rabbi Miki Rosen of the Yakar Synagogue in Jerusalem, says that this vengeful request is tempered or even neutralized by the prayer: "The soul of every living being shall praise the Lord." We realize that every soul deserves to praise God, even those that we just asked God to destroy.

Eliahu's Cup

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

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

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

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

Rabbi Shlomo Fox

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English Translation and Explanation of Images



Pesach

Plate description:

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



Seder Plate and the Fourteen Parts of the Seder

Plate description:

Seder Plate

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

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

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

The Fourteen Parts of the Seder

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

Kadesh ▪ Urchatz ▪ Karpas ▪ Yochatz ▪ Maggid ▪ Rachatzah ▪ Motzi-Matzah
 Maror ▪ Korech ▪ Shulchan-Orech ▪ Tzafun ▪ Barech ▪ Hallel ▪ Nirtzah



Kadesh - Sanctification

Plate description:

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

English translation:

Kadesh - Sanctification

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 His work which God created to make.

On all other nights begin here:

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



The First Cup of Wine

Plate description:

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

English translation:

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

On Saturday night, add the following blessings.

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

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

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

Drink the first cup in a reclining position.



Urchatz ■ Karpas ■ Yachatz ■ Maggid

Plate description:

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

English translation:

Urchatz

Wash hands without blessing.

Karpas

Dip vegetables in salt water

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

Yachatz

Break half the middle matzah and hide for the Afikoman.

Maggid

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

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



Ma Nishtana

Plate description:

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

English translation:

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

Why is this night different from all other nights?

On all other nights we may eat either *chametz* or *matzah*, and on this night we may eat only *matzah*.

On all other nights we may eat any kind of herbs, and on this night we may eat only *maror*.

On all other nights we are not required to dip our food even once, and on this night we are required to dip twice.

On all other nights we may eat either sitting straight or reclining, and on this night we must all recline.



The Rabbis in B'nai Brak

Plate description:

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

English translation:

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

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



The Four Sons

Plate description:

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

English translation:

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

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



The Questions of the Four Sons and Their Answers

Plate description:

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

English translation:

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

Instruct him precisely in the laws of Pesach, that one concludes the Pesach meal with the *Afikoman*.

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

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

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

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

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

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

plates 28-29

As Numerous
as the Stars
in Heaven



במדת מדינת
היה אסאמי וצבאם עשו ויהי אסאמיך פקדוניה ונתה חוקיך ואלריך נסבכם הדימים לראבו

As Numerous as the Stars in Heaven

English translation:

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



Through Your Blood You Shall Live

Plate description:

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

English translation:

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

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

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



The Egyptians Did Evil to Us

Plate description:

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

English translation:

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

"The Egyptians did evil to us" - as it is said. "Let us devise plans against them, lest they increase in number. If we should happen to be beset 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 Ramses."

"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 burden, and our oppression."

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

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



With a Mighty Hand, and with an Outstretched Arm

Plate description:

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

English translation:

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

"God brought us out 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 slay every firstborn in the land of Egypt, from man to beast, and all the gods of Egypt I will judge. I am God." "On that night I will pass through the land of Egypt" - I, and not an angel, "And I will slay every firstborn in the land of Egypt" - I, and not a seraph; "And all the gods of Egypt I will judge" - I, and not a messenger. "I am God" - I am the One and no other.



The Ten Plagues

Plate description:

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

English translation:

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

Blood, and fire and pillars of smoke.

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

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

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

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



The Three Rabbis

Plate description:

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

English translation:

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

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

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

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

למקום עינו	מה טעלות טובות
 אלו חקנו עינו בטוט ואלו חקנו עינו מדברי ארבעים נהר - דעמו!	 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!
 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!	 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!
 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!	 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!
 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!	 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!
 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!	 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!
 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!	 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!
 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!	 אלו חקנו עינו מדברי ארבעים נהר ואלו חקנו עינו מדברי ארבעים נהר - דעמו!

