

# HAGGADAH



**PESACH 2021**

*Pinner, Tel Aviv, London, Northwood, Toronto, Islington,  
Golders Green, Bushey, Edgware, Paris, Hoboken*

מה נשתנה הלילה הזה, מכל הלילות

Why is this night different from all other nights?

Now where do we start...

THE  
HAGGADAH

A NEW EDITION  
WITH ENGLISH TRANSLATION,  
INTRODUCTION, AND NOTES

BY

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WITH DRAWINGS

BY

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ORDER OF THE SEDER SERVICE

אימן לסדר של פסח

*On Passover eve, after the Evening Service, the Seder ceremony is observed in the home. The table is spread with a white cover, upon which are placed the festival candles or lamp. Before the celebrant is a platter or basket, containing three specially-baked Mazzoth, or cakes of unleavened bread, which should be adequately covered. Upon the table are placed the necessary condiments: a baked shank-bone, parsley or some similar greenstuff, Haroseth, an egg, and horseradish. A bowl of salt water or vinegar is also placed on the table. (For the significance of all these symbols, reference should be made to the Introduction.) Each person is provided with a cup of wine. The service proceeds in the ensuing manner:*

Sanctification	קִדְּשׁ.
Lave the hands	וְרַחֵץ.
'Karpas'	כַּרְפָּס.
Division of the middle <i>mazzah</i>	יִחַץ.
Recital of the <i>Haggadah</i>	מִגִּיד.
Laving of the hands	רַחֲצָה.
Blessing over bread	מוֹצֵיא.
Blessing over the <i>mazzah</i>	מַצָּה.
Bitter Herb	מְרוֹר.
Combining <i>mazzah</i> with Bitter Herb	בּוֹרֵךְ.
<b>THE MEAL</b>	<b>שְׁלֵחַן עֲרוּרֵי.</b>
Eating of the <i>Aphikoman</i>	צִפּוֹן.
Grace	בְּרַךְ.
Hallel	הַלֵּל.
All accepted	נִרְצָה:

March, 1955.

To my most dearest husband, Joseph,  
 With birthday wishes, love and affection  
 for many more celebrations spent together.  
 Hoping too, that he will one day be  
 as successful as the author of this  
 book

Much love,  
 Mavis  
 x x x x x

הנדה של פסח

THE PASSOVER HAGGADAH

*In memory of our parents Mavis and Joseph Roth  
 Who instilled in us a love for Seder nights...  
 even if they did last until the early hours.*

exalted us above all tongues, and hast sanctified us by Thy commandments. And Thou hast given us, O Lord, our God, in love, *Sabbaths for rest and anniversaries for rejoicing, festivals and seasons for gladness: this Sabbath day and this feast-day of Passover, the season of our freedom, in love, a holy convocation in memorial of our departure from Egypt. For in us hast Thou chosen, and us hast Thou sanctified above all peoples: and Thou hast given us as heritage Thy holy Sabbath and seasons in love and in favour, in joy and in gladness. Blessed art Thou, O Lord, who sanctifiest the Sabbath and Israel and the festive seasons.*

וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וְתַתֵּן לָנוּ  
 יי אֱלֹהֵינוּ בְּאַהֲבָה שְׂבֻתוֹת  
 לְמִנּוּחָהּ וּמוֹעֲדִים לְשִׂמְחָה  
 חַגִּים וְזִמְנִים לְשִׂשׁוֹן. אֶת־יוֹם  
 הַשְּׂבֻתָּה הַזֶּה וְאֶת־יוֹם חַג  
 הַמִּצּוֹת הַזֶּה זְמַן הַרוּחָנוּ  
 בְּאַהֲבָה מִקְרָא־קֹדֶשׁ זָכָר  
 לְיִצְיַאת מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ  
 וְאוֹרְתָנוּ קִדְּשָׁתָּ מִכָּל־הָעַמִּים  
 וְשֻׁבְתָּ וּמוֹעֲדֵי קֹדֶשׁךָ בְּאַהֲבָה  
 וּבְרָצוֹן בְּשִׂמְחָה וּבְשִׂשׁוֹן  
 הַנְּחַלְתָּנוּ. בְּרוּךְ אַתָּה יי  
 מִקְדֵּשׁ הַשְּׂבֻתָּה וְיִשְׂרָאֵל  
 וְהַזְּמַנִּים:

*The following is added if it should be Saturday night:*

Blessed art thou, O Lord, our God, King of the Universe, Creator of the light of fire.

Blessed art Thou, O Lord, our God, King of the Universe, who makest distinction between holy and profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of toil. Thou hast made distinction between the sanctity of the Sabbath and the sanctity of the Festival, and hast sanctified the seventh day above the six days of toil: Thou hast

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
 בּוֹרֵא מְאוּרֵי הָאֵשׁ:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
 הַמְּבַדִּיל בֵּין קֹדֶשׁ לְחֹל. בֵּין אֹר לְחֹשֶׁךְ.  
 בֵּין יִשְׂרָאֵל לְעַמִּים. בֵּין יוֹם הַשְּׂבֻעִי  
 לְשִׁשַׁת יָמֵי הַבְּעִשָּׂה: בֵּין קֹדֶשׁ שְׂבֻתָּה  
 לְקֹדֶשׁת יוֹם טוֹב הַבְּדִלָּת וְאֶת־יוֹם



SANCTIFICATION

קֹדֶשׁ

*Taking the goblet in his hand, the Celebrant recites the following. The introductory paragraph, and the passages in italic, are added if it should be Friday evening:*

GENESIS 1. 31—11. 3. And it was evening, and it was morning the sixth day. And the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.

Blessed art Thou, O Lord, our God, King of the Universe, Creator of the Produce of the Vine.  
 Blessed art Thou, O Lord, our God, King of the Universe: who hast chosen us from all peoples, and hast

וַיְהִי עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשְּׁשִׁי. וַיִּכְלֹ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־  
 צְבָאָם: וַיִּכְלֵ אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ  
 אֲשֶׁר עָשָׂה. וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־  
 מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־  
 יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מִכָּל־  
 מְלַאכְתּוֹ אֲשֶׁר בְּרָא אֱלֹהִים לַעֲשׂוֹת:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
 הָעוֹלָם. בּוֹרֵא פְרֵי הַנֶּגֶן:  
 בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
 הָעוֹלָם. אֲשֶׁר בָּחַר בָּנוּ מִכָּל־  
 עַם. וְרוֹזְמַנְנוּ מִכָּל־לְשׁוֹן.

## DIVISION

יחז

*The Celebrant breaks into two the middle Mazzab of the three on the tray before him. One portion he leaves where it is, for later consumption. The larger section, which is known as the 'Aphikoman', is put away somewhere about the room — generally either under the table-cloth or else between the cushions upon which he is supported.*

## RECITAL OF THE HAGGADAH

מגיד

*At this stage, it is customary to remove the egg and the bone and to uncover the Mazzoth upon which attention is thereby concentrated. The tray is then lifted up and displayed to the company, of whom those who are nearest put out their hands to assist in supporting it, while the Celebrant recites the following formula:*

This is the bread of affliction that our fathers ate in the land of Egypt. All who are hungered—let them come and eat: all who are needy—let them come and celebrate the Passover. Now we are here, but next year may we be in the land of Israel! Now we are slaves, but next year may we be free men!

הַזֶּה לַחֲמַת עֲנִיָּא דִּי־אַבְרָהָם  
אֲבֵהֶתְנָא בְּאַרְעָא דְּמִצְרַיִם.  
כָּל־דְּכָפִין יִיְהִי וְיִבּוֹל. כָּל־  
דְּצָרִיד יִיְהִי וְיִפְסַח. הַשְׁתַּא  
הָבֵא. לְשָׁנָה הַבָּאָה בְּאַרְעָא  
דִּישְׂרָאֵל. הַשְׁתַּא עַבְדֵּי.  
לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

RECITAL OF THE HAGGADAH: The passage above is amongst the very oldest in the *Haggadah*. It is written, not in Hebrew, but in Aramaic — the language actually spoken amongst the Jewish people in Palestine in the centuries immediately before and after the beginning of the Christian era. The reference to the celebration of the Passover (i.e. partaking of the Paschal sacrifice) indicates clearly that it antedates the destruction of the Temple: and it has indeed been conjectured that the recital was composed in Mesopotamia during the Captivity, in the sixth century before the current era. The invitation to all who are hungry to come and eat is not a barren formula. The Jew who refuses hospitality to a needy coreligionist on this night is false to the whole spirit of the observance.

distinguished and sanctified Thy people Israel with Thine own sanctity. Blessed art Thou, O Lord, who makest distinction between holy and holy.

הַשְּׁבִיעֵי מִשִּׁשַׁת יְמֵי־הַמַּעֲשֶׂה קִדְשָׁתְךָ.  
הַבְּדִלְתָּ וְקִדְשָׁתָּ אֶת־עַמְּךָ יִשְׂרָאֵל  
בְּקִדְשָׁתְךָ. בְּרוּךְ אַתָּה יְיָ הַמְּבַדֵּל בֵּין  
קֹדֶשׁ לְקֹדֶשׁ:

Blessed art Thou, O Lord, our God, King of the Universe, who hast preserved us and sustained us and enabled us to reach this season.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. שָׁהַתָּנוּ וְקִיָּמְנוּ  
וְהַגִּיעֵנוּ לְזֶמַן הַזֶּה:

*The first cup of wine is here drunk.*

## LAVE THE HANDS

ורחץ

*The Celebrant (but not the rest of the company) here rinses his hands: an obvious piece of hygiene before the next stage in the proceedings, and an excellent illustration of the fact, of which we are reminded more than once in the course of the Seder, that, in Judaism, cleanliness is an integral part of godliness.*

## 'KARPAS'

כרפס

*The Celebrant distributes a fragment of the 'Karpas', dipped in salt water or in vinegar. The following benediction is recited before eating it:*

Blessed art Thou, O Lord, our God, King of the Universe, Creator of the Produce of the Earth.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. בּוֹרֵא פְרֵי הַאֲדָמָה:

KARPAS: Before the meal is begun, hors-d'œuvre is distributed, of the species general for the purpose a couple of thousand years ago, when the *Seder* was fixed: naturally, something of a slightly pungent flavour, steeped in some liquid of a similar nature. This ultimately became symbolically identified with the bunch of hyssop which was dipped in the blood of the first Paschal sacrifice at the time of the Exodus and used for marking the doorways of the houses of the children of Israel, as a sign to the Angel of Death. *Karpas* is defined as 'an umbelliferous plant', an umbelliferous plant being 'a flower-cluster in which stalks nearly equal in length spring from a common centre and form a flat or convex or concave surface'. The herb usually employed is parsley: though lettuce, carrot-tops, etc. will serve equally well.



The Mazzoth are uncovered, and the Celebrant replies:

'We were Pharaoh's bondmen in Egypt: and the Lord our God brought us out therefrom with a mighty hand' (Deut. vi. 21) and an outstretched arm. Now, if the Holy One, blessed be He, had

עַבְדִּים הָיינו לְפָרְעָה  
בְּמִצְרַיִם. וַיּוֹצֵיאֵנוּ יי אֱלֹהֵינוּ  
מִשָּׁם בְּיַד חֲזָקָה וּבְיָרֵעַ  
נְטוּיָה: וְאֵלֹו לֹא הוֹצִיא תְקַדּוּשׁ

THE ANSWER: The answer of the father follows a tradition hardly less ancient than the questions themselves. The Mishnah in its instructions is content with laying down the general prescription: 'The Father instructs his son according to his capacity, beginning with shame and ending with praise: and he expounds from *A Syrian would have destroyed my Father* (Deuteronomy xxvi. 5) until he ends the whole passage.' This exposition comes a little later on in the service. For what leads up to it there were reported in the Talmud, in its commentary upon the Mishnah, two different traditions. Both of these are embodied in the ritual as we have it to-day. The formula here given follows the recommendations of Samuel, the great Mesopotamian authority of the third century, and one of the most eminent rabbinical scholars of his age. It is based upon Deuteronomy vi. 21, of which the opening passage is an almost verbal quotation. The 'shame' with which it starts is an allusion to the servitude.

The tray is put down, the Mazzoth covered, and the other objects replaced upon it. The second cup of wine is then filled, and the youngest present asks the Four Questions:

Wherein is this night different from all other nights? For, on all other nights, we may eat either leavened bread or unleavened, but on this night only unleavened: on all other nights we may eat other kinds of herb, but on this night only bitter herbs: on all other nights we need not dip our herbs even once, but on this night we do so twice: on all other nights we eat either sitting upright or reclining, but on this night we all recline.

מִהֵנָּה שְׂתַנָּה הַלַּיְלָה הַזֶּה  
מִכָּל-הַלַּיְלוֹת. שְׂבָבֵל-הַלַּיְלוֹת  
אֲנִי אוֹכְלִין חֻמֵּץ וּמַצָּה.  
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה: שְׂבָבֵל-  
הַלַּיְלוֹת אֲנִי אוֹכְלִין שְׂאֵר  
יְרֻקוֹת. הַלַּיְלָה הַזֶּה מְרֹר:  
שְׂבָבֵל-הַלַּיְלוֹת אֵין אֲנִי  
מְטְבִילִין אֶפְלוֹ פְּעַם אַחַת.  
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים:  
שְׂבָבֵל-הַלַּיְלוֹת אֲנִי אוֹכְלִין  
בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין. הַלַּיְלָה  
הַזֶּה כָּלָנוּ מְסַבִּין:

THE FOUR QUESTIONS: The division of the middle *Mazzah*, the lifting of the dish, and the recital of the Aramaic formula just ended may be calculated to arouse the curiosity of any normal child. Accordingly, here are asked the questions in response to which the formal 'telling' (*Haggadah*) may take place. Not that these must necessarily follow any fixed form. It is recounted that the little daughter of one famous Rabbi, her interest attracted by the raising of the dish, inquired of her father why he had acted in this manner. The latter went straight on to the formal recital of the answer, considering this spontaneous question sufficient. The *Mishnah*, however, compiled in the second century, suggests four questions which the child might be expected to ask. This formula, slightly adapted for modern conditions, still serves us to-day. There is only one difference of any importance. While the Temple was standing, and the Paschal lamb actually offered, the question was asked why, on this night, the meat was roasted only, and not sodden or boiled. This is now replaced by the inquiry about leaning. This, and the eating of the *Mazzah*, have previously been made evident: while the child knows that only bitter herbs are used, and that they are 'dipped' twice (once, already, in the salt water or vinegar, in the case of the *Karpas*: the second time later on, when the Bitter Herb is tempered with *Haroseth*) because of the preparations on the table, which, it may be imagined, have already attracted attention. The questions are usually asked by the youngest child at table, boy or girl: if there are no children, by the youngest individual present. Where husband and wife are alone together, the wife asks her husband: and, in those cases when a person is compelled to perform the ceremonial all alone, he should read the questions himself.

they were once reclining together at Bene Berak, and they were recounting the story of the coming forth from Egypt all that night, until their pupils came and said to them: 'Our Masters! The time has come for reciting the morning prayer.'

שָׁהוּ מְסַבֵּין בְּבֵנֵי בֵּרַק. וְהָיוּ  
מְסַפְּרִים בִּיציאת מצרים כָּל-  
אוֹתוֹ הַלַּיְלָה. עַד-שֶׁבָּאוּ  
תַלְמִידֵיהֶם וַאֲמָרוּ לָהֶם:  
רְבוֹתֵינוּ הַגֵּיעַ זְמַן קְרִיאַת  
שְׁמַע שֶׁל-שַׁחֲרִית:



DONIA NACHSHEN

not brought our fathers forth from Egypt, then we, and our children, and our children's children, would be servants to Pharaoh in Egypt. Therefore, even were we all wise, all men of understanding, all advanced in years, and all endowed with knowledge of the Torah, it would nevertheless be our duty to tell the story of the coming forth from Egypt: and the more a man tells of the coming forth from Egypt, the more is he to be praised.

It is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Eleazar, son of Azariah, Rabbi Akiba, and Rabbi Tarphon, that

בְּרוּךְ הוּא אֶת-אֲבוֹתֵינוּ  
מִמִּצְרַיִם. הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי  
בְנֵינוּ מְשַׁעֲבָדִים הָיִינוּ לְפַרְעֹה  
בְּמִצְרַיִם. וְאִפְּלוּ כָּלֵנוּ חֲכָמִים.  
כָּלֵנוּ נְבוֹנִים. כָּלֵנוּ זְקֵנִים.  
כָּלֵנוּ יוֹדְעִים אֶת-הַתּוֹרָה.  
מִצְוָה עָלֵינוּ לְסַפֵּר בִּיציאת  
מִצְרַיִם. וְכִלְהִמְרָבָה לְסַפֵּר  
בִּיציאת מִצְרַיִם הַרְיִיזָה מְשֻׁבָּח:

מַעֲשֵׂה בְרָבִי אֱלִיעֶזֶר וְרַבִּי  
יְהוֹשֻׁעַ וְרַבִּי אֶלְעָזָר בֶּן-עֲזַרְיָה  
וְרַבִּי עֲקִיבָא וְרַבִּי טַרְפוֹן

THE FIVE SAGES: After an exposition in general terms of the reason for recounting the story of the Exodus, there comes an actual instance shewing that the duty is incumbent upon all, however advanced in years and learning. The five Rabbis in question were among the most eminent of the second century, in the generation following the fall of the Jewish state. Best known of them is Akiba, the paladin of the Talmud, whose school was situated at Bene Berak, south-east of Jaffa. He it was, in all probability, who was the host on this occasion. So absorbed were he and his companions in their tale, that they did not notice the passage of time, and their pupils had to come and remind them that the hour for the morning prayer had arrived (the *Shema* consists of the Biblical passages Deuteronomy vi. 4-9, xi. 13-21, Numbers xv. 37-41, which form the kernel of both morning and evening service: it is called after the initial word, *Hear!*). The conjecture has been made that these eminent Rabbis went on from recounting the story of the redemption from Egypt to a discussion of the prospects of deliverance from the Roman tyranny. This would explain their meeting together in one place and their absorption in the subject, as well as the apparent exclusion of their disciples. As a matter of fact, within a few years there broke out the Bar Kochba rebellion, which for a time threatened the Roman rule in Palestine. In its suppression, the school of Bene Berak was broken up, Jewish life in the southern part of the country was threatened with extinction, and Akiba met a martyr's death (135). This interesting passage is in full Mishnaic style, and is to be found in no other source. It obviously dates back to a period only slightly posterior to that of which it speaks—to the close, that is, of the second century. In the Tosefta, a contemporary compilation (*Pesabim* cap. x), a similar story is told of Rabban Gamaliel the Patriarch and the elders, at Lydda.