Dayeinu!

Plate description:

Paired panels interpreting each line of the song.

English translation:

It would have been enough!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



How Much Greater Our Indebtedness

Plate description:

A repetition of the song and images from *Dayeinu*.

English translation:

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

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



Pesach Sacrifice ■ Matzah ■ Maror

Plate description:

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

English translation:

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

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

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

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

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

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

plates 52-53

Not Only Our
Forefathers



Not Only Our Forefathers

Plate description:

A roundel with three concentric circles. The outer circle, depicting the Israelites leaving Egypt, crossing the Red Sea, and entering Canaan, juxtaposed against the daily comings and goings of the middle circle, begs the question: "Am I free or am I not?" In the third circle are figures sitting at the Seder table. 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 us with them, as it is said: "And He brought us out from there, so that He might bring us here and give us the Land which He had promised to our forefathers."



It Is Our Duty

Plate description:

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

English translation:

Cover the matzot and lift the cup.

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

Put down the cup and uncover the matzot.



When Israel Went Out of Egypt

Plate description:

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

English translation:

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

plates 60-61

Blessed Are You,
God, King of
the Universe



Blessed Are You, God, King of the Universe

Plate description:

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

English translation:

Cover the matzot and take the cup in hand and recite:

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



The Second Cup of Wine

Plate description:

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

English translation:

Recite the blessing over the second cup of wine.

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

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

Rachatzah,
Motzi-Matzah,
Maror, Korech,
Shulchan-Orech,
Tzafun



Rachatzah ■ Motzi-Matzah ■ Maror ■ Korech ■ Shulchan Orech ■ Tzafun

Plate description:

The images echo those of the fourteen parts of the Seder from the Pesach roundel (plate 1).

English translation:

Rachatzah ■ Washing and purifying the hands.

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

Motzi-Matzah ■ Sharing and eating the unleavened bread.

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

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

Maror ■ Eating the bitter herbs.

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

Korech ■ Take the bottom matzah, put maror on it, and recite the following:

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

Shulchan Orech ■ Set the table and complete the meal.

Tzafun ■ After supper, eat the matzah hidden for Afikoman.



Song of Ascents ■ Barech

Plate description:

On the right-hand side are three panels depicting (from top to bottom): a roundel of the *Barech*; 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, bearing the seed for sowing, and carrying the harvested sheaves. In the center is an image of the wadis of the desert filling with water.

English translation:

Song of Ascents

Fill the third cup of wine and recite the Birkhat HaMazon

When God returned the exiled of Zion, we were like dreamers. Then our mouth was filled with laughter and our tongue with song. Then it was said among the nations: "Great things has God done for them!" Great things God has done for us - joyous were we! Bring back, O God, our prisoners, like sudden floodstreams 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.



הוא מן המעשרים והתרומות והעומר והשבעה
 וזהו שם המזבח והוא שם המזבח

רבנו נבדק

זהו שם "מזבח" ומזבח זהו שם

ברשות מלך ודבנו נבדק: אמת: שאכלנו
 טעמו

ברוך: אמת: שאכלנו טעמו ונענו חיים.

ברוך: אמת: שאכלנו טעמו ונענו חיים.

אמן

Birkhat HaMazon

Plate description:

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

English translation:

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

My masters, let us bless.

May the Name of God be blessed from now unto eternity:

By permission of our sires and teachers and masters, let us bless Him of Whose food we have eaten.

Blessed is He of Whose food we have eaten and through Whose goodness we live.

Amen



Have Mercy, God, on Your People Israel

Plate description:

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

English translation:

Have mercy, God, on Your people Israel, on Your city Jerusalem; on Zion, home of Your glory; on the kingdom of the house of David, Your anointed one, and on the great and Holy Temple which is called by Your Name. Our God, our father, tend us, feed us, nourish and sustain us. Grant us relief quickly, O God, from all our troubles. Let us, God, never be dependent upon the gifts of men, nor upon their loans, but we should depend only on Your full open, bountiful, and generous hand, so that we may neither be shamed nor disgraced forever.

On Shabbat add:

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



O God, God of Our Fathers

Plate description:

On the right-hand side are seven panels arranged in pairs from right to left. Upper tier: "...remembrance of our fathers..." (the three images of the Patriarchs that recur throughout the Haggadah) and "remembrance of *Mashiach*." Second tier: an image of Jerusalem and an image of the people gathered at Mount Sinai. Third tier: two images of the deliverance from Egypt. Bottom image: the city of Jerusalem. On the left-hand side are eight panels arranged in pairs from right to left. Upper tier: God, King of the Universe. Second tier: the creation of man and the birth of a nation. Third tier: God as the "Holy One of Yaakov" and as the "Shepherd of Israel." Fourth tier: 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 *Mashiach*, the son of David, Your servant; the remembrance of Jerusalem, Your holy city, and the remembrance of Your people, Israel, for deliverance, for good, for grace, for lovingkindness and for mercy, for good life and for peace, on this Festival of *Matzot*. Remember us on it, God, for goodness, recall us on it for blessing, and save us on it for good life. With the promise of salvation and mercy, spare us and be gracious to us, have mercy upon us and help us. For to You alone our eyes are turned, for You, God, are a gracious and merciful King.

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

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



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

English translation:

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

On Shabbat say:

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

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

Fear God, you, His Holy ones, for there is no want for those who fear Him. Young lions suffer and are hungry, but they that seek God will not be in want of any good. Thank God for He is good, for his mercy endures 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 fathers: Avraham's covenant with God; the sacrifice of Yitzchak; and Yaakov's dream. In the center, the people of Israel enter Canaan.

English translation:

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

Drink the third cup of wine.

plates 80-81

The Cup
of Eliahu



The Cup of Eliahu

Plate description:

In the outer circle of the roundel are four images of the Prophet Eliahu: being fed by crows in the desert; challenging the false prophets; hiding in Mount Sinai after their murder; ascending to heaven in a fiery chariot. In the center are the two instances when Eliahu returns to earth: at circumcision 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 rendering of God's power as a positive and benevolent force that bestows plenty on the earth, taken from a daily prayer from the *Shachrit* service. In the center is the Hand of God. In all these displays of power - destructive and creative - one can see the Hand of God.

English translation:

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



For His Mercy Endures Forever

Plate description:

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

English translation:

For His Mercy Endures Forever.

After each line, repeat the words, "for His mercy endures forever."

Give thanks to God, for He is good.
Give thanks to the God above gods.
Who alone does great wonders.
Who made the heavens with understanding.
Who stretched the earth over the waters.
Who made great lights.
The sun to rule by day.
The moon and stars to rule by night.
Who that smote Egypt through their firstborn.
Who brought out Israel from their midst.
With a strong hand and an outstretched arm.
Who divided the Red Sea into parts.

Who caused Israel to pass through the midst of it.
Who cast Pharaoh and his army into the Red Sea.
Who led His people through the desert.
Who smote great kings.
Who slew mighty kings.
Sichon, the king of the Emorites.
And Og, the king of Bashan.
Who gave their land as an inheritance.
An inheritance to Israel His servant.
Who remembered us in our lowliness.
And released us from our enemies.
He gives food to all flesh.
Thank You the God of the heavens.



The Fourth Cup of Wine

Plate description:

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

English translation:

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

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

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

May Your Name be praised forever, Our King, O God, O King, Who is great and holy in the heavens and on earth. Because for You, God, and God of our fathers, are song and praise, laudation 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, God, Life and praised in glory, God of thanksgiving, Master of wonders, Who chooses songs of praise: King, God, Life of all worlds.

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

Drink the fourth cup.