The Wise Son—what does he say? ‘What mean the testimonies and the statutes and the judgements which the Lord our God hath commanded you?’ (Deut. vi. 20) Thou must similarly expound to him the laws of the Passover, even that we do not dismiss the company after the Passover Meal for entertainment.

חכם מה הוא אומר. מה הערות והחקים והמשפטים אשר צוה יי אלהינו אתכם: ואף אתה אמור לו בהלכות הנכסח. אין מפטירין אחר הנכסח אפיקורמן:

THE FOUR SONS: Four times in the Pentateuch (EX. XII. 26; XIII. 8, 14; DEUT. VI. 20) we find mentioned a man's duty to recount the story of the Exodus to his son on the occasion of the Passover. The Torah can contain, *ex hypothesi*, no useless duplication: and the Rabbis accordingly discovered in the phraseology of the various texts allusion to four different types of child — the intelligent, who desires to learn; the petulant, who asks as though everything is a burden; the immature, who can do no more than inquire the reason for any unusual procedure; and the infant who has not even got to the asking stage, and must have everything explained to him. The description of the four types, their questions, and the corresponding answers, displays a good deal of humour as well as of psychological insight: and they have formed a favourite subject for the illustrators of the *Haggadah* from earliest times. It is noteworthy, as a clue to the Jewish temperament, that the Wicked Son is always depicted as a soldier. The passage is copied from the Palestinian Talmud (*Pesabim*, f. 34, where a parallel seems to be drawn between the four sons and the four goblets). There are, however, one or two slight but significant alterations — e.g. the Foolish Son of the original has now become merely simple! The Wise Son (the simple one, according to the original text: standards of intelligence have apparently changed!) receives as his reward a detailed description of the laws concerning the Passover, down to the least detail: e.g. ‘We do not break up the Passover meal by saying *ἐπι κώμῳ* — to the after-dinner entertainment!’ The interpretation of this passage has been rendered obscure by the similarity of the phrase here used with *Aphikoman*, spoken of above, which, though derived from the same Greek words, means something totally different. The law referred to is to be found in the Mishnah, *Pesabim* x. 8. The gloss of the Palestinian Talmud to the passage renders the interpretation beyond reasonable doubt: that a man should not be in one company and go to join another — the regular musical conclusion to a banquet in classical times. The difficulty has been raised that the Wise Son, no

R. Eleazar, b. Azariah, said: ‘Now, I am as seventy years of age, yet I did not understand why the coming forth from Egypt should be told at night until Ben Zoma explained it: It is said, “That thou mayest remember the day when thou camest forth from the land of Egypt all the days of thy life” (Deut. xvi. 3), “The days of thy life” would imply the days only: “all the days of thy life” includes the nights also. The sages, however, expound it thus: “The days of thy life” refers to this world: “all the days of thy life” is to include the days of the Messiah.’

*Blessed be the All-Present, blessed be He: Blessed be He who gave the law to His people Israel, blessed be He.*

With reference to four sons doth the Torah speak: one wise, one wicked, one simple, and one who does not know how to ask.

אמר רבי אלעזר בן עזריה. הרי אני כבן שבעים שנה. ולא זכיתי שתאמר יציאת מצרים בלילות. עד שדרשה בן זומא. שנאמר: למען תזכר את יום צאתך מארץ מצרים כל ימי חייך: ימי חייך הַיָּמִים. כל ימי חייך הלילות. וחקמים אומרים ימי חייך העולם הזה. כל ימי חייך להביא לימות המשיח:

ברוך המקום. ברוך הוא. ברוך שנתן תורה לעמו ישראל. ברוך הוא:

בגגד ארבעה בנים דברה תורה. אחד חכם. ואחד רשע. ואחד תם. ואחד שאינו יודע לשאול:

‘BLESSED BE THE ALL-PRESENT’: The next passage is introduced by a simple benedictory formula preparatory to the exposition of a passage from the Law. The phrase *makom*, or ‘Place’, used as a denomination of the Deity (here rendered as ‘All-Present’), is explained in the famous apophthegm: ‘He is the Place of the world, yet the world is not His place’. The fourfold occurrence in it of the word ‘blessed’ was afterwards taken as referring to the four sons mentioned immediately afterwards: for (as some later authorities semi-jocularly put it) a man should bless God for the evil no less than for the good!





As for him who does not know how to ask, thou shalt thyself begin for him, as it is said: 'And thou shalt tell thy son in that day, saying, It is because of that which the Lord did for me when I came forth out of Egypt.' (Ex. xiii. 8)

It might be thought that this exposition should begin from the New Moon of Nisan. The text says, however, 'in that day'. If it is to be 'in that day', it might be thought that the exposition should begin in the daytime; but the text

It is on the exposition to the son who does not know how to ask that the main portion of the *Haggadah* is based. The ritual therefore goes on to shew, by a characteristic piece of Talmudic reasoning, that this formality is to take place on the Passover eve — not from the beginning of the month, when preparations commence, nor yet in the afternoon, at the time of the Paschal sacrifice. This passage, which is to be found in the *Mekhilta* to the verse, leads on to the prescribed 'telling', or *Haggadah* proper.

'IN THE BEGINNING': From this point, after it has been shewn that all persons must recount the story of the Exodus, and that the duty is incumbent precisely on the Passover eve, the heart of the 'telling' is reached: beginning (according to the ancient formula) with shame and ending with praise.

The opening passage is according to the tradition of Abba Arikha ('Rab'), a famous Babylonian scholar of the third century, being his alternative to 'We were Pharaoh's bondmen in Egypt' prescribed by his contemporary, Samuel.

וְשֵׁאִינוּ יוֹדְעֵי לְשֵׁאוֹל אֶת  
פֶּתַח לוֹ. שְׁנֵי אֲמָר: וְהִנְדַּרְתָּ  
לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר.  
בְּעִבּוֹר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי  
מִמִּצְרַיִם:

יְכוּל מִרְאֵשׁ הַדָּשׁ. תְּלַמּוּד  
לוֹמֵר בַּיּוֹם הַהוּא. אֵי בַּיּוֹם  
הַהוּא יְכוּל מִבְּעוֹד יוֹם. תְּלַמּוּד  
לוֹמֵר בְּעִבּוֹר זֶה. בְּעִבּוֹר זֶה



The Wicked Son—what does he say? 'What mean ye by this service?' (Ex. xii. 26) 'Ye', he insinuates, not himself. Since he has excluded himself from the generality, he has denied a cardinal principle. Therefore shouldst thou also distress him, saying, 'It is because of that which the Lord did for me when I came forth from Egypt' (Ex. xiii. 8): for *me*, not for him — for if he had been there, he would not have been redeemed!

The Simple Son—what does he say? 'What is this?' (Ex. xiii. 14) And thou shalt say unto him, 'By strength of hand the Lord brought us out of the Land of Egypt, from the house of bondage.' (*Ibid.*)

less than his wicked brother, refers to the duties incumbent upon 'you' (in the second person). His inquiry is, however, obviously intended to elicit information. The other is purely contemptuous, using 'service' in the sense of 'servitude'.



רָשָׁע מָה הוּא אוֹמֵר. מָה  
הַעֲבוּדָה הַזֹּאת לָכֶם: לָכֶם  
וְלֹא לוֹ. וְלִפִּי שְׁהוֹצִיא אֶת־  
עַצְמוֹ מִן־הַכֹּל כַּפֵּר בְּעַקְרָ:  
וְאִם אֶתְּרָה הַקְּהֵלָה אֶת־שְׁנֵי  
וְאֲמֹר לוֹ. בְּעִבּוֹר זֶה עָשָׂה  
יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם: לִי וְלֹא  
לוֹ. אֵלּוּ הָיָה שָׁם לֹא הָיָה  
נִגְאָל:

תָּם מָה הוּא אוֹמֵר. מָה  
זֹאת. וְאֲמַרְתָּ אֵלָיו. בְּחֵזֶק יָד  
הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית  
עַבְדִּים:

order to fulfil that which He had said to Abraham our father in the Pact between the Portions, as it is said: 'And He said unto Abram, Know thou 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; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.' (Gen. xv. 13, 14)

*Here the Goblet is raised in thanksgiving, and the Mazzoth are covered:*

This faithfulness it is that has stood by our fathers and us. For not one man only has risen up against us to destroy us, but in every generation do men rise up against us to destroy us: but the Holy One, blessed be He, delivers us from their hands.

'THE PACT BETWEEN THE PORTIONS': This is the name given in Hebrew literature to the Covenant of Abraham reported in the fifteenth chapter of the book of Exodus. This plays an extremely important part in Rabbinic theology, in which reference is constantly made to it. The prominent position which it occupied in Jewish imagination in the first centuries of the Christian era may be gauged from the fact that the pseudepigraphical Apocalypse of Abraham centres upon this same mystical scene. The Four Hundred Years here mentioned do not necessarily refer exclusively to the period of the servitude of the Hebrews in Egypt, but to their residence as strangers 'in a land which was not theirs'. According to the old Jewish commentators, the beginning of this is to be reckoned from the birth of Isaac.

'THIS FAITHFULNESS IT IS': A noble passage, familiar already in the ritual of the Gaon Natronai, who flourished in the ninth century.

לַעֲשׂוֹת כַּמָּה שֶׁאָמַר לְאַבְרָהָם  
אָבִינוּ בְּבְרִית בֵּין הַבְּתָרִים.  
שֶׁנֶּאֱמַר: וַיֹּאמֶר לְאַבְרָם יָדַע  
תְּדַע כִּי־גֵר יִהְיֶה זְרַעְךָ בְּאֶרֶץ  
לֹא לָהֶם וַעֲבָדוּם וְעָנּוּ אוֹתָם.  
אַרְבַּע מֵאוֹת שָׁנָה: וְגַם אֶת־  
הַגּוֹי אֲשֶׁר יַעֲבֹדוּ דָן אֲנִי.  
וְאַחֲרֵי־כֵן יֵצְאוּ בְּרֶכֶשׁ גָּדוֹל:

וְהִיא שֶׁעֲמָדָה לְאַבוֹתֵינוּ  
וְלָנוּ. שֶׁלֹּא אַחַד בְּלִבָּד עָמַד  
עָלֵינוּ לְכַלּוֹתֵנוּ. אֲלֵא שְׁבָב־לִי  
דוֹר וָדוֹר עוֹמְדִים עָלֵינוּ  
לְכַלּוֹתֵנוּ. וְהַקְּדוֹשׁ בְּרוּךְ הוּא  
מִצִּילֵנוּ מִיָּדָם:

says 'because of that'. 'Because of *that*' I would not have said, except with reference to the time when unleavened bread and bitter herb are laid before thee.

In the beginning, our Fathers were worshippers of strange gods: but now the All-Present has brought us to His service, as it is said: 'And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham and the father of Nahor: and they served other gods. And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac, Jacob and Esau; and I gave unto Esau, Mount Seir, to possess it; and Jacob and his children went down into Egypt.' (Jos. xxiv. 2-4)

Blessed be He who observes His promise to Israel: blessed be He! For the Holy One, blessed be He, determined the end of the bondage in

לֹא אָמַרְתִּי אֲלֵא בְּשַׁעֲהָ שִׁישׁ  
מַצָּה וּמְרוֹר מִנְּחִים לְפָנֶיךָ:

מִתְחִלָּה עוֹבְדֵי עַבּוּדָה זָרָה  
הָיוּ אֲבוֹתֵינוּ. וְעַכְשָׁו קָרְבָנוּ  
הַמְּקוֹם לַעֲבֹדָתוֹ. שֶׁנֶּאֱמַר:  
וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם.  
כֹּה אָמַר יְיָ אֱלֹהֵי יִשְׂרָאֵל  
בְּעֶבֶר הַנְּהָר יֹשְׁבוּ אֲבוֹתֵיכֶם  
מִעוֹלָם תֵּרַח אָבִי אַבְרָהָם  
וְנָחֳרִי נָחֹר וַיַּעֲבְדוּ אֱלֹהִים  
אַחֲרִים: וַיִּקַּח אֶת־אֲבִיכֶם  
אֶת־אַבְרָהָם מֵעֵבֶר הַנְּהָר.  
וְאוֹלָד אוֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן  
וְאַרְבֵּה אֶת־זְרַעוֹ וַאֲתַן־לוֹ  
אֶת־יִצְחָק: וַאֲתַן לְיִצְחָק אֶת־  
יַעֲקֹב וְאֶת־עֵשָׂו. וַאֲתַן לְעֵשָׂו  
אֶת־הָר שֵׁעִיר לְרֶשֶׁת אוֹתוֹ  
וַיַּעֲקֹב וּבְגֵי יָרְדוּ מִצְרַיִם:

בְּרוּךְ שׁוֹמֵר הַבְּטָחָתוֹ  
לְיִשְׂרָאֵל. בְּרוּךְ הוּא שֶׁהַקְּדוֹשׁ  
בְּרוּךְ הוּא חָשַׁב אֶת־הַקֵּץ

*Few in number*, as it is said: 'Thy fathers went down into Egypt with three-score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.' (Deut. x. 22) *And he became there a nation*: teaching that Israel was distinguished there. *Great, mighty*: as it is said: 'And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.' (Ex. 1. 7)

*And populous*, as it is said: 'I caused thee to multiply as the bud of the field, and thou didst increase and wax great, and thou attainedst to excellent ornaments; thy breasts were fashioned, and thine hair was grown: yet thou wast naked and bare.' (Ezek. xvi. 7)

*And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.* (Deut. xxvi. 6)

*And the Egyptians evil entreated us*, as it is said, 'Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when

בַּמְתִּי מְעַט. כָּמָה שֵׁנְאָמַר:  
בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ  
מִצְרָיִם. וְעַתָּה שְׂמֹךְ יי  
אֱלֹהֶיךָ בְּכֹכְבֵי הַשָּׁמַיִם לְרַב:  
וַיְהִי־שָׁם לְגֹי. מְלֻמֵּד שֶׁהָיוּ  
יִשְׂרָאֵל מִצִּיּוֹן שָׁם: נִדְוָל  
עֲצוּם. כָּמָה שֵׁנְאָמַר. וּבְנֵי  
יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ וַיִּרְבוּ  
וַיַּעֲצְמוּ בְּמֵאד מְאֹד. וְהִמְלֵא  
הָאָרֶץ אֹתָם:

וְרַב. כָּמָה שֵׁנְאָמַר: רַבְּבָה  
בְּצִמְחַת הַשָּׂדֶה נִתְתִּיד וְתִרְבִּי  
וְתִגְדְּלִי וְתִבְאִי בְּעֵרֵי עֲרִיִים.  
שָׂדִים נִבְנוּ וּשְׁעָרֶיךָ צִמְחָה וְאֶת  
עֵרְם וְעֵרְיָה:

וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ.  
וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה:

וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם. כָּמָה  
שֵׁנְאָמַר: הִבָּה נִתְחַבְּמָה לּוֹ.  
פְּדִירָבָה וְהִירָה בֵּית־תְּקֵרָאָה

*The Goblet is set down, and the Mazzoth are again uncovered:*

Come and learn what Laban the Syrian sought to do to Jacob our Father. For Pharaoh issued his edict only against the males, but Laban sought to uproot all, as it is said: 'A Syrian would have destroyed my Father, and he went down to Egypt and sojourned there, few in number; and he became there a nation, great, mighty, and populous.' (Deut. xxvi. 5, alternative rendering.)

*And he went down into Egypt*—compelled by the Divine decree. *And sojourned there*—teaching that he did not go to settle, but to sojourn for a space, as it is said: 'They said moreover unto Pharaoh, For to sojourn in the land are we come, for thy servants have no pasture for their flocks, for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.' (Gen. xlvii. 4)

צָא וְלִמַּד מִהַבְּקָשׁ לְבָן  
הָאֲרָמִי לַעֲשׂוֹת לַיַּעֲקֹב אֲבִינוּ.  
שִׁפְרָעָה לֹא נָזַר אֱלֹהָ עַל־  
הַזְּכָרִים. וְלָבָן בִּקֵּשׁ לַעֲקוֹר  
אֶת־הַכֹּל. שֵׁנְאָמַר: אֲרָמִי  
אָבִד אֲבִי וַיֵּרַד מִצְרָיִם וַיִּבְרַח  
שָׁם בַּמְתִּי מְעַט. וַיְהִי־שָׁם  
לְגֹי נִדְוָל עֲצוּם וְרַב:

וַיֵּרַד מִצְרָיִם. אָנוּס עַל־פִּי  
הַדְּבִיר: וַיִּבְרַח שָׁם. מְלֻמֵּד  
שֶׁלֹּא יָרַד לְהִשְׁתַּקֵּעַ בְּמִצְרַיִם  
אֱלֹהָ לְגֹר שָׁם. שֵׁנְאָמַר:  
וַיֹּאמְרוּ אֶל־פַּרְעֹה לְגֹר בְּאֶרֶץ  
בְּאֵנוּ כִּי־אֵין מְרֵעָה לְצֹאֵן  
אֲשֶׁר לַעֲבָדֶיךָ כִּי־בָדַד הִרְעֵב  
בְּאֶרֶץ כְּנָעַן. וְעַתָּה יִשְׁבוּ־נָא  
עַבְדֶּיךָ בְּאֶרֶץ גֹּשֶׁן:

'COME AND LEARN': We now come to an exposition, or *Midrash*, of Deuteronomy, xxvi. 5-7, as recommended in the Mishnah. This is a typical piece of Rabbinical interpretation of this sort in its simplest form. The words of Scripture are minutely analysed: their full implications are brought out: and it is shown how they are supported by other Biblical passages. It is a fine example of this species of literature, of an early date, and is found in no other source.

And we cried unto the Lord the God of our fathers and the Lord heard our voice and saw our affliction and our toil and our oppression. (Deut. xxvi. 7)

And we cried unto the Lord the God of our fathers, as it is said: 'And it came to pass in the course of those many days, that the king of Egypt died: and the children of Israel sighed by reason of their bondage, and they cried, and their cry came up unto God by reason of their bondage.' (Ex. ii. 23)

And the Lord heard our voice, as it is said: 'And God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob.' (Ex. ii. 24)

And saw our affliction: this refers to the separation of man from wife, as it is said: 'And God saw the children of Israel, and God knew.' (Ex. ii. 25)

And our toil: this refers to the sons, as it is said: 'Every son that is born ye shall cast into

וּנְצַעַק אֱלֹהֵי אֲבוֹתֵינוּ.  
וַיִּשְׁמַע יי אֶת־קִלְנוּ וַיֵּרָא אֶת־  
עַנְיָנוּ וְאֶת־עֲמָלְנוּ וְאֶת־לַחְצָנוּ:

וּנְצַעַק אֱלֹהֵי אֲבוֹתֵינוּ.  
בְּמֶה שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים  
הַרְבֵּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם  
וַיֵּאָנְחוּ בְנֵי־יִשְׂרָאֵל מִן־הָעֲבָדָה  
וַיִּזְעֻקוּ. וַתַּעַל שׁוֹעַתָם אֶל־  
הָאֱלֹהִים מִן־הָעֲבָדָה:

וַיִּשְׁמַע יי אֶת־קִלְנוּ. בְּמֶה  
שֶׁנֶּאֱמַר: וַיִּשְׁמַע אֱלֹהִים אֶת־  
נַאֲקָתָם. וַיִּזְכֹּר אֱלֹהִים אֶת־  
בְּרִיתוֹ אֶת־אַבְרָהָם אֶת־יִצְחָק  
וְאֶת־יַעֲקֹב:

וַיֵּרָא אֶת־עַנְיָנוּ. זוֹ פְרִישׁוֹת  
הַרְדָּ אֶרֶץ. בְּמֶה שֶׁנֶּאֱמַר:  
וַיֵּרָא אֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל.  
וַיַּדַּע אֱלֹהִים:

וְאֶת־עֲמָלְנוּ. אֵלּוּ הַבָּנִים.  
בְּמֶה שֶׁנֶּאֱמַר: כָּל־הַבֵּן הַיּוֹדֵד

there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.' (Ex. i. 10)

And afflicted us, as it is said, 'Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses.' (Ex. i. 11)



And laid upon us hard bondage, as it is said: 'And the Egyptians made the children of Israel to serve with rigour.' (Ex. i. 13)

מִלְחָמָה וְנוֹסְף גַּם־הוּא עַל־  
שִׁנְאֵינוּ וְנִלְחַם־בָּנוּ וְעָלָה מִן־  
הָאָרֶץ:

וַיַּעֲנוּנוּ. בְּמֶה שֶׁנֶּאֱמַר:  
וַיִּשְׂמוּ עָלָיו שָׂרֵי מַסִּים לְמַעַן  
עַנּוֹתוֹ בְּסִבְלָתָם. וַיִּבְנֶן עָרֵי  
מִסְכָּנוֹת לְפָרְעֹה אֶת־פִּתּוֹם  
וְאֶת־רַעַמְסֵס:

וַיִּתְּנוּ עָלֵינוּ עֲבָדָה קָשָׁה.  
בְּמֶה שֶׁנֶּאֱמַר: וַיַּעֲבֲדוּ מִצְרַיִם  
אֶת־בְּנֵי יִשְׂרָאֵל בְּקָרָד:

*the first-born in the land of Egypt—I, not a seraph: And against all the gods of Egypt will I execute judgement—I, not a messenger. I am the Lord—I am he, and no other.*

והביתו כל־בכור בארץ  
מצרים. אני ולא שרף. ובכל־  
אלהי מצרים אעשה שפטים.  
אני ולא שליח. אני יי. אני  
הוא ולא אחר:



*With a mighty band:* this refers to the murrain, as it is said, 'Behold, the *band* of the Lord is upon thy cattle which is in the field, upon the horses, upon the asses, upon the

בגד חזקה. זו הדבר. כמה  
שנאמר: הגה ידני הויה  
במקנה אשר בשדה בסוסים

the river, and every daughter: ye shall save alive.' (Ex. i. 22)

היארה תשליכוהו. וכל־הבת  
תחיון:

*And our oppression:* this refers to the vexation, as it is said, 'Moreover, I have seen the oppression wherewith the Egyptians oppress them.' (Ex. iii. 9)

ואת־לחצנו. זה הדחק. כמה  
שנאמר: ונסדראיתי אתי  
הלחץ אשר מצרים לחצים  
אתם:

*And the Lord brought us out of Egypt with a mighty hand and with an outstretched arm and with great terror and with signs and with wonders.* (Deut. xxvi. 8)

ויצאנו יי ממצרים בגד חזקה  
ובזרע נטויה ובמרא גדל.  
ובאתות ובמפתים:

*And the Lord brought us out of Egypt—not by the hand of an angel, and not by the hand of a seraph, and not by the hand of a messenger, but the Holy One, blessed be He, in His glory and in His person, as it is said: 'For I will go through the land of Egypt in that night, and I will smite all the first-born in the land of Egypt, both man and beast, and against all the gods of Egypt will I execute judgement: I am the Lord.'* (Ex. xii. 12)

ויצאנו יי ממצרים. לא־על־  
ידי מלאך. ולא־על־ידי שרף.  
ולא־על־ידי שליח. אלא  
הקדוש ברוך הוא בכל־בדו  
ובעצמו. שנאמר: ועברתי  
בארץ־מצרים בלילה הזה  
והביתו כל־בכור בארץ  
מצרים מאדם ועד־בהמה.  
ובכל־אלהי מצרים אעשה  
שפטים אני יי:

*For I will go through the land of Egypt in that night—I, not an angel: And I will smite all*

ועברתי בארץ־מצרים  
בלילה הזה. אני ולא מלאך.

Another explanation is as follows: 'with a *strong hand*' indicates two: 'and with an *outstretched arm*', two: 'and with *great terror*', two: 'and with *signs*', two: 'and with *wonders*' two.

This indicates the Ten Blows which the Holy One, blessed be He, brought upon the Egyptians in Egypt, to wit:

BLOOD      FROGS      LICE  
BEASTS      MURRAIN  
BOILS      HAIL  
LOCUSTS      DARKNESS  
SLAYING OF THE FIRST-BORN

Rabbi Judah used to refer to them by abbreviation, thus:

דָּבָר . עֲרֹב . בְּאֵחָב :

THE TEN PLAGUES: The connection of the Ten Plagues (or, more accurately, the Ten Blows) with the *Seder* Service is obvious: and they have given great opportunities to the fantasy of the various generations of illustrators. There is an ancient custom of spilling a little wine from the goblet, or sprinkling a little of it with the finger, at the mention of each one of them: no doubt, in origin a deliberate waste intended to avert ill-fortune by providing a safeguard against immoderate and unmitigated rejoicing. It is a curious practice, which finds interesting parallels in general folk-lore.

BEASTS: The fourth plague, according to the Jewish tradition, consisted of ravening wild beasts: according to the Anglican versions and modern authorities, of flies.

THE ABBREVIATIONS AND AMPLIFICATIONS: The abbreviation here given (which, according to him, was inscribed on the wonder-working rod of Moses) was devised by Rabbi Judah bar Ammi, a Palestinian scholar of the fourth century, and is formed of the initial letters of each of the Plagues. It is intended to make the sequence more easily remembered, as well as to prevent words of ill-omen from crossing the lips in full. The mnemonic has been distorted into an ingenious semblance of a meaning: 'The scorpion stung the uncle'. Following this we have a reversal of this tendency, the exaggeration instead of the diminution of the disasters. It must not be thought, however, that this breathes a spirit of vengeance. The idea of the Rabbis (Jose the Galilean, Eleazar son of Hyrcanus, and Akiba—all contemporary figures, of the second century) was to magnify the achievements of the Lord, not to gloat over the punishment of His foes. Such an attitude would have been far removed from the Jewish ideal, which deprecated all suffering. There is a significant Rabbinical legend relating to the Passover period which brings this out to the full. God is represented as saying, reproachfully, to His angels, who joined in the song of jubilation chanted by the Israelites upon the overthrow of their enemies in the Red Sea: 'What! the works of My hands are sunk in the waters, yet ye can sing songs before Me!' There is a restraint in the liturgy on the last days of Passover which reflects the Rabbinic

דָּבָר אַחֵר . בְּיַד חֲזָקָה שְׁתֵּים . וּבְזֵרַע  
נְטוּיָה שְׁתֵּים . וּבִמְרָא גְדֹל שְׁתֵּים . וּבְאֵתוֹת  
שְׁתֵּים . וּבְמִפְתֵּים שְׁתֵּים :

אֵלֹהֵי עֵשָׂר מִכּוֹת שֶׁהָבִיא הַקְדוֹשׁ בְּרוּךְ  
הוּא עַל־הַמִּצְרַיִם בְּמִצְרַיִם . וְאֵלֹהֵי הַן :

דָּם . צְפָרְדַּע . בְּנִים . עֲרֹב .

דָּבָר . שְׁחִין . בָּרָד . אֲרֵבָה .

חֲשָׁד . מִכַּת־בְּכוֹרוֹת :

רַבִּי יְהוּדָה הֵיךְ נוֹתֵן בָּהֶם סְמָנִים .

camels, upon the herds, and upon the flocks; there shall be a very grievous murrain.'

(Ex. ix. 3)

*And with an outstretched arm:* this refers to the sword, as it is said, 'And a drawn sword in his hand *outstretched* over Jerusalem.' (I Chron. xxi. 16)

*And with great terror:* this refers to the manifestation of the Divine Presence, as it is said: 'Or hath God essayed to go and take him a nation from the midst of another nation by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by an outstretched arm and by *great terrors*, according to all that the Lord your God did for you in Egypt before your eyes?'

(Deut. iv. 34)

*And with signs:* this refers to the Rod, as it is said: 'And thou shalt take in thy hand this rod, wherewith thou shalt do the *signs*.' (Ex. iv. 17)

*And with wonders:* this refers to the blood, as it is said: 'And I will shew *wonders* in the heavens and in the earth: blood, and fire, and pillars of smoke.'

(Joel ii. 30)

בְּחַמְרִים בְּגַמְלִים בְּבָקָר  
וּבְצֹאֵן . דָּבָר כָּבֵד מְאֹד :

וּבְזֵרַע נְטוּיָה . זוֹ הַחֶרֶב .  
כְּמָה שֶׁנֶּאֱמַר : וַתִּרְבּוּ שְׁלוֹפָה  
בְּיָדוֹ נְטוּיָה עַל־יְרוּשָׁלָיִם :

וּבִמְרָא גְדֹל . זוֹ גְלוֹי שְׂכִינָה .  
כְּמָה שֶׁנֶּאֱמַר : אוֹ הִנֵּסָה אֱלֹהִים  
לָבוֹא לָקַחַת לוֹ גּוֹי מִקֶּרֶב גּוֹי  
בְּמִסַּת בְּאֵתוֹת וּבְמִוִּפְתֵּים  
וּבְמִלְחָמָה וּבְיַד חֲזָקָה וּבְזֵרַע  
נְטוּיָה וּבְמִוִּרְאִים גְּדֹלִים . כְּכֹל  
אֲשֶׁר־עָשָׂה לָכֶם יי אֱלֹהֵיכֶם  
בְּמִצְרַיִם לְעֵינֵיךְ :

וּבְאֵתוֹת . זֶה הַמַּטֵּה . כְּמָה  
שֶׁנֶּאֱמַר : וְאֵת־הַמַּטֵּה הַזֶּה  
תִּקַּח בְּיָדְךָ . אֲשֶׁר תַּעֲשֶׂה־בוֹ  
אֵת־הָאֵתוֹת :

וּבְמִפְתֵּים . זֶה הַדָּם . כְּמָה  
שֶׁנֶּאֱמַר : וְנִתְּתִי מוֹפְתִים  
בַּשָּׁמַיִם וּבְאֶרֶץ . דָּם וָאֵשׁ  
וְחַמְרוֹת עָשָׂן :

and indignation, and trouble, a band of angels of evil.' (*Ibid.*) 'The fierceness of His anger' indicates one: 'wrath', two: 'indignation', three: 'trouble', four: 'a band of angels of evil', five. Deduce hence that in Egypt they were smitten with fifty blows, while at the sea they were smitten with two hundred and fifty blows.

How many are the calls of the Almighty upon our thankfulness!

Had He brought us out of Egypt,  
And not executed judgement on them  
It had sufficed us!

IT HAD SUFFICED US: The elaboration of the story of the Exodus which has just been read leads up to a hymn of thanksgiving — the first of those which occur in the *Seder* Service. The significance is simple enough — that the deliverance from Egypt was in itself ample ground for the gratitude which should be felt towards God, the subsequent manifestations of the Divine providence heightening the debt more and more. The idea is taken from the *Sifre* to Deuteronomy, cap. xxxii, but the exact authorship of the hymn is unknown. It is, however, a specimen of the Hebrew liturgical poem in its most primitive form, and probably dates back to the sixth or seventh century. It is noteworthy, however, that it was omitted by Maimonides in his formulary of the *Haggadah*.

One passage in the poem calls for comment. The fourth stanza speaks of the 'despoiling' of the Egyptians by the children of Israel, as mentioned in Exodus (xii. 35). It is one of the passages which usually forms the object of spiteful sneering: The children of Israel, we are told, 'borrowed' from the Egyptians, who 'lent' them what they asked. But this libel is based on a mistranslation. The Hebrew text undoubtedly means that they asked, as a gift, whatever they fancied, everything being given to them freely. All the modern versions concur without question in this rendering, which puts so different a light upon the whole matter.

As a matter of fact, one is struck in this poem by the sheer immateriality of most of the favours indicated. Through its crude phraseology and primitive execution one catches a glimpse of that typical Rabbinical idea, that the work of the Redemption from Egypt was not completed until the *Torah* had been promulgated and settled religious worship established in Israel's own land. It is this which serves as the climax.

וצרה משלחת מלאכי רעים: חרון אפו  
אחת. עברה שתים. וזעם שלש. וצרה  
ארבע. משלחת מלאכי רעים חמש: אמור  
מעיתה. במצרים לקו חמשים מכות ועל  
הים לקו חמשים ומאתים מכות:

כמה מעלות טובות למקום  
עלינו:

אלו הוציאנו ממצרים.  
ולא עשה בהם שפטים  
כי ינינו:

Rabbi Jose, the Galilæan, said: Whence canst thou deduce that, if the Egyptians were smitten with ten blows in Egypt, then upon the sea they were smitten with fifty blows? With regard to Egypt, what does the text say? 'Then the magicians said unto Pharaoh, This is the *finger* of God' (Ex. viii. 15): and at the sea, what does the text say? 'And Israel saw the *great band* which the Lord laid upon the Egyptians: and the people feared the Lord, and they believed in the Lord, and in His servant Moses.' (Ex. xiv. 31) How many were they smitten by the *finger*? Ten blows. Deduce hence that in Egypt they were smitten with ten blows, while at the sea they were smitten with fifty blows.

Rabbi Eliezer said: Whence may it be deduced that every blow which the Holy One, blessed be He, brought upon the Egyptians in Egypt was equivalent to four blows? It is said: 'He cast upon them the fierceness of His anger, wrath, and indignation, and trouble, a band of angels of evil.' (Ps. lxxviii. 49) 'Wrath' indicates one: 'indignation', two: 'trouble', three: 'a band of angels of evil', four. Deduce hence that in Egypt they were smitten with forty blows, while at the sea they were afflicted with two hundred blows.

Rabbi Akiba said: Whence may it be deduced that every blow which the Holy One, blessed be He, brought upon the Egyptians in Egypt was equivalent to five blows? It is written: 'He cast upon them the fierceness of His anger, wrath,

view, that there must be some qualification of the festive feeling on a day marked by such a disaster to a branch of the human race. From scholars with so delicate and so universal a sense of humanity, a purely vindictive piece of exegesis such as is commonly imagined at this point is not to be suspected. The source of the passage is in various ancient *Midrashim* (Mekhilta to Exodus, vi: Tanhuma to Exodus vii. 1: Midrash Tehillim, Psalm lxxv).