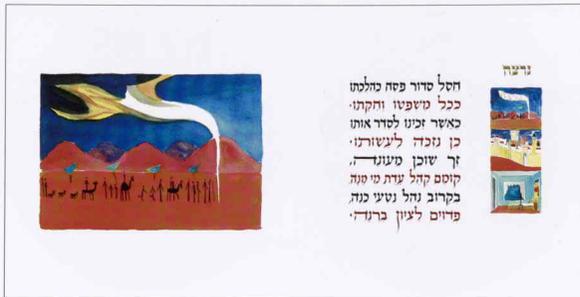
For the Good, Wide, Lovely Land

Plate description:

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

English translation:

Blessed are You, God, King of the Universe, for the vine, and for the fruit of the vine, and for the yield of the fields, and for the good, wide, lovely land, which You have willed to give as an inheritance to our fathers to eat of its fruit and to be sated with its good. Have pity, God, on Israel, Your people, and on Jerusalem, Your city, and on Zion, the dwelling place of Your glory, and on Your altar, and on Your Temple. And rebuild Jerusalem, the city of holiness, speedily in our days, and bring us up into its midst; and gladden us in its upbuilding, that we may eat of its fruit and be sated with its good, and bless You in holiness and purity. (On Shabbat say: And be it Your will to strengthen us on this Shabbat). And gladden us on this day of the Festival of *Matzot*. For 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 echo the Nirtzah part of the Seder from the Pesach roundel (plate 1). On the left-hand side is God appearing as a cloud by day and a pillar of fire by night, leading His people out of Egypt.

English translation:

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



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.

And it came to pass at midnight

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

And it came to pass at midnight

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

And it came to pass at midnight

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

And it came to pass at midnight

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

And it came to pass at midnight

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

And it came to pass at midnight

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

And it came to pass at midnight



ובכן ואמרתם זבח פסח

אמץ ונמונמוץ הקולט בפקח.
כריתו כל חוקיות נצחת פסח
עליו לאמורו חגגת ליל פסח
ואמרתם זבח פסח.

ילתו דפקת ריחם יהוה בפקח
הקדיר נעצום ענות מות בפקח
ואל חבתי רץ זכר לזויר ערך פסח
ואמרתם זבח פסח.

יפיקו חרסום ולוחשו כתר בפקח
עליו לזר ביהם וצבת זמיר בקרן פסח
נשאלת אהבת מות וזנה כבכרר בפקח
ואמרתם זבח פסח.

יה ראש לא אמן חסות מלך עמור פסח
כבר על קן כסור פסחת ביום פסח



לילתו בה כחיות לזב בפקח בפקח
ואמרתם זבח פסח.

סבורת טריר כעקבותי פסח
נכסרתה ביום כעלל עשירי קוסיר פסח
זוירכו פסחתו מול זמיר ביקר יוקיר פסח
ואמרתם זבח פסח.

עזר חרום עוב לנפשו קר נצח ענות פסח
פני יד סבורת ליקנעו על פסח
צפת תפכות קוסיר הושלתו בפקח
ואמרתם זבח פסח.

קול נכח הדיחם עוב לזרלו בפקח
הרש כמות רשע סחנת כקז החרים בפקח
זיה אהר זיה סכא לזקנא פסחת בפקח
תנה זוד וזכר סכא מלך התקדש את פסח
ואמרתם זבח פסח.

And You Shall Say: The Pesach Feast

Plate description:

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

English translation:

And You Shall Say; The Pesach Feast

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

And you shall say: the Pesach feast.

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

And you shall say: the Pesach feast.

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

And you shall say: the Pesach feast.

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

And you shall say: the Pesach feast.

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

And you shall say: the Pesach feast.

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

And you shall say: the Pesach feast.

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

And you shall say: the Pesach feast.