רבי יוסי הגלילי אומר. מנן אתה אומר  
שלקו המצרים במצרים עשר מכות.  
ועל-הים לקו חמשים מכות: במצרים  
מה-הוא אומר. ויאמרו החרטמים אל-  
פרעה אצבע אלהים הוא: ועל-הים מה-  
הוא אומר. וירא ישראל את-היד הגדלה  
אשר עשה יי במצרים וייראו העם את-יי  
ויאמינו ביי ובמשה עבדו: כמה לקו  
במצרים. עשר מכות. אמור מעיתה  
במצרים לקו עשר מכות ועל-הים לקו  
חמשים מכות:

רבי אליעזר אומר. מנן שכל-מכה  
ומכה שהביא הקדוש ברוך הוא על-  
המצרים במצרים היתה של ארבע מכות.  
שנאמר: ושלח-בם חרון אפו עברה וזעם  
וצרה משלחת מלאכי רעים: עברה אחת.  
וזעם שתים. וצרה שלש. משלחת מלאכי  
רעים ארבע: אמור מעיתה. במצרים לקו  
ארבעים מכות ועל-הים לקו מאתיים  
מכות:

רבי עקיבא אומר. מנן שכל-מכה  
ומכה שהביא הקדוש ברוך הוא על-  
המצרים במצרים היתה של חמש מכות:  
שנאמר: ושלח-בם חרון אפו עברה וזעם



Had He sunk our oppressors  
in its depths,  
And not satisfied our wants  
in the wilderness for forty  
years  
It had sufficed us!

אלו שקע צָרֵינוּ בְּתוֹכוֹ.

וְלֹא סָפַק צָרְבֵינוּ בַּמִּדְבָּר  
אַרְבָּעִים שָׁנָה. דִּינֵנוּ:

Had He satisfied our wants  
in the wilderness for forty  
years,  
And not fed us with the  
manna  
It had sufficed us!

אלו סָפַק צָרְבֵינוּ בַּמִּדְבָּר

אַרְבָּעִים שָׁנָה.  
וְלֹא הֵאכִילֵנוּ אֶת־הַמָּן. דִּינֵנוּ:

Had He executed judgement  
on them,  
But not wrought justice  
on their gods  
It had sufficed us!

אלו עָשָׂה בָּהֶם שְׁפָטִים.  
וְלֹא עָשָׂה דִין בְּאֱלֹהֵיהֶם.

דִּינֵנוּ:

Had He wrought justice on  
their gods,  
And not slain their first-  
born  
It had sufficed us!

אלו עָשָׂה דִין בְּאֱלֹהֵיהֶם.

וְלֹא הָרַג בְּכוֹרֵיהֶם. דִּינֵנוּ:

It had sufficed us!

Had He slain their first-born,  
And not given us their  
substance  
It had sufficed us!

אלו הָרַג בְּכוֹרֵיהֶם.

וְלֹא נָתַן לָנוּ אֶת־מִמּוֹנָם.

דִּינֵנוּ:

Had He given us their sub-  
stance,  
And not cleft us the sea  
It had sufficed us!

אלו נָתַן לָנוּ אֶת־מִמּוֹנָם.

וְלֹא קָרַע לָנוּ אֶת־הַיָּם.

דִּינֵנוּ:

Had He cleft us the sea,  
And not brought us  
through it dryshod  
It had sufficed us!

אלו קָרַע לָנוּ אֶת־הַיָּם.

וְלֹא הֵעֲבִירֵנוּ בְּתוֹכוֹ

בְּחַרְבָּהּ.

דִּינֵנוּ:

Had He brought us through  
it dryshod,  
And not sunk our oppress-  
ors in its depths  
It had sufficed us!

אלו הֵעֲבִירֵנוּ בְּתוֹכוֹ בְּחַרְבָּהּ.

וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ.

דִּינֵנוּ:



How much more so, then, hath the Almighty a double, and redoubled, call upon our thankfulness! For He brought us out of Egypt, and executed judgement on them, and wrought justice on their gods, and slew their first-born, and gave us their substance, and cleft us the sea, and brought us through it dry-shod, and sank our oppressors in its depths, and satisfied our wants in the wilderness for forty years, and fed us with the manna, and gave us the Sabbath, and brought us to the Mount of Sinai, and gave us the Law, and brought us into the land of Israel and built us the chosen Temple to atone for all our sins.

Rabban Gamaliel said: Any person who does not make mention of the following three things on Passover has not fulfilled his obligation; and these are they:

*the Passover,*

*the Unleavened Bread,*

*and the Bitter Herb.*

על־אחת כִּמְה וְכִמְה טוֹבָה כְּפֹרֶה  
וּמְכַפֵּרֶת לְמָקוֹם עַל־יָנוּ. שְׂהוֹצִיאָנוּ  
מִמִּצְרַיִם. וְעִשָׂה בָהֶם שְׁפָטִים. וְעִשָׂה  
דִּין בְּאֱלֹהֵיהֶם. וְהִרְגַּ בְּכוֹרֵיהֶם. וְנָתַן לָנוּ  
אֶת־מִמּוֹנָם. וְקָרַע לָנוּ אֶת־הַיָּם. וְהִעֲבִירָנוּ  
בְּתוֹכוֹ בְּחַרְבָּה. וְשָׁקַע צְרִינוּ בְּתוֹכוֹ. וְסָפַק  
צָרְכֵינוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה. וְהֵאכִילָנוּ  
אֶת־הַמָּן. וְנָתַן לָנוּ אֶת־הַשַּׁבָּת. וְקָרַבָנוּ  
לְפָנֵי הַר סִינַי. וְנָתַן לָנוּ אֶת־הַתּוֹרָה.  
וְהִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל. וּבָנָה לָנוּ אֶת־  
בַּיִת הַבְּחִירָה. לְכַפֵּר עַל־כָּל־עֲוֹנוֹתֵינוּ:

רַבֵּן גַּמְלִיאֵל אוֹמֵר: כָּל־שָׂלָא  
אָמַר שְׁלִשָּׁה דְבָרִים אֱלוּ בִּפְסָח  
לֹא יֵצֵא יְדֵי הוֹבָתוֹ: וְאֵלוּ הֵן:

פֶּסַח.

מַצָּה.

וּמַרְרוֹר.

RABBAN GAMALIEL SAID: This statement, with what follows, is an almost literal quotation from the *Mishnah*, Pesahim x. 5, with an unimportant addition recommended in the *Gemara* in its commentary to that passage. The author is Rabban Gamaliel, the Patriarch (died c. 95) — an aristocratic figure, grandson of the pious Hillel, and grandfather of Rabbi Judah the Prince. Members of this family, in which the names of Hillel, Judah and Gamaliel continued to alternate, functioned uninterruptedly as the Patriarchs of Palestinian Jewry, down to the abolition of the office in the fifth century.

Had He fed us with the manna,  
And not given us the Sabbath

It had sufficed us!

אֱלוּ הֵאכִילָנוּ אֶת־הַמָּן.  
וְלֹא נָתַן לָנוּ אֶת־הַשַּׁבָּת.  
דִּינֵנוּ:

Had He given us the Sabbath,  
And not brought us to the Mount of Sinai

It had sufficed us!

אֱלוּ נָתַן לָנוּ אֶת־הַשַּׁבָּת.  
וְלֹא קָרַבָנוּ לְפָנֵי הַר סִינַי.  
דִּינֵנוּ:

Had He brought us to the Mount of Sinai,  
And not given us the Law

It had sufficed us!

אֱלוּ קָרַבָנוּ לְפָנֵי הַר סִינַי.  
וְלֹא נָתַן לָנוּ אֶת־הַתּוֹרָה.  
דִּינֵנוּ:

Had He given us the Law,  
And not brought us into the Land of Israel

It had sufficed us!

אֱלוּ נָתַן לָנוּ אֶת־הַתּוֹרָה.  
וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל.  
דִּינֵנוּ:

Had He brought us into the Land of Israel,  
And not built us the Chosen Temple

It had sufficed us!

אֱלוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל.  
וְלֹא בָנָה לָנוּ אֶת־בַּיִת  
הַבְּחִירָה.  
דִּינֵנוּ:



leavened cakes of the dough which they brought forth out of Egypt, for it was not leavened: because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.' (Ex. xii. 39)

*The Celebrant points to the Bitter Herb:*

This Bitter Herb which we eat — because of what is it? It is because the Egyptians embittered the lives of our fathers in



מִמִּצְרַיִם עֲנֵת מִצּוֹת כִּי לֹא חֶמֶץ. כִּי־גֵרְשׁוּ מִמִּצְרַיִם וְלֹא יָבִילוּ לְהִתְמַהֵמֵה וְנִסְ-אֲכַלְהָ לֹא־עָשׂוּ לָהֶם:

מְרוֹר זֶה שֶׁאֲנִי אוֹכְלִים עַל־שׂוֹם מָה. עַל־שׂוֹם שֶׁמֵרְרוּ הַמִּצְרַיִם אֶת־חַיֵּי אֲבוֹתֵינוּ

Egypt, as it is written: 'And they made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field: all their service wherein they made them serve, was with rigour.' (Ex. i. 14)

בְּמִצְרַיִם. שֶׁנֶּאֱמַר: וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבּוּדָה קָשָׁה בְּחֵמֶר וּבִלְבָנִים וּבְכָל־עֲבֻדָה בְּשֻׂדָה. אֵת כָּל־עֲבֻדָתָם אֲשֶׁר עָבְדוּ בָהֶם בְּקָרָד:

It is customary for the *Mazzah* and the bitter herb to be raised up, or else pointed out, as their significance is described. This is not, however, the case with the shankbone, which is only a symbol of the Paschal sacrifice, not the reality. Any semblance of imitating this was therefore carefully avoided. Already in the second century a communal leader in Rome, named Theudas, was prevented by some visiting Palestinian scholars from permitting the community (already at that time of considerable numerical importance) to feast off roast lamb, in imitation of the Temple usage, on the Passover eve. It is customary indeed in many places, so as to forestall any possibility of misinterpretation, to abstain from meat entirely during the *Seder* meal. Mention has already been made of the old witticism, which has received pictorial status in some *Haggadahs*, whereby the Celebrant points to his wife on mentioning the Bitter Herb. Is there any other race, one wonders, which can introduce the element of humour even into its religious rites?

The Passover which our fathers used to eat at the time when the Temple was standing — because of what is it? It is because the



Holy One, Blessed be He, passed over the houses of our fathers in Egypt, as it is said: 'And ye shall say, It is the sacrifice of the Lord's Passover, for that he passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head, and worshipped.' (Ex. xii. 27)

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזֶמַן שְׁבִית הַמִּקְדָּשׁ הֲיָה קָיָם עַל־שׂוֹם מָה. עַל־שׂוֹם שֶׁפָּסַח הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר: וַיֹּאמְרֵתֶם זְבַח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בֵּיתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנַגְפוֹ אֶת־מִצְרַיִם וְאֶת־בֵּיתֵנוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּ:

הַקָּדוֹשׁ בְּרוּךְ הוּא עַל־בֵּיתֵי אֲבוֹתֵינוּ בְּמִצְרַיִם. שֶׁנֶּאֱמַר: וַיֹּאמְרֵתֶם זְבַח־פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל־בֵּיתֵי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם בְּנַגְפוֹ אֶת־מִצְרַיִם וְאֶת־בֵּיתֵנוּ הִצִּיל. וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּ:

*The Celebrant points to the Mazzah:*

This Unleavened Bread which we eat — because of what is it? It is because there was no time for the dough of our fathers



to become leavened before the supreme King of Kings, the Holy One, Blessed be He, revealed himself unto them and redeemed them, as it is said: 'And they baked un-

מִצָּה זוֹ שֶׁאֲנִי אוֹכְלִים עַל־שׂוֹם מָה. עַל־שׂוֹם שֶׁלֹּא הוֹסֵפִיק בְּצֻקָם שָׂל־אֲבוֹתֵינוּ לְהַחְמִיץ עַד־שֶׁנִּגְלָה עֲלֵיהֶם מֶלֶךְ מְלִכֵי הַמְּלָכִים הַקָּדוֹשׁ בְּרוּךְ הוּא וַיִּגְאֲלֵם. שֶׁנֶּאֱמַר: וַיֹּאפּוּ אֶת־הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ

He brought us forth from slavery to freedom, from anguish to joy, from mourning to holy-day, from darkness to great light, and from bondage to redemption. Let us sing, therefore, before Him a new song. Hallelujah!

אֶת־כָּל־הַנְּסִים הַאֵלֹהִים.  
הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵירוֹת.  
מִיָּגוֹן לְשִׂמְחָה. וּמֵאֲבֵל לְיוֹם  
טוֹב. וּמֵאֲפֵלָה לְאֹרֶן נְדוּל.  
וּמִשְׁעָבֹד לְגֵאֻלָּה. וְנֹאמֵר  
לְפָנָיו שִׁירָה חֲדָשָׁה קַלְלוּתָהּ:



**HALLELUJAH:** The conventional transliteration of the familiar Hebrew term, which is more than naturalised in English, is used here, as it seems to serve as a synonym of the 'new song' referred to in the text. The literal translation is, of course, 'Praise ye the Lord', as it is rendered immediately after.

In every single generation is it a man's duty to regard himself as if he had gone forth from Egypt, as it is written: 'And thou shalt shew thy son in that day, saying, Because of that which the Lord did unto *me* when I came forth out of Egypt'. (Ex. xiii. 8) Not our fathers only did the Holy One, Blessed be He, redeem, but us also He redeemed with them; as it is said: 'And he brought *us* out from thence, that he might bring us in, to give us the land which he swore unto our fathers'. (Deut. vi. 23)

בְּכָל־דּוֹר וָדוֹר תִּיב אָדָם  
לְרֹאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא  
יָצָא מִמִּצְרַיִם. שְׂנֵאמַר: וְהִגַּדְתָּ  
לְבִנְךָ בְּיוֹם הַהוּא לֵאמֹר.  
בַּעֲבוּר זֶה עָשָׂה יי' לִי בְּצֵאתִי  
מִמִּצְרַיִם: לֹא אֶת־אֲבוֹתַיִנו  
בִּלְבַד נִגְאָל הַקְּדוֹשׁ בְּרוּךְ הוּא.  
אֲלָא אַף אוֹתָנוּ נִגְאָל עִמָּהֶם.  
שְׂנֵאמַר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם.  
לְמַעַן הִבִּיא אוֹתָנוּ לְתֶת לָנוּ  
אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע  
לְאֲבֹתַיִנו:

*Here the cup is raised:*

It is therefore our duty to thank, praise, laud, glorify, exalt, honour, bless, extol, and adore Him who performed for our fathers and for us all of these wonders.

לְפִיכָךְ אֲנֵחֶנוּ תִיבִים לְהוֹדוֹת.  
לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם  
לְתַהַדֵּר לְבָרֵךְ לְעַלֶּה וּלְקַלֵּם.  
לְמִי שְׁעָשָׂה לְאֲבוֹתַיִנוּ וּלְנוּ

**IT IS THEREFORE OUR DUTY:** In this noble passage, the ritual of the evening reaches its climax. It leads up naturally to the recital of the Festal Psalms, or *Hallel*, with which the first half of the service concludes. The source of the passage is in the *Mishnah*, in the same place as the preceding paragraphs.

low upon the heavens and earth! He raiseth up the lowly out of the dust, and lifteth up the needy from the dung-hill; that He may set him with princes, even with the princes of His people. He maketh the barren woman to dwell in her house as a joyful mother of children. Praise ye the Lord.

PSALM CXIV. When Israel went forth out of Egypt, the house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion. The sea saw it, and fled; Jordan turned back. The mountains skipped like rams, the hills like lambs. What aileth thee, O thou sea, that thou fleest? Thou Jordan, that thou turnest back? Ye mountains that ye skip like rams? Ye hills, like lambs? At the presence of the Lord tremble, O earth, at the presence of the God of Jacob; who turned the rock into a pool of water, the flint into a fountain of waters.

Blessed art Thou, O Lord, King of the Universe, who redeemed us, and redeemed our Fathers, from Egypt, and enabled us to reach this night, whereon to eat unleavened bread and bitter herb. Likewise, O Lord our God and God of our Fathers, do Thou enable us to reach other anniversaries and feasts (may they come to us in peace!), joyous in the building of Thy

דל מאשפת ירים אביון:  
להושיבי עם נדיבים עם נדיבי  
עמו: מושיבי עקרת הבית  
אם הבנים שמחה הללויה:

בצאת ישראל ממצרים בית יעקב מעם  
לעז: היתה יהודה לקדשו ישראל  
ממשלותיו: הים ראה וינס הירדן יסב  
לאחור: ההרים רקדו כאילים גבעות  
כבנצאן: מהלך הים כי תנוס הירדן  
תסב לאחור: ההרים תרקדו כאילים  
גבעות כבנצאן: מלפני אדון חולי ארץ  
מלפני אלוה יעקב: ההפכי הצור אגס-מים  
חלמיש למעיני-מים:

ברוך אתה יי אלהינו מלך  
העולם אשר גאלנו ונאל את-  
אבותינו ממצרים והגיענו  
הלילה הזה לאכל-בו מצה  
וקרור. כן יי אלהינו ואלהי  
אבותינו הגיענו למועדים  
ולתקלים אחרים הבאים  
לקראתנו לשלום שמחים



## PRAISE YE THE LORD

Praise, O ye servants of the Lord, praise the Name of the Lord. Let the Name of the Lord be blessed from this time forth and for evermore. From the rising of the sun until the going down thereof the Lord's Name is to be praised. The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, that dwelleth so high; that looketh down so

## הַלְלוּיָהּ

הַלְלוּ עַבְדֵי יי. הַלְלוּ אֶת־שֵׁם  
יי: יְהוָה שֵׁם יי מְבָרָךְ מֵעַתָּה  
וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עַד־  
מָבֹאוֹ מִהַלֵּל שֵׁם יי: רַם עַל־  
כָּל־גּוֹיִם יי עַל־הַשָּׁמַיִם כְּבוֹדוֹ:  
מִי כִי אֱלֹהֵינוּ הַמְגִבִּיהוּ  
לְשִׁבְתָּ: הַמְשִׁפִּילֵי לְרַאוֹת  
בַּשָּׁמַיִם וּבָאָרֶץ: מִקִּימֵי מַעַרְ

THE HALLEL: The *Hallel*, or 'Praise' *par excellence*, is the name given in the Jewish liturgy to the glorious sequence of Psalms, cxiii to cxviii, recited on all festive occasions. More fully, the title is 'The Egyptian *Hallel*', owing to the special prominence given in Psalm cxiv (the famous 'In Exitu Israel' of the Catholic Church and Dante) to the Exodus. According to Rabbinic fancy, indeed, these psalms were first sung by the children of Israel at the passage of the Red Sea — a legend which would account still further for the title. This was used in contradistinction to 'The Great *Hallel*', the title applied to Psalm cxxxvi, which is recited later on. The Egyptian *Hallel* used to be chanted by the Levites in the Temple while the Paschal offering was being sacrificed: and it is here introduced for that reason. Only the first two of the psalms comprised in it, leading up more specifically to the Exodus, are recited at this stage: the rest, more typically hymnal, follow after the meal. The apparent references in the sequence to a hard-fought war crowned with ultimate success, coupled with linguistic evidence, make modern critics inclined to assign the composition to the period of the Maccabees.



WASHING

רחצה

All present wash their hands. The following Benediction is pronounced:

Blessed art Thou, O Lord, our God, King of the Universe, who sanctified us by His commandments and commanded us concerning the washing of the hands.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

The Celebrant distributes a portion of the upper and of the middle cake.

THE BLESSING OVER BREAD

מוציא

Blessed art Thou, O Lord, our God, King of the Universe, the bringer forth of bread out of the earth.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. הַמוֹצֵיא לֶחֶם מִן  
הָאָרֶץ:

city and exultant in Thy service. There shall we partake of the sacrifices and of the Paschal offerings the blood of which shall be acceptably sprinkled upon the wall of Thy altar: and there shall we chant unto Thee a New Song, for our redemption and for the salvation of our beings. Blessed art Thou, O Lord, who redeemed Israel!

בְּבִגְדֵי עֵרֶךְ וְשָׂשִׁים בְּעִבּוֹדְתֶךָ.  
וְנֹאכַל שָׂם מִן הַזְבָּחִים וּמִן  
הַפְּסָחִים אֲשֶׁר יִגִּיעַ דָּמָם  
עַל-קִיר מִזְבִּחֶךָ לְרִצּוֹן. וְנוֹדֶה  
לְךָ שִׁיר תְּהֵאֵלָתָנוּ  
וְעַל פְּדוּת נַפְשֵׁנוּ: בְּרוּךְ אַתָּה  
יי. נִשְׂאֵל יִשְׂרָאֵל:

Blessed art Thou, O Lord, our God, King of the Universe, Creator of the fruit of the vine.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. בּוֹרֵא פְּרֵי הַנֶּגֶף:

The second cup of wine is here drunk.

THE CONCLUDING BLESSING: This benedictory formula (the Blessing of Redemption) sets the seal upon the Hallel and serves to conclude the first part of the Haggadah. Its source is in the Mishnah, Pesahim x. 6. Rabbi Tarphon, a dry legalist (whom we have met above), prescribed that one should say: 'Who hath redeemed us, and redeemed our Fathers, from Egypt' a sober historical reference to what had happened. Rabbi Akiba, that enthusiastic patriot (rightly mentioned in the Haggadah more frequently than any other scholar), was not content with this form. He regarded the Passover as a type of the Redemption that was to come in the future. Accordingly, he added to this a prayer for the restoration of the Temple to its ancient glories and for the hastening of the time when the Passover would be observed once more according to all of its due rites and ceremonies, in the Place which God had chosen. It is this more optimistic formula which the ritual at present preserves.

The masculine form of the word for song, *shir*, as compared with the feminine *shira* used elsewhere (as, for example, in the Benediction preceding the Hallel), is significant. According to Rabbinic fantasy, all the songs of this world are feminine in form. That of Messianic times, however, will be more virile: and for this, the masculine term is employed.

THE BLOOD WHICH SHALL BE ACCEPTABLY SPRINKLED: The reference to sprinkling the blood on the walls of the altar is a little alien to modern taste. This ceremony, however, accompanied all sacrifices offered at the Temple of Jerusalem, and the subsequent meal was sanctified by the fact. Granted a carnivorous diet, it is plainly preferable that the slaughter of the animals should take place at the hands of a person fully alive to the responsibilities of his action (the idea which lies at the root of the Jewish *Shechita*), and under conditions which call them to mind. The phrase in the benediction given above is thus, in fact, a prayer for the restoration of the ancient Jewish ideal, when even eating and drinking will once more receive formal sanctification.

## COMBINING

## כורך

*The Celebrant breaks the undermost cake and distributes a portion of it, together with some of the bitter herb, to all of the company. Before partaking of it, the following passage is recited:*

In remembrance of the Temple, according to the custom of Hillel.

Thus Hillel was accustomed to do when the Temple was still standing: he used to place together some of the Paschal offering, unleavened bread, and bitter herb and eat them as one, to fulfil that which is said: 'Upon unleavened bread and bitter herbs shall they eat it'. (Numb. ix. 11)

## PARTAKE OF THE MEAL

זָכַר לְמִקְדָּשׁ בְּהִלֵּל:

בֵּן עֶשְׂרֵה הִלֵּל בְּזִמְן שְׁבִית  
הַמִּקְדָּשׁ הָיָה קָיָם. הָיָה כּוֹרֵךְ  
כֶּסֶחַ מַצָּה וּמָרוֹר וְאוֹבֵל  
בְּיַחַד. לְקָיָם מֵה שְׁנַיִמָּר:  
עַל־מִצּוֹת וּמָרוֹרִים יֹאכְלוּ:

שֶׁלְחַן עוֹרֵךְ

HILLEL: This saintly scholar of the first century, about whom so many legends and tales have gathered, was accustomed to fulfil literally the Biblical command to eat the Paschal lamb upon unleavened bread and bitter herb by placing a portion of each one on top of the other and eating them together, as we read in the *Talmud* (T. B. PES. 115a). The next stage sees his example followed: only, since the Paschal lamb is now no longer forthcoming, the bitter herb has to be put between two portions of unleavened bread (taken from the third, undermost cake — the 'Israelite'). It would thus seem that the honour of the comestible invention named after him must be taken from the great Earl of Sandwich, the employer of Samuel Pepys, and vindicated for a Palestinian Rabbi of seventeen centuries before! This constitutes the last formality before the meal: and the *Seder* tray is removed.

## THE BLESSING OVER THE MAZZAH

## מצה

Blessed art Thou, O Lord, our God, King of the Universe, who sanctified us by His commandments and commanded us concerning the eating of Unleavened Bread.

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

## BITTER HERB

## מרור

*The Celebrant distributes Bitter Herb, 'dipped' in Haroseth.*

Blessed art Thou, O Lord, our God, King of the Universe, who sanctified us by His commandments and commanded us concerning the eating of Bitter Herb.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם. אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

EATING OF THE UNLEAVENED BREAD: The *Haggadah*, explaining the reason of the Passover Meal, is now ended: and the meal itself now begins with the ceremonial distribution of the *Mazzah*. First, all present rinse their hands, reciting the appropriate Benediction, as is the custom always before breaking bread (the essential hygienics of Jewish practice become manifest time after time during the course of the *Seder*). The Celebrant then distributes a portion of the *Mazzah* to all assembled. Before partaking of it, the usual grace before meals — the Blessing over Bread — is recited. This is immediately followed by the special Blessing upon the eating of Unleavened Bread.

THE BITTER HERB: The Paschal Offering had to be eaten, according to the Scriptural injunction, together with unleavened bread and bitter herb (EX. XII. 8; NUMB. IX. 11) — a symbol of the bitterness of servitude. The next stage of the proceedings is the fulfilment of this ancient usage. For the bitter herb, horseradish is generally used, though every household sometimes has its own tradition. The harshness is, however, mitigated by mingling it with that unique mixture known as *Haroseth* (for which see *Introduction*).

## APHIKOMAN

צפון

*The remaining half of the middle Mazzab, secreted earlier in the evening, is distributed amongst those present, each of whom eats a fragment to conclude the meal.*

## GRACE

ברך

PSALM cxxvi. When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter, and our tongue with exultation: then said they among the nations, The Lord hath done great things for them. The Lord hath done great things for us; whereat we rejoiced. Bring back our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. Though he goeth on his way weeping, bearing the store of seed, he shall come back with joy, bearing his sheaves.

תהלים קכז

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת־שִׁיבֹת  
צִיּוֹן הֵינּוּ כְּחֹלְמִים: אִזּוּ יִמְלֵא שְׂחֹק פִּינוּ  
וּלְשׁוֹנֵנוּ רִפְיָה אִזּוּ יֹאמְרוּ בְּגוֹיִם הַגְּדִיל יְיָ  
לַעֲשׂוֹת עִם־אֱלֹהִים: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ  
הֵינּוּ שְׂמֹחִים: שׁוּבָה יְיָ אֶת־שְׁבִיִּתָנוּ  
כַּאֲפִיקִים בְּנֶגֶב: הַזֹּרְעִים בְּדַמְעָה בְּרִפְיָה  
יִקְצְרוּ: הַלֹּוֹד יִלֵּךְ וּבִכָּה נֶשֶׂא מִשְׂדֵּךְ  
הַזֹּרֵעַ בְּאֲרֵבָא בְּרִפְיָה נֶשֶׂא אֶלְמָתֵיךְ:

THE GRACE which follows is the ordinary 'Blessing over the Repast' recited at the close of all meals: excepting that the cup of wine, which is generally optional, is at this service obligatory. The formula as we have it goes back traditionally to the time of Abraham, the latest additions belonging, according to the same account, to the period following the Palestinian revolt of 132—5. Certainly, it is of very considerable antiquity, and the tale which fixes its completion in the second century is not wide of the mark. The invocations to 'the All Merciful' towards the end are susceptible of a vast amount of local variation, especially as regards that calling down blessings on the Master of the House: and it is an æsthetic joy to hear the delicate hyperbole in which an Oriental Jew expresses at this stage his gratitude to his host.

## THE TABLE AS ALTAR

The whole of the *Haggadah* leads up to, and is justified by, the meal, which forms an absolutely integral part of the celebration of the evening. This is natural: for the *Seder* was originally based upon the ceremonies surrounding the consumption of the Paschal lamb, the place of which is now taken by the festal supper. The whole of Rabbinic ideology, indeed, points in this direction. The Table, we are told, now takes the place of the Altar of olden time. The implications are obvious. The proper conduct of man is not to starve himself, but to partake gladly of the good things which God has lavished upon His world: that itself, performed in the right sense, is equivalent to a religious service. But at the same time a spirit of reverence should pervade the board. All immoderation in eating or in drinking is tantamount, almost, to blasphemy. Looseness of language should be avoided. Talk should centre, as far as possible, upon sacred subjects. If three men have eaten together at a table and have spoken there upon matters concerned with the *Torah*, we are informed, it is as though they had eaten at the table of the Almighty. It is by touches such as this that the Rabbis were able to sanctify the commonplaces of existence and to convert every phase of everyday life into an act of Divine service.

## THE MEAL

As regards the composition of the *Seder* meal, there is no general tradition. Originally, the main dish was, of course, the Paschal lamb. After the destruction of the Temple, this naturally came to an end; and we are told how the Rabbis of the second century effectively intervened when any attempt was made to imitate the Temple procedure. Local usages, of course, abound. There is an ancient custom to begin the meal with hard-boiled eggs dipped in salt water — a reminiscence of the egg which figures upon the *Seder* tray, and a token in its way of sadness for the destruction of the Temple: for this is the traditional mourning fare. In some families, it is usual to have a meal of one course only, in recollection of the preponderance of the Paschal lamb in the fare when the Temple yet stood. English Jews generally have a fish supper, with one or two special preparations. But all of these usages are strictly local, varying from place to place, and from family to family. The one essential is to have an ample meal, befitting the occasion.

## APHIKOMAN

At its conclusion, the half of the Middle *Mazzab*, which had been broken off and secreted at the beginning of the proceedings lest it should be eaten, is distributed amongst the company, each of whom must eat a morsel. It thus serves as what the Greeks used to call *ἐπίσημον* (dessert), this being the most logical explanation of the name by which it is generally known. It represents, in our modern service, the actual Paschal lamb, which was traditionally the last thing to be eaten during the meal, so that its taste and recollection should remain uppermost in the mouth. Accordingly, it is customary to eat nothing further before going to bed: nor should anything be drunk (save for the two statutory cups of wine) excepting water or any similar beverage.

nance hath never failed us, nor will fail us, for ever and ever, for His great Name's sake. For he sustaineth and supporteth all, and doth good to all, and prepareth sustenance to all His creatures which He hath created. Blessed art Thou, O Lord, who sustainest all.

Let us render thanks unto Thee, O Lord, our God, because Thou didst give as an inheritance to our fathers a land which is pleasant, goodly, and ample: and because Thou didst bring us forth, O Lord, our God, from the land of Egypt, and didst redeem us from the house of bondage: and for Thy covenant which Thou didst seal in our flesh, and for Thy law which Thou hast taught us, and for Thy statutes which Thou hast made known unto us, and for the life, grace, and lovingkindness wherewith Thou hast favoured us, and for the partaking of this sustenance wherewith Thou dost sustain and support us continually — on every day, and at every time, and in every hour.

For all this, O Lord, our God, we render thanks to Thee and bless Thee. Blessed be Thy Name in the mouth of all that lives, continually and for evermore: as it is written, 'And thou shalt eat, and be satisfied, and shalt bless the Lord thy God for the good land which He hath given thee' (DEUT. VIII. 10). Blessed art Thou, O Lord, for the Land and for the sustenance.

לָנו מִזֶּן לְעוֹלָם וָעֶד. בְּעֶבֶר  
שְׁמוֹ הַגָּדוֹל. כִּי הוּא זֶן  
וּמְפָרְגֵם לְכָל וּמְטִיב לְכָל  
וּמְכִין מִזֶּן לְכָל בְּרִיּוֹתָיו אֲשֶׁר  
בָּרָא. בְּרוּךְ אַתָּה יי הַזֶּן אֶת  
הַכֹּל:

טוֹדָה לָךְ יי אֱלֹהֵינוּ עַל שֶׁהִנְחַלְתָּ  
לְאֲבוֹתֵינוּ אֶרֶץ חַמְדָּה טוֹבָה וְרַחֲבָה.  
וְעַל שֶׁהוֹצֵאתָנוּ יי אֱלֹהֵינוּ מֵאֶרֶץ מִצְרַיִם  
וּפְדִיתָנוּ מִבֵּית עַבְדִּים. וְעַל בְּרִיתְךָ  
שֶׁחִתַּמְתָּ בְּבִשְׂרֵנוּ וְעַל תּוֹרַתְךָ שֶׁלִּמְדָתָנוּ  
וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ. וְעַל חַיִּים חַן  
וְחֶסֶד שֶׁהוֹנַנְתָּנוּ. וְעַל אֲכִילַת מִזֶּן שֶׁאַתָּה  
זֶן וּמְפָרְגֵם אוֹתָנוּ תָּמִיד בְּכָל־יּוֹם וּבְכָל־  
עֵת וּבְכָל־שָׁעָה:

וְעַל הַכֹּל יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ  
וּמְבָרְכִים אוֹתְךָ יִתְבָּרַךְ שְׁמֶךָ בְּפִי כָל־חַי  
תָּמִיד לְעוֹלָם וָעֶד: כַּפְתּוּב וְאֲכַלְתָּ וְשִׂבַעְתָּ  
וּבֵרַכְתָּ אֹתִי יי אֱלֹהֶיךָ עַל־הָאָרֶץ הַטּוֹבָה  
אֲשֶׁר נָתַתָּ לָךְ. בְּרוּךְ אַתָּה יי עַל־הָאָרֶץ  
וְעַל־הַמִּזֶּן:

If three males or more are present, the following introductory phrases are added. If ten or more are present, the words in brackets are interpolated. He who is to say Grace begins:

My Masters, let us say the Blessing.

רבותי נברך:

The Company reply:

May the Name of the Lord be blessed from this time forth and for ever.

יהי שם יי מבורך מעתה ועד־עולם:

He proceeds:

Let us bless Him (our God) of whose bounty we have partaken.

ברשות רבותי נברך [אלהינו] שאכלנו

משלך:

The Company reply:

Blessed be He (our God) of whose bounty we have partaken and through whose goodness we live.

ברוך [אלהינו] שאכלנו משלך ובטובו

חיינו:

Blessed art Thou, O Lord, our God, King of the Universe: who sustaineth the whole world in His goodness, in grace, lovingkindness, and mercy. 'He giveth bread to all flesh: for His mercy endureth for ever' (Ps. cxxxvi. 25). And through His goodness, which is ever great, suste-

ברוך אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם הַזֶּן אֶת־הָעוֹלָם כֹּל  
בְּטוֹבוֹ בְּחֶן בְּחֶסֶד וּבְרַחֲמִים  
הוּא נוֹתֵן לֶחֶם לְכָל־בֶּשָׂר כִּי  
לְעוֹלָם חֶסְדּוֹ: וּבְטוֹבוֹ הַגָּדוֹל  
תָּמִיד לֹא־חָסַר לָנוּ וְאֵל יִחַסַר



solation of Zion Thy city, and the building of Jerusalem Thy holy city: for Thou art He who is Lord of redemption and Lord of consolation.