אָדיר הוּא

יגדל מינוּ כְּקִיבּוּל מְהֵרָה מְהֵרָה בְּשֵׁנוּת כְּקִיבּוּל -
 אַ מְהַר אַ מְהַר מְהַר מְהַר מְהַר מְהַר

מְהַר הוּא עוֹלָם הוּא עוֹלָם הוּא יגדל מינוּ כְּקִיבּוּל -
 מְהֵרָה מְהֵרָה בְּשֵׁנוּת כְּקִיבּוּל -

אַ מְהַר אַ מְהַר מְהַר מְהַר מְהַר מְהַר

מְהַר הוּא מְהַר הוּא יגדל מינוּ כְּקִיבּוּל הוּא יגדל מינוּ
 כְּקִיבּוּל - מְהֵרָה מְהֵרָה בְּשֵׁנוּת כְּקִיבּוּל -

אַ מְהַר אַ מְהַר מְהַר מְהַר מְהַר מְהַר

יגדל מינוּ כְּקִיבּוּל הוּא יגדל מינוּ כְּקִיבּוּל הוּא יגדל מינוּ
 כְּקִיבּוּל הוּא יגדל מינוּ כְּקִיבּוּל הוּא יגדל מינוּ כְּקִיבּוּל הוּא יגדל מינוּ

אַ מְהַר אַ מְהַר מְהַר מְהַר מְהַר מְהַר

מְהַר הוּא מְהַר הוּא יגדל מינוּ כְּקִיבּוּל הוּא יגדל מינוּ
 כְּקִיבּוּל - מְהֵרָה מְהֵרָה בְּשֵׁנוּת כְּקִיבּוּל -

אַ מְהַר אַ מְהַר מְהַר מְהַר מְהַר מְהַר

Adir Hu

Plate description:

An image of Jerusalem as the center of the Universe.

English translation:

Adir Hu

Mighty is He, Mighty is He.

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

God, rebuild, God, rebuild Your Temple soon.

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

God, rebuild, God, rebuild Your Temple soon.

Glorious is He, adept is He, guiltless is He.

God, rebuild, God, rebuild Your Temple soon.

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

God, rebuild, God, rebuild Your Temple soon.

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

God, rebuild, God, rebuild Your Temple soon.

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

God, rebuild, God, rebuild Your Temple soon.

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

God, rebuild, God, rebuild Your Temple soon.

Merciful is He, Almighty is He, the Omnipotent is He.

God, rebuild, God, rebuild Your Temple soon.



Chad Gadya - One Kid

Plate description:

A simple visualization of the song in eight separate panels.

English translation:

One Kid

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

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

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

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

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

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

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

חד גדיא

חד גדיא - רבין אבא בתי זוז. הר גשם הר גשם



ואת חזירא ואת כלבא ואת כלבא בתי זוז.
הר גשם. הר גשם.



ואת כלבא ואת כלבא בתי זוז. הר גשם. הר גשם.



ואת חזירא ואת כלבא בתי זוז. הר גשם. הר גשם.



ואת חזירא ואת כלבא בתי זוז. הר גשם. הר גשם.



ואת חזירא ואת כלבא בתי זוז. הר גשם. הר גשם.



ואת חזירא ואת כלבא בתי זוז. הר גשם. הר גשם.



ואת חזירא ואת כלבא בתי זוז. הר גשם. הר גשם.



אֵתָהּ הַקֹּדֶשׁ בְּרוּךְ הוּא

וְשֵׁשׁ לְמֵלֶךְ הַסּוּת, דְּשֵׁשׁ לְשׁוֹחֵט.
 דְּשֵׁשׁ לְעוֹרָא דְּשֵׁתָהּ לְמִיָּא, דְּכַבֵּד
 לְעוֹרָא, דְּשֵׁרָה לְשׁוֹנְרָא, דְּהִכְרִיד
 לְכִלְכַּא, דְּנִצֵּץ לְשׁוֹנְרָא, דְּאִכְלִיד
 לְעוֹרָא, דְּזִכּוֹן אֵבָא בְּרִיָּא זִזִּי,
 חַד גְּדִיָּא, חַד גְּדִיָּא.

The Hand of God [Chad Gadya]

Plate description:

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

English translation:

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



About the Artist

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