Our God, and God of our Fathers! May there ascend, and come, and arrive, and be seen, and accepted, and heard, and visited, and remembered — our remembrance, and our visitation, and the remembrance of our Fathers, and the remembrance of the anointed Messiah, son of David Thy servant, and the remembrance of Jerusalem Thy holy city, and the remembrance of the whole of Thy people the house of Israel: for deliverance, and for good, and for grace, and for lovingkindness, and for mercy, and for life, and for peace, before Thee, upon this day, the Feast of Unleavened Bread. Remember us thereon, O Lord, our God, for good, and visit us thereon for a blessing, and save us thereon for life: through tidings of redemption and mercy pity us and show us grace, and be merciful unto us and redeem us, for to Thee are our eyes turned, for Thou art a gracious and merciful God and King.

צִיּוֹן עִירָךְ וּבִבְנֵי יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ.  
כִּי אַתָּה הוּא בֹעַל הַיְשׁוּעוֹת וּבֹעַל  
הַנְחָמוֹת:

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ.  
יַעֲלֶה וְיָבֵא וְיִגִיעַ וְיִרְאֶה וְיִרְצֶה  
וְיִשְׁמַע וְיִפְקֹד וְיִזְכֹּר וְיִזְכְּרֵנוּ  
וְיִפְקְדֵנוּ. וְיִזְכְּרוּן אֲבוֹתֵינוּ.  
וְיִזְכְּרוּן מְשִׁיחַ בֶּן דָּוִד עֲבָדְךָ.  
וְיִזְכְּרוּן יְרוּשָׁלַיִם עִיר קֹדְשְׁךָ.  
וְיִזְכְּרוּן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל  
לְפָנֶיךָ. לְפִלְטָה לְטוֹבָה לְחַן  
וְלְחֶסֶד וְלִרְחֻמִּים לְחַיִּים  
וְלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה.  
זְכְּרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה.  
וּפְקֹדֵנוּ בּוֹ לְבִרְכָה. וְהוֹשִׁיעֵנו  
בּוֹ לְחַיִּים. וּבְדַבַּר יְשׁוּעָה  
וּרְחֻמִּים חוּס וְחַנּוּנוּ. וּרְחַם  
עָלֵינוּ וְהוֹשִׁיעֵנו. כִּי אֱלֹהֶיךָ  
עֵינֵינוּ. כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם  
אַתָּה:

Have mercy, O Lord, our God, upon Israel Thy people, and upon Jerusalem Thy city, and upon Zion the abiding-place of Thy glory, and upon the kingdom of the house of David, Thine anointed, and upon the great and holy House which is called by Thy Name. O our God, our Father! do Thou pasture us, sustain us, support us, maintain us, and deliver us! Deliver us, O Lord, our God, speedily from all our troubles. And we beseech Thee, O Lord, our God, make us not dependent upon the gifts of flesh and blood, nor upon their loans, but only upon Thy full, open, holy, and ample hand: so that we may not be ashamed nor abashed for ever and ever.

*The following paragraph is added upon the Sabbath:*

Be pleased, O Lord, our God, to prosper us by Thy precepts, and especially by the precept concerning the seventh day, this great and holy Sabbath. For this day is great and holy before Thee, that we may rest thereon and repose thereon in love, according to Thy gracious precept. By Thy grace, O Lord, our God, grant us repose, that there may be no trouble nor sorrow nor lamentation upon our day of rest: and cause us to see the con-

רַחֵם יְיָ אֱלֹהֵינוּ עַל־יִשְׂרָאֵל  
עַמְּךָ וְעַל־יְרוּשָׁלַיִם עִירָךְ  
וְעַל־צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ וְעַל־  
מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ וְעַל־  
הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שְׁנִקְרָא  
שְׁמֶךָ עָלָיו: אֱלֹהֵינוּ אֲבוֹתֵינוּ  
רַעֲנוּ זִמְנֵנוּ פָּרְנֵסֵנוּ וּכְלַכְלֵנוּ  
וְהַרְוִיחֵנוּ וְהַרְוֵה־לָנוּ יְיָ אֱלֹהֵינוּ  
מִתְּרָה מִכָּל־צָרוֹתֵינוּ: וְנָא אֵל־  
תִּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לִידֵי  
מִתְנַת בָּשָׂר וָדָם וְלֹא לִידֵי  
הַלְוָאתֶם. כִּי־אִם לְיָדְךָ הַמְּלֹאָה  
הַפְּתוּחָה וְהַקְּדוּשָׁה וְהַרְחֵבָה  
שְׁלֹא גְבוּשׁ וְלֹא נִבְלָם לְעוֹלָם  
וָעַד:

רַצָּה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ  
וּבְמִצְוֹת יוֹם הַשַּׁבָּת הַגָּדוֹל  
וְהַקְּדוֹשׁ הַזֶּה כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא  
לְפָנֶיךָ לְשַׁבְּתֵכֶּם וְלָנוּ בּוֹ בְּאַרְבְּעָה  
כְּמִצְוֹת רְצוּנָה: בְּרְצוּנָה הַנִּיחַ לָנוּ יְיָ  
אֱלֹהֵינוּ שְׁלֹא תִהְיֶה צָרָה וְיָגוֹן וְאַנְחָה  
בְּיוֹם מְנוּחָתֵנוּ וְהִרְאֵנוּ יְיָ אֱלֹהֵינוּ בְּנִחְמַת

May the All-Merciful send us Elijah the Prophet (may he be remembered for good!), who shall proclaim us good tidings, salvation and comfort.

*The following may be modified according to circumstances:*

May the All-Merciful bless all that sit here — them, their households, their offspring, and all that is theirs: us, and all that is ours. As our fathers Abraham, Isaac, and Jacob were blessed 'in all' (GEN. XXIV. 1), 'of all' (XXVII. 33), 'in respect of all' (XXXIII. 11) so may He bless us all together with a perfect blessing: and let us say, Amen!

Upon high, may there be pleaded merit for us, which shall be for a store of peace: and may we receive a blessing from the Lord, and righteousness from the God of our salvation, so that we may find grace and good understanding in the sight of God and man!

*On the Sabbath, the following paragraph is added:*

*May the All-Merciful cause us to inherit that day which shall be altogether Sabbath and repose, in life everlasting!*

May the All-Merciful cause us to inherit that day which shall be altogether Holy-Day!

May the All-Merciful make us worthy of the days of the Messiah and the life of the world to come!

הַרְחֵמֵנוּ הוּא יִשְׁלַח־לָנוּ אֶת־אֱלִיָּהוּ  
הַנְּבִיא זְכוֹר לְטוֹב וַיְבַשְׂרֵנוּ בְּשׂוֹרֹת  
טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת:

הַרְחֵמֵנוּ הוּא יְבָרֵךְ אֶת־כָּל־הַיְּשׁוּבִים  
פֶּה אוֹתָם וְאֶת־בֵּיתָם וְאֶת־הָרַעַם וְאֶת־  
כָּל־אֲשֶׁר לָהֶם אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר לָנוּ  
כְּמוֹ שֶׁנִּבְרַכְנוּ אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק  
וְעֵקֶב בְּכָל מְקוֹם כָּל כֶּן יְבָרֵךְ אוֹתָנוּ  
כָּל־יְחַד בְּבִרְכָה שְׁלֵמָה וְנֹאמֵר אָמֵן:

בְּמָרוֹם יִלְמְדוּ עָלֵינוּ זְכוֹת  
שְׁתֵּהי לְמִשְׁמַרְת שְׁלוֹם. וְנִשְׂא  
בְּרָכָה מֵאֵת יי וְצַדִּיקָה מֵאֵלֵהי  
יִשְׁעֵנוּ: וְנִמְצָא־חֵן וְשָׂכָל טוֹב  
בְּעֵיני אֱלֹהִים וְאָדָם:

הַרְחֵמֵנוּ הוּא יַנְחִילֵנוּ יוֹם שְׂכָלוֹ שֶׁבַת  
וְמַנְיָחָה לַחַיִּי הָעוֹלָמִים:

הַרְחֵמֵנוּ הוּא יַנְחִילֵנוּ יוֹם שְׂכָלוֹ טוֹב:

הַרְחֵמֵנוּ הוּא יִזְכְּנוּ לִיְמֵי הַמְּשִׁיחַ  
וְלַחַיִּי הָעוֹלָם הַבָּא:

And build Thou Jerusalem the holy city speedily in our days: blessed art Thou, O Lord, Rebuilder, in His mercy, of Jerusalem: Amen!

Blessed art Thou, O Lord, our God, King of the Universe: O God, our Father, our King, our Mighty One, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob: our Shepherd, the Shepherd of Israel: the good King, who doth good to all, who, upon every day did good, doth good, and will do good unto us. He hath bestowed, He doth bestow, He will bestow benefits upon us always, for grace, lovingkindness, mercy and deliverance: protection, prosperity, blessing, salvation, comfort, support, sustenance, mercy, life, peace and all good; and all good may He never let us lack!

May the All-Merciful reign over us, for ever and ever!

May the All-Merciful be blessed in heaven and on earth!

May the All-Merciful be praised for all generations, and may He be glorified through us for all ages, and exalted through us for ever, and for all eternity!

May the All-Merciful grant us honourable sustenance!

May the All-Merciful break the yoke from off our neck, and may He lead us upright to our land!

May the All-Merciful send an ample blessing to this house, and upon this table whereon we have eaten!

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ  
בְּמַהֲרָה בְּיָמֵינוּ: בָּרוּךְ אַתָּה יי  
בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.  
הָאֵל אֲבִינוּ מֶלְכֵנוּ אֲדִירֵנוּ בּוֹרְאֵנוּ גֹאֲלֵנוּ  
יוֹצֵרֵנוּ קְדוֹשֵׁנוּ קְדוֹשׁ עֵקֶב רוּעֵנוּ רוּעֵה  
יִשְׂרָאֵל הַמֶּלֶךְ הַטוֹב וְהַמְּטִיב לְכָל שְׂבָכָה  
יוֹם וַיּוֹם הוּא הַטִּיב הוּא מְטִיב הוּא  
יְטִיב לָנוּ: הוּא גִמְלָנוּ הוּא גּוֹמְלָנוּ הוּא  
גִּמְלָנוּ לְעַד לַחַן לְחַסֵּד וְלִרְחֻמִּים וְלִרְוַח  
הַצִּלָּה וְהַצִּלָּחָה בְּרַכָּה וְיִשְׁעֵהָ נַחֲמָה  
פְּרִנְסָה וְכִלְכִּילָה וְרַחֲמִים וְחַיִּים וְשְׁלוֹם  
וְכִלְטוֹב וּמְכִלְטוֹב לְעוֹלָם אֵל יַחֲסֵרֵנוּ:

הַרְחֵמֵנוּ הוּא יְמַלִּיךְ עָלֵינוּ לְעוֹלָם וָעֶד:

הַרְחֵמֵנוּ הוּא יְתַבָּרֵךְ בְּשָׁמַיִם וּבָאָרֶץ:

הַרְחֵמֵנוּ הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים  
וְיִתְפָּאֲרֵנוּ לְנֶעַח נְעֻחִים וְיִתְהַדַּרְכְּנוּ  
לְעַד וְלְעוֹלָמֵי עוֹלָמִים:

הַרְחֵמֵנוּ הוּא יְפְרִנְסֵנוּ בְּכָבוֹד:

הַרְחֵמֵנוּ הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צוּאֲרָנוּ  
וְהוּא יוֹלִיכֵנוּ קוֹמְמוֹת לְאֶרְצֵנוּ:

הַרְחֵמֵנוּ הוּא יִשְׁלַח בְּרַכָּה מְרַבָּה בְּבֵית  
הַזֶּה וְעַל שְׁלַחַן זֶה שֶׁאֲכַלְנוּ עָלָיו:

Inspired to include by David Sable from Rabbi Naftali Tzvi Horowitz

## The Fifth Child

The One Who Cannot Ask

On this night, we remember a fifth child.  
This is a child of the Shoah (Holocaust) who did not survive to ask.

Therefore, we ask for the child – Why?

We are like the simple child. We have no answer.

We can only follow the footsteps of Rabbi Elazar Ben Azariah, who could not bring himself to mention the Exodus at night until Ben Zoma explained to him through the verse:

In order that you REMEMBER the day of your going out from Egypt,  
all the days of your life (Deut 16.3)

“**The days of your life**” indicates the daylight and the goodness of life.  
“**All the days of your life**” means even in the darkest nights when we  
have lost *our firstborn* we must remember the Exodus.

We answer that child’s question with silence.  
In silence, we remember that dark time.  
In silence, we remember that Jews preserved  
their image of God in the struggle for life.  
In silence, we remember the seder nights spent in the forests, ghettos, and  
camps. We remember that seder night when the Warsaw Ghetto rose in revolt.

*(lift the cup of Elijah)*

In silence, let us pass the cup of Elijah, the cup of the final redemption yet-to-be. We remember our people’s return to the land of Israel, the beginning of that redemption. Let us each fill Elijah’s cup with some of our wine, expressing the hope that through our efforts, we will help bring closer that redemption.

We rise now and open our door to Elijah, the forerunner of the future which will bring an end to the nights of our people.

We sing as they did:

Ani maamin b’emunah shleimah, beviat Hamashiah,  
V’af al pi she yitmameah, im kol zeh ani maamin.

For I firmly believe in the coming of the Messiah, and even  
though the Messiah may tarry, in spite of this, I still believe.

## שאינו יכול לשאול

כנגד בן חמישי מדברת כנסת ישאל:  
בן השואה שנספה ואינו יכול לשאול  
לכּיכף אנו שואלין בעדו, "מדוע?"

כּפּוּ הַתּם אָנוּחָנוּ. וּמָה נֹאמֵר, מָה נִדְבֵר, מָה נִצְטַדֵּק?  
אֵין לָנוּ אֵלָא לְלַכּת אַחֲרֵי רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה שֶׁאָמַר,  
לֹא זְכִיתִי שֶׁתֹּאמֵר יְצִיאַת מִצְרַיִם בְּלֵילוֹת עַד שֶׁדִּרְשָׁה בֶּן זֹמְאָ

"למען תזכר את יום צאתך מארץ מצרים  
כל ימי חייך (דברים טז)

"ימי חייך" – ימי האור והטוב;  
"כל ימי חייך" – הלילות שבהם אבדו לנו בכורינו ולא בכורינו בלבד.  
וחיבין אנו לזכור את יציאת מצרים.

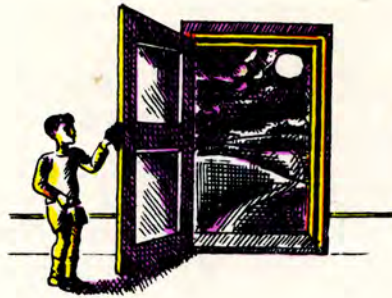
וּכְנַגְד שֶׁאֵלְתוֹ אָנוּ יוֹשְׁבֵינּוּ דְרוּמְמִין.  
יוֹשְׁבֵינּוּ דְרוּמְמִין חוֹזְקִין אֶת הַחֶשֶׁךְ.  
יוֹשְׁבֵינּוּ דְרוּמְמִין חוֹזְקִין שֶׁקִּימוּ בְּגֵי עַמְנוּ צֶלֶם אֱלֹהִים בְּמַאֲבַק הַחַיִּים.  
יוֹשְׁבֵינּוּ דְרוּמְמִין חוֹזְקִין אָנוּ אֶת לֵילוֹת הַפֶּסַח. בַּיַּעַר, בַּגֶּטוֹ, וּבַמַּחֲנֶה.  
אָנוּ זוֹכְרִין אֶת לֵיל הַסֵּדֶר שֶׁבּוּ קָמוּ וּמְרָדוּ בַּגֶּטוֹ וְנִשְׂאָ.

*(lift the cup of Elijah)*

יוֹשְׁבֵינּוּ דְרוּמְמִין אָנוּ וּמַעֲבִירִין מִדָּ לְדָ כּוֹס הַגְּאוּלָּה, כּוֹסוֹ שֶׁל אֱלֹהֵינוּ.  
אָנוּ מְזַכְרִין אֶת שִׁיבַת בְּגֵי עַמְנוּ לְצִיּוֹן רִאשִׁית צְמִיחַת גְּאוּלְתָּנוּ.  
אָנוּ מוֹזְגִין אֶת הַכּוֹס בְּתִקְוָה שֶׁבְּזִכּוֹת מַעֲשֵׂינוּ תִקְרַב שְׁעַת גְּאוּלְתָּנוּ.

נַעֲמֵד וְנִפְתַּח אֶת הַדְּלֵת וְנִמְמִין אֶת אֱלֹהֵינוּ שֶׁיָּבִיא קֵץ לְלֵילוֹת עַמְנוּ.  
נִשִּׁיר כְּמוֹתֵם: אֲנִי מֵאֲמִין

אֲנִי מֵאֲמִין בְּאַמוּנָה שְׁלֵמָה בְּבִיאַת הַמְּשִׁיחַ;  
וְאֵף עַל פִּי שִׁיתְמַהֲמַה, עִם כָּל זֶה אֲנִי מֵאֲמִין



‘Pour out Thy wrath upon the heathen that have not known Thee, and upon the kingdoms that have not called upon Thy Name: for they have devoured Jacob and laid waste his dwelling place’ (Ps. lxxix. 6). ‘Pour out upon them Thy indignation and let Thy fierce anger overtake them’ (Ps. lxxix. 25). ‘Pursue them in wrath and destroy them from under the heavens of the Lord’ (I. am. iii. 66).

שָׁפַךְ חֲמָתְךָ אֶל־הַגּוֹיִם אֲשֶׁר  
 לֹא־יָדְעוּךָ וְעַל־מַמְלָכוֹת אֲשֶׁר  
 בְּשִׁמְךָ לֹא קָרְאוּ: כִּי אָבֵל  
 אֶת־יַעֲקֹב וְאֶת־נְדָוָהּ הִשְׁמִיטוּ:  
 שָׁפַךְ־עַל־יָהּ וְעַמָּהּ וַחֲרוֹן אַפְּךָ  
 יִשְׁיָגֶם: תִּרְדֹּף בְּאַף וּתְשַׁמְדֶם  
 מִתַּחַת שָׁמַיִם יי:

No part of the Passover Service has aroused so much criticism as the above passage: ‘Pour out thy wrath upon the nations...’ It is, one is variously informed, vengeful, vindictive, and unworthy of a people that calls itself civilized. Its detractors generally overlook the fact, however, that it is not a prayer, but a quotation — or, rather, a series of quotations (Ps. lxxix, 6; lxxix, 25; Lam. iii, 66). Moreover, if it were intended as an imprecation upon the Jews’ neighbours, it is incomprehensible why it is precisely at this passage that the door is opened, giving every opportunity for eavesdropping and revenge. As a matter of fact, the significance of the passage is something quite different, though it has become obscured in the course of the ages. The third cup of wine has been drained. The *Hallel*, or Thanksgiving Psalms (traditionally recited over wine), are to be continued. The goblets have therefore to be filled again, for the fourth and last time, there being now added to them one associated with the name of Elijah. As the wine is being poured out, it is by no means unnatural to repeat the symbolic verse: ‘Pour out Thy wrath upon the heathen that hath not known Thee, and upon the kingdoms that have not called upon Thy Name.’ It is an obvious enough verse to choose to accompany the action (one could cite a score of similar instances in Jewish practice), and one which, moreover, serves as an apt introduction to the second part of the *Hallel*, which otherwise starts with unusual abruptness. In many old manuscripts this initial verse alone figures: and the whole passage is still printed, in those editions which follow close upon traditional lines, without any differentiation in space or in type from what follows after, proving their essential unity.

‘He is a tower of deliverance to His king, and sheweth lovingkindness to His anointed, to David and to his seed, for evermore!’ (II Sam. xxii. 51). He who maketh peace in His high places, may He make peace for us and for all Israel: and say ye, Amen!

מגדול ישועות מלכו ועשה  
 חסד למשיחו לדוד ולזרעו  
 עד עולם. עשה שלום  
 במרומי הוא יעשה שלום  
 עלינו ועל כל ישראל ואמרו  
 אמן:

‘Fear the Lord, ye His saints, for there is no want to them that fear Him. The young lions do lack, and suffer hunger, but they that seek the Lord shall not want any good thing’ (Ps. xxxiv. 9—10). ‘O give thanks unto the Lord, for He is good, for His mercy endureth for ever’ (Ps. cxviii. 1). ‘Thou openest Thy hand and satisfiest every living thing with favour’ (Ps. cxlv. 16). ‘Blessed is the man that trusteth in the Lord, and whose trust the Lord is’ (Ps. xl. 4). ‘I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging their bread’ (Ps. xxxvii. 25). ‘The Lord will give strength unto His people: the Lord will bless His people with peace’ (Ps. xxix. 11).

יראו אתי קדושי כי אין מחסור  
 ליראיו: כפירים רשו ורעבו ודרשי יי לא־  
 יחסרו כל־טוב: הודו ליי כר־טוב כי  
 לעולם חסדו: פותח את־ידו ומשביע  
 לכל־חי רצון: ברוד הגבר אשר יבטח  
 ביי והיה יי מבטחו: גער הייתי גם־  
 זקנתי ולא־דאיתי צדיק נעזב וזרעו  
 מבקש לחם: יי עז לעמו יתן יי יברך  
 את־עמו בשלום:

Blessed art Thou, O Lord, our God, King of the Universe, Creator of the fruit of the vine.

ברוך אתה יי אלהינו מלך  
 העולם. בורא פרי הגפן:

*The third cup of wine is here drunk.*

*The door is opened, and the fourth and last cup of wine (the Cup of Redemption) is filled: an additional cup, known as the Cup of Elijah, is placed on the table at this stage. Meanwhile, the following verses are recited:*

The Lord hath been mindful of us: He will bless, He will bless the house of Israel; He will bless the house of Aaron. He will bless them that fear the Lord, both small and great. May the Lord increase you, you and your children. Blessed are ye of the Lord, who made heaven and earth. The heavens are the heavens of the Lord; but the earth hath He given to the children of men. The dead praise not the Lord, neither any that go down in silence; but we will bless the Lord from this time forth and for evermore. Praise ye the Lord.

יִזְכְּרֵנוּ יְבָרֵךְ יְבָרֵךְ אֶת־בַּיִת  
 יִשְׂרָאֵל יְבָרֵךְ אֶת־בַּיִת אַהֲרֹן:  
 יְבָרֵךְ יִרְאֵי יי הַקְּטָנִים עִם  
 הַגְּדֹלִים: יִסַּף יי עֲלֵיכֶם עֲלֵיכֶם  
 וְעַל־בְּנֵיכֶם: בְּרוּכִים אַתֶּם לַיי  
 עָשָׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם  
 שָׁמַיִם לַיי וְהָאָרֶץ נָתַן לַבְּנֵי  
 אָדָם: לֹא הַמַּתִּים יְהִלְלוּ־הָ  
 וְלֹא כָל־יִרְדֵי הוֹמָה: וְאַנְחֵנוּ  
 נְבָרֵךְ יְהִי מִעַתָּה וְעַד־עוֹלָם  
 תְּהַלְלוּ־הָ:

Classical scholars point to the Roman parallel of laying a place at table and setting aside a portion of food for the benefit of the household god. The similarity is indeed striking. However, this can hardly be imagined to be the origin of the custom at present under consideration, if only because of the strangely illogical point at which the formality is executed, at the close of the meal, and not at the beginning.

The true explanation is simple enough. Perhaps, in origin, the door was opened in hopes of finding some belated visitor, and the cup of wine was poured out on his behalf. But, in the course of time, this ceremony came to receive a mystical significance. The first part of the *Haggadah* has dealt more or less historically with the Exodus — the Passover of Egypt. The second half concentrates to an increasing extent upon the Passover of the Future — the redemption that is to be. For on Passover Night (according to an old and beautiful legend) Elijah the Tishbite is to come to herald the Messiah — Elijah, the undying prophet, who was snatched up to heaven in a fiery chariot, and who is eternally abroad among the people for whom he so laboured of old, revealing the secrets of Israel's future to many a mystic, and present in the chair set apart for his use on every occasion on which a child is initiated into the covenant of Judaism. What more natural at this stage than that the door should be opened to receive him, while a goblet of wine is poured out in his honour? And, moreover, the opening of the door was itself an indication of the Divine protection: for, according to the Rabbis, this was indeed a 'Night of Watching unto the Lord' (Ex. XII. 42), when Israel 'throughout all their generations' were to be secure against all molestation. It is true that this confidence was occasionally belied; but the fact never made the Jew waver in his allegiance. The foregoing interpretation of this symbolism is confirmed by the mediæval artistic convention in which this passage of the *Haggadah* is generally adorned by a representation of Elijah the prophet announcing the promised Deliverer in front of an open door — the door which Israel leaves open at this stage on his behalf.

Ps.cxv. Not unto us, O Lord, but unto Thy Name give glory, for Thy lovingkindness and for Thy truth's sake. Wherefore should the nations say, Where, then, is their God? But our God is in the heavens, He doeth whatsoever He pleaseth. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. As for their hands, they touch not, as for their feet, they walk not; they give no sound through their throat. They that make them shall be like unto them; yea, everyone that trusteth in them. O Israel, trust thou in the Lord: He is their help and their shield. O house of Aaron, trust in the Lord: He is their help and their shield. Ye that fear the Lord, trust in the Lord: He is their help and their shield.

לֹא לָנוּ יי לֹא לָנוּ כִּי לְשִׁמְךָ תֵּן כְּבוֹד  
 עַל־חַסְדְּךָ עַל־אֱמֻנָתְךָ: לְמַה יֹּאמְרוּ הַגּוֹיִם  
 אֵיזֵדָנָא אֱלֹהֵיהֶם: וְאֱלֹהֵינוּ בְּשָׁמַיִם כָּל  
 אֲשֶׁר־חָפֵץ עָשָׂה: עֲצִיבֵיהֶם כֶּסֶף וְזָהָב  
 מַעֲשֵׂה יְדֵי אָדָם: פִּה־לָהֶם וְלֹא יִדְבְּרוּ  
 עֵינַיִם לָהֶם וְלֹא יִרְאוּ: אֹזְנִים לָהֶם וְלֹא  
 יִשְׁמְעוּ אֵף לָהֶם וְלֹא יִרְחֹקוּ: יְדֵיהֶם וְלֹא  
 יַמְשִׁיחוּ רַגְלֵיהֶם וְלֹא יִהְיוּ לָהֶם יָדוּגוּ  
 בְּגוֹרָם: כַּמֹּזֵהֶם יְהִי עֲשִׂיהֶם כָּל אֲשֶׁר־  
 בְּטַח בָּהֶם: יִשְׂרָאֵל בְּטַח בְּיַי עֲזָרָם  
 וּמִגֹּנִים הוּא: בַּיִת אַהֲרֹן בְּטַחוּ בְּיַי עֲזָרָם  
 וּמִגֹּנִים הוּא: יִרְאֵי יי בְּטַחוּ בְּיַי עֲזָרָם  
 וּמִגֹּנִים הוּא:

But the Jew was only human: and it is not altogether remarkable if, during the period of mediæval persecution, some persons felt inclined to complete the passage from which the quotation came, or even to add a few other verses of similar import. It is a curious study in religious psychology to see how the formula becomes more and more imprecatory in those countries where the lot of the Jew was most miserable. But even so (and it is most important to note this point), the reference is specifically to idolators, who know not God and do not call upon His Name. Our 'Ashkenazic' formula occupies a middle place between the milder Spanish and the more elaborately maledictory Byzantine and Provençal rites.

Ultimately, the symbolic application of the verse came to be forgotten. The pouring out of the wine was transferred until after the completion of this passage, thus entirely altering its significance: while the mystical opening of the door gave the passage an exaggerated prominence. This was accentuated in the old *Haggadot* by the typographical or illuminatory splendour with which it was adorned, in order to mark the beginning of the second half of the service. By the simple process, supported in many manuscripts and a few printed editions, of re-transferring the pouring out of the wine to its original position, the true significance of the passage is restored. The custom of opening the door when the feast is ended has given rise to a good deal of misplaced learning and superfluous sentimentality. We are told by the romantic school that this became usual in the worst period of mediæval persecution, when the blood-accusation was rife, in order to manifest conclusively to the outside world that the body of a Christian child was not concealed about the house. But assuredly the opening of the door would have given the Gentile mob the ideal opportunity (if it so desired) of introducing evidence of the crime. Moreover, such procedure might well have been taken as proof of guilt rather than of innocence (not that, as a matter of fact, proof, or even evidence, was necessary in the Middle Ages on any occasion when Jew-baiting was desired): for it is obvious that the proper time to demonstrate that Christian blood was not necessary for the Passover celebration was before the meal rather than after it.

Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Ps. cxvii. O praise the Lord, all ye nations; laud him, all ye peoples; for his lovingkindness is mighty over us, and the truth of the Lord endureth for ever. Praise ye the Lord.

Ps. cxviii. O give thanks unto the Lord; for he is good: for his lovingkindness endureth for ever.

O let Israel say, that his lovingkindness endureth for ever.

O let the house of Aaron say, that his lovingkindness endureth for ever.

O let them that fear the Lord say, that his lovingkindness endureth for ever.

Out of my straitness I called upon the Lord: the Lord answered me with enlargement. The Lord is for me, I will not fear: what can man do unto me? The Lord is for me among them that help me; therefore shall I see my desire on them that hate me. It is better to trust in the Lord than to confide in man. It is better to trust in the Lord than to confide in princes. All nations compassed me

בְּתִצְרוֹת בַּיִת יי בְּתוֹכֵי יְרוּשָׁלַם הַלְלוּהָ:

הִלְלוּ אֶת־יי כָּל־גּוֹיִם שִׁבְחוּהוּ כָּל־הָאֲמִים: כִּי נָבֵר עָלֵינוּ חֶסְדּוֹ וְאֱמֹתֵי לְעוֹלָם הַלְלוּהָ:

הוֹדוּ ליי כִּי־טוֹב כִּי לְעוֹלָם חֶסְדּוֹ:

יֹאמְרוּ־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חֶסְדּוֹ:

יֹאמְרוּ־נָא בֵּית־אַהֲרֹן כִּי לְעוֹלָם חֶסְדּוֹ:

יֹאמְרוּ־נָא יִרְאֵי יי כִּי לְעוֹלָם חֶסְדּוֹ:

מִדְּהַמְצַר קָרָאתִי יְהוָה עֲנֵנִי בְּמִרְחַב יְהוָה: יי לִי לֹא אֵירָא מִדְּהִיעֵשָׂה לִי אָדָם: יי לִי בְּעִזְרִי וְאֲנִי אֵרְאֶה בְּשֹׁנְאֵי: טוֹב לַחֲסוֹת בְּיַי מִבְּטַח בְּאָדָם: טוֹב לַחֲסוֹת בְּיַי מִבְּטַח

Ps. cxvi. I love the Lord, because He heareth my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live. The cords of death had encompassed me, and the straits of the grave had come upon me: I found trouble and sorrow. Then I called upon the Name of the Lord: O Lord, I beseech Thee, deliver my soul. Gracious is the Lord and righteous: yea, our God is merciful. The Lord guardeth the simple: I was brought low, and He saved me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, my feet from falling. I shall walk before the Lord in the land of the living. I kept my faith in God even when I spake, I am greatly afflicted; even when I said in my haste, All men are liars.

What can I render unto the Lord for all His benefits towards me? I will lift the cup of salvation, and call upon the Name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all His people. Precious in the sight of the Lord is the death of His loving ones. Ah, Lord, truly I am Thy servant: I am Thy servant, the son of Thy handmaid; Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord. I will pay my vows unto the Lord, yea, in the presence of all His people; in the courts of the

אֶהְבֵּתִי כִּדְשָׁמַע יי אֶת־קוֹלִי תַחֲנוּנֵי: כִּדְהִפָּה אָזְנוֹ לִי וּבִימֵי אֶקְרָא: אֶפְשִׁינִי חֲבִל־מוֹת וּמַצְרֵי שְׂאוֹל מִצְאוּנֵי צָרָה וַיִּגְזֹן אִמְצָא: וּבְשֵׁם יי אֶקְרָא אֵנָה יי מִלְטָה נַפְשִׁי: חַנּוּן יי וְצַדִּיק וְאֱלֹהֵינוּ מִרְחָם: שֹׁמֵר פְּתָאִים יי דַּלְתִי וְלִי יְהוֹשִׁיעַ: שׁוֹבֵי נַפְשֵׁי לְמַנוּחֵיכִי כִרְוֵי גַמַל עָלַיְכִי: כִּי חִלַּצְתָּ נַפְשִׁי מִמּוֹת אֶתְדַעֵנִי מִן־דַּמְעָה אֶתְדַגְּלִי מִדַּחִי: אֶתְהַלֵּךְ לִפְנֵי יי בְּאַרְצוֹת חַיִּים: הָאִמְנַתִּי כִּי אֲדַבֵּר אֲנִי עֲנִיתִי מֵאֵד: אֲנִי אֶמְרֵתִי בַחֲפוּזִי כָּל־הָאָדָם כֹּזֵב:

מָה־אֶשְׂיָב ליי כָּל־תַּנְמוּלֹהֵי עָלַי: כּוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם יי אֶקְרָא: נְדָרֵי ליי אֲשַׁלֵּם נִגְדָה־נָא לְכָל־עַמּוֹ: יִקָּר בְּעֵינֵי יי הַמּוֹתָה לַחֲסִידָיו: אֵנָה יי כִּי אֲנִי עַבְדְּךָ אֲנִי עַבְדְּךָ בְּן־אִמְתְּךָ שְׂקִיחָתָה לְמוֹסְרֵי: לָךְ אֲזַבֵּחַ זָבַח תּוֹדָה וּבְשֵׁם יי אֶקְרָא: נְדָרֵי ליי אֲשַׁלֵּם נִגְדָה־נָא לְכָל־עַמּוֹ:

Save, we beseech Thee, O Lord:

Save, we beseech Thee, O Lord.

We beseech Thee, O Lord, send prosperity:

We beseech Thee, O Lord, send prosperity.

*The following verses are repeated:*

Blessed be he that cometh in the Name of the Lord: we bless you out of the house of the Lord.

The Lord is God, He hath given us light: bind the festal offerings with cords, even unto the horns of the altar.

Thou art my God, and I will give thanks unto Thee: Thou art my God, I will exalt Thee.

O give thanks unto the Lord; for He is good: for His lovingkindness endureth for ever.

All Thy works shall praise Thee, O Lord, our God: and Thy pious ones, the just who do Thy will, and all the house of Israel shall thank and bless and praise and glorify and exalt and reverence and sanctify and ascribe sovereignty to Thy Name, O our King, in song. For it is good to give thanks unto Thee, and becoming to sing praises to Thy Name: for from everlasting unto everlasting Thou art God.

אָנָּא יי הוֹשִׁיעָה נָּא .

אָנָּא יי הוֹשִׁיעָה נָּא :

אָנָּא יי הַצְּלִיחָה נָּא .

אָנָּא יי הַצְּלִיחָה נָּא :

בְּרוּךְ הוּא בְּשֵׁם יי בְּרַכְנוּכֶם  
מִבַּיִת יי :

אֵל יי וַיִּצַדֵּק לָנוּ אֲסֻרוֹתָיו  
בְּעֵבְתֵינוּ עַד-קַרְנֹת הַמִּזְבֵּחַ :

אֵלֵי אֲתָה וְאֹדָה אֶתְּךָ  
אֲרוּמְךָ :

הוֹדוּ ליי כִּי-טוֹב כִּי לְעוֹלָם  
תִּסְדָּד :

הַלְלוּךָ יי אֱלֹהֵינוּ כָּל-מַעֲשֵׂיךָ . וְחַסְדֵיךָ  
צְדִיקִים עוֹשֵׂי רְצוֹנֶךָ . וְכָל-עַמְּךָ בֵּית  
יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיִּפְאֲרוּ  
וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת  
שִׁמְךָ מִלְּכֵנוּ : כִּי לָךְ טוֹב לְהוֹדוֹת .  
וּלְשִׁמְךָ נָאֵה לְזַמֵּר . כִּי מֵעוֹלָם וְעַד-עוֹלָם  
אֲתָה אֵל :

about: in the Name of the Lord I surely cut them down. They compassed me about; yea, they compassed me about: in the Name of the Lord I surely cut them down. They compassed me about like bees — they were extinguished as a fire of thorns — in the Name of the Lord I surely cut them down. Thou didst thrust sore at me that I might fall: but the Lord helped me. The Lord is my strength and song; and he is become my salvation. The voice of exulting and salvation is in the tents of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die but live, and recount the works of the Lord. The Lord hath chastened me sore: but He hath not given me over unto death. Open to me the gates of righteousness: I will enter into them, I will give thanks unto the Lord. This is the gate of the Lord: the righteous may enter into it.

*The following four verses are repeated:*

I will give thanks unto Thee, for Thou hast answered unto me, and art become my salvation.

The stone which the builders rejected is become the headstone of the corner.

This was the Lord's doing; it is marvellous in our eyes.

This is the day which the Lord hath made; we will be glad and rejoice thereon.

בְּגִדֵיבַיִם : כָּל-גּוֹיִם סָבְבוּנִי בְּשֵׁם יי כִּי  
אֲמִילָם : סָבְבוּנִי גַם-סָבְבוּנִי בְּשֵׁם יי כִּי  
אֲמִילָם : סָבְבוּנִי כַדְבָרִים דַּעְכוּ כַאֲשֶׁר  
קִוצִים בְּשֵׁם יי כִּי אֲמִילָם : דָּחָה דָחִיתַנִּי  
לְנַפְל וַיִּי עֲזָרְנִי . עֵינַי וְזָמַרְתָּ יְיָ וַיְהִי-לִי  
לְיִשׁוּעָה : קוֹל רַפָּה וַיִּשׁוּעָה בְּאֵהָלֵי  
צְדִיקִים יָמִין יי עֲשֵׂה חַיִל : יָמִין יי רֹמְמָה  
יָמִין יי עֲשֵׂה חַיִל : לֹא-אֲמֹת כִּרְאֲחוּהָ  
וְאֲסַפֵּר מַעֲשֵׂי יְיָ : יִסֹּר יִסְרְנִי יְיָ וּלְמֹות  
לֹא תִתְּנֵנִי :

פְּתַח-חַיִלִּי שַׁעַר-צְדָק אֲבֹא-בָם אֹדָה  
יְיָ : וְהִדְהִשְׁעָר לִי צְדִיקִים יָבֹאוּ בִּי :

אֹדָה כִּי עֲנִיתַנִּי וְהִזְהִי-לִי  
לְיִשׁוּעָה :

אֶבֶן מֵאֲסוּ הַבּוֹנִים הָיְתָה  
לְרֹאשׁ פִּנָּה :

מֵאֵת יי הָיְתָה זֹאת הִיא  
נִפְלְאוֹת בְּעֵינֵינוּ :

יְהִי-הַיּוֹם עֲשֵׂה יי נִגִּילָה  
וְנִשְׂמְחָה בּוֹ :

To Him that smote the  
Egyptians in their first-born:  
for His lovingkindness  
endureth for ever.

למכה מצרים בבכוריהם  
כי לעולם חסדו:

And brought out Israel from  
among them:  
for His lovingkindness  
endureth for ever.

ויצא ישראל מתוכם  
כי לעולם חסדו:

With a strong hand and a  
stretched out arm:  
for His lovingkindness  
endureth for ever.

ביד חזקה ובזרוע נטויה  
כי לעולם חסדו:

To Him who parted the Red  
Sea in sunder:  
for His lovingkindness  
endureth for ever.

לגזר ים־סוף לגזרים  
כי לעולם חסדו:

And made Israel to pass  
through the midst of it:  
for His lovingkindness  
endureth for ever.

והעביר ישראל בתוכו  
כי לעולם חסדו:

But overthrew Pharaoh and  
his host in the Red Sea:  
for His lovingkindness  
endureth for ever.

ונגער פרעה וחילו בים־סוף  
כי לעולם חסדו:

To Him who led his people  
through the wilderness:  
for His lovingkindness  
endureth for ever.

למוליך עמו במדבר  
כי לעולם חסדו:

To Him who smote great  
kings:  
for His lovingkindness  
endureth for ever.

למכה מלכים גדולים  
כי לעולם חסדו:

And slew mighty kings:  
for His lovingkindness  
endureth for ever.

ונהרג מלכים אדירים  
כי לעולם חסדו:

Ps. cxxxvi. O give thanks unto  
the Lord; for He is good:  
for His lovingkindness  
endureth for ever.

הודו ליי כי טוב

כי לעולם חסדו:

O give thanks unto the God  
of gods:  
for His lovingkindness  
endureth for ever.

הודו לאלהי האלהים

כי לעולם חסדו:

O give thanks unto the Lord  
of lords:  
for His lovingkindness  
endureth for ever.

הודו לאדני האדנים

כי לעולם חסדו:

To Him who alone doeth  
great marvels:  
for His lovingkindness  
endureth for ever.

לעשה נפלאות גדולות לבדו

כי לעולם חסדו:

To Him that by understand-  
ing made the heavens:  
for His lovingkindness  
endureth for ever.

לעשה השמים בתבונה

כי לעולם חסדו:

To Him that spread forth the  
earth above the waters:  
for His lovingkindness  
endureth for ever.

לרוקע הארץ על־המים

כי לעולם חסדו:

To Him that made great  
lights:  
for His lovingkindness  
endureth for ever.

לעשה אורים גדלים

כי לעולם חסדו:

The sun to rule by day:  
for His lovingkindness  
endureth for ever.

את־השמש לממשלת ביום

כי לעולם חסדו:

The moon and the stars to  
rule by night:  
for His lovingkindness  
endureth for ever.

את־הירח וכוכבים לממשלות

בלילה כי לעולם חסדו:



The breath of all that lives shall praise Thy Name, O Lord, our God, and the spirit of all flesh shall glorify and exalt Thy remembrance, O our King. Continually, from everlasting to everlasting, Thou art God, and beside Thee we have no King who redeemeth and saveth, delivereth and protecteth, sustaineth and pitieth in all time of trouble and stress: we have no King but Thee. Thou art God of the first and of the last: God of all creatures, Lord of all generations, who is lauded with many praises, and who guideth His world with lovingkindness and His creatures with mercy. For the Lord neither slumbereth nor sleepeth: He awakeneth those that sleep and arouseth those that slumber, giveth

נִשְׁמַת כָּל־חַי תְּבַרְךָ אֶת־  
שִׁמְךָ יי אֱלֹהֵינוּ. וְרוּחַ כָּל־  
בְּשָׂר תִּזְכָּר וְהִרְוַמְס זְכָרְךָ  
מִלְּבָנוּ תָּמִיד. מִן־הָעוֹלָם עַד־  
הָעוֹלָם אַתָּה אֵל וּמִבְּלַעַד־יָךְ  
אֵין לָנוּ מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ  
פּוֹדֶה וּמַצִּיל וּמַפְרֵס וּמַרְחֵם  
בְּכָל־עֵת צָרָה וְצוּקָה אֵין־לָנוּ  
מֶלֶךְ אֱלֹהֵי אֶתְרָה: אֱלֹהֵי  
הָרֵאשׁוֹנִים וְהָאַחֲרֹנִים. אֱלֹהֵי  
כָל־בְּרִיּוֹת אָדָם כָּל־תּוֹלְדוֹת.  
הַמְהַלֵּל בְּרַב הַתְּשׁוּבָה.  
הַמְנַהֵג עוֹלָמוֹ בְּחַסֵּד וּבְרִיּוֹתָיו  
בְּרַחֲמִים. וַיִּי לֹא־יָנוּם וְלֹא־  
יִישָׁן: הַמְעוֹרֵר יְשָׁנִים וְהַמְקִיץ

נִשְׁמַת The Nishmat prayer (referred to in the Talmud (T. B. Pes. 118a) as the 'Blessing of Song' prescribed for recital at the close of the *Haggadah*) is one of the finest specimens of the post-Biblical revival of Hebrew literature. More than one reference to it occurs in the Talmud: and it seems probable that its main elements at least date back to the second century. Part of it, perhaps, grew out of the earliest prayer for rain (T. B. Ber. 59b), in connection with which it is once cited. It is now recited on the morning of every Sabbath and festival after the reading of the selected psalms of the day, in much the same relative position as that in which it figures here. A remarkable mediæval legend is, however, connected with it — perhaps the most remarkable in the whole range of Jewish folk-lore. It is said that a certain Simeon Caipha (the latter name is the Aramaic equivalent for the Greek 'Peter') was filled with alarm at the disruption which the teachings of Christianity were causing in the ranks of Judaism. Accordingly, he feigned adherence to the new sect and used his influence to bring about a definite breach with the parent religion, which would gain rather than lose by the loss of this discordant offshoot. In this policy he achieved a complete success. Henceforth he was known as Pete., since he absolved (Hebrew P T R) his followers from their allegiance to the Torah. Having established the headquarters of the new faith at Rome, he shut himself up there in a tower, where he compiled the Nishmat prayer for the adherents of the old religion, to which he remained faithful at heart.

Sihon king of the Amorites:  
for His lovingkindness  
endureth for ever.

לְסִיחֹן מֶלֶךְ הָאֲמֹרִי  
כִּי לְעוֹלָם חֲסֵדוֹ:

And Og king of Bashan:  
for His lovingkindness  
endureth for ever.

וְלֹעֹג מֶלֶךְ הַבָּשָׁן  
כִּי לְעוֹלָם חֲסֵדוֹ:

And gave their land for an  
heritage:  
for His lovingkindness  
endureth for ever.

וְנָתַן אֶרֶצָם לְנַחֲלָה  
כִּי לְעוֹלָם חֲסֵדוֹ:

Even an heritage unto Israel  
his servant:  
for His lovingkindness  
endureth for ever.

נַחֲלָה לְיִשְׂרָאֵל עַבְדּוֹ  
כִּי לְעוֹלָם חֲסֵדוֹ:

Who remembered us in our  
low estate:  
for His lovingkindness  
endureth for ever.

שָׁבַשְׁפָּלָנוּ זָכַר לָנוּ  
כִּי לְעוֹלָם חֲסֵדוֹ:

And hath released us from  
our adversaries:  
for His lovingkindness  
endureth for ever.

וַיַּפְרֵקֵנוּ מִצָּרֵינוּ  
כִּי לְעוֹלָם חֲסֵדוֹ:

He giveth food to all flesh:  
for His lovingkindness  
endureth for ever.

נָתַן לָחֶם לְכָל־בְּשָׂר  
כִּי לְעוֹלָם חֲסֵדוֹ:

O give thanks unto the God  
of heaven:  
for His lovingkindness  
endureth for ever.

הוֹדוּ לְאֵל הַשָּׁמַיִם  
כִּי לְעוֹלָם חֲסֵדוֹ:

Thy lovingkindnesses have not deserted us: O, forsake us not, O Lord, our God, for ever! Wherefore, the limbs which Thou hast formed in us, and the breath and spirit which Thou hast blown into our nostrils, and the tongue which Thou hast placed in our mouths — lo! they shall thank, bless, praise, glorify, extol, reverence, hallow, and ascribe sovereignty to Thy Name, O our King!

For to Thee every mouth shall give thanks, to Thee every tongue shall swear, to Thee every knee shall bend, and before Thee every stature shall bow down: Thee every heart shall fear, and unto Thy Name shall all men's inmost being sing praise; according to that which is written:

'All my bones shall say: O Lord, who is like unto Thee? which delivereth the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?' (Ps. xxxv. 10)

Who is like unto Thee? who is equal to Thee? who can be compared unto Thee? Thou great, mighty, and tremendous God, most high God, possessor of heaven and earth! We will praise

ואל-תַּשְׁטֵנוּ יי אֱלֹהֵינוּ לְנֶצַח:  
על-כֵּן אֲבָרִים שְׁפִלְגָתָהּ בָּנוּ  
וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַתָּ בְּאַפֵּינוּ  
וְלָשׁוֹן אֲשֶׁר שָׂמַתָּ בְּפִינוּ. הֵן  
הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ  
וַיִּתְבָּאֲרוּ וַיְרַמְּמוּ וַיִּעֲרִיצוּ  
וַיִּקְדִּישׁוּ וַיִּמְלִיכוּ אֶת-שִׁמְךָ  
מִלְכָּנוּ: כִּי כָל-פֶּה לְךָ יוֹדֶה.  
וְכָל-לָשׁוֹן לְךָ תִּשְׁבַּע. וְכָל-  
בֶּרֶךְ לְךָ תִּתְבַּרַע. וְכָל-קוֹמָה  
לְפָנֶיךָ תִּשְׁתַּחֲוֶה. וְכָל-לִבָּבוֹת  
יִירָאוּךָ. וְכָל-יִקְרָב וְכָל-יִזְמִירוּ  
לְשִׁמְךָ. בְּדִבְרֵי שִׁבְתוֹב.  
כָּל-עֲצָמוֹתַי תֹּאמְרֶנָּה יי מִי  
כַמוֹךָ. מִצִּיל עֲנִי מִחַזֶּק מִמֶּנּוּ  
וְעֲנִי וְאֲבִיזִן מִגּוֹזְלוֹ: מִי יִדְמֶה-  
לְךָ וּמִי יִשׁוּוֶה-לְךָ וּמִי יַעֲרֶךְ-  
לְךָ. הֵאֱלֵה הַגְּדוֹל הַגִּבּוֹר  
וְהַנּוֹרָא אֵל עֲלִיּוֹן קִגְהַ שָׁמַיִם  
וְיִתְרָץ: גְּהִלְלֶךָ וּנְשַׁבְּחֶךָ  
וּנְשַׁאֲרֶךָ וּנְבָרְךָ אֶת-שֵׁם קִדְשֶׁךָ.  
בְּאַמּוֹר לְדוֹד בְּרָכִי נִפְשִׁי

speech to the dumb, loosenth the bound, supporteth the falling, and raiseth up the bowed. To Thee alone do we give thanks.

Even though our mouths were filled with song as the sea, and our tongues with joy as its multitude of waves, and our lips with praise as the expanse of the firmament: though our eyes were radiant as the sun and the moon, and our hands were outspread as the wings of the eagles of heaven, and our feet were fleet as the hinds': we should yet be inadequate to thank Thee, O Lord, our God, and God of our Fathers, for one in a thousand of the many thousands of thousands and myriads of myriads of lovingkindnesses that Thou hast bestowed on our fathers and on us.

From Egypt didst Thou deliver us, O Lord, our God, and from the house of bondage didst Thou release us: in famine didst Thou feed us, and in plenty didst Thou sustain us: from the sword didst Thou deliver us, and from pestilence didst Thou protect us, and from sore and grievous sickness didst Thou withdraw us. Thus far Thy mercies have helped us, and

נִרְדָּמִים וְהִמְשִׁיחַ אֱלֹמִים  
וְהִמְתִּיר אֲסוּרִים וְהִסּוּמְךָ  
נוֹפְלִים וְהִזְקַף כְּפוּפִים. לְךָ  
לְבַדְּךָ אֲנַחְנוּ מוֹדִים: אֱלֹ  
פִינוּ מְלֵא שִׂירָה בָּיָם וּלְשׁוֹנֵנוּ  
רִגְהָ בְּהַמּוֹן גִּלְיוֹ וּשְׁפִתוֹתֵינוּ  
שֹׁבַח בְּמִרְחָבֵי רִקְיעַ וְעֵינֵינוּ  
מְאִירוֹת בְּשֶׁמֶשׁ וּבְיָרֵחַ וְיָדֵינוּ  
פְּרוּשׁוֹת בְּנִשְׂרֵי שָׁמַיִם וְרַגְלֵינוּ  
קָלּוֹת כְּאַיְלוֹת. אֵינן אֲנַחְנוּ  
מִסְפִּיקִים לְהוֹדוֹת לְךָ יי אֱלֹהֵינוּ  
וְאַלְהֵי אֲבוֹתֵינוּ וְלִבְרַךְ אֶת-  
שִׁמְךָ עַל-אַחַת מֵאַלְפֵי אֲלֵפֵי  
אַלְפֵי אֱלֹמִים וּרְבֵי רִבְבוֹת  
פְּעָמִים הַטּוֹבוֹת שֶׁעָשִׂיתָ עִם-  
אֲבוֹתֵינוּ וְעִמָּנוּ: מִמִּצְרַיִם  
גְּאֻלְתָּנוּ יי אֱלֹהֵינוּ וּמִבֵּית  
עַבְדִּים פָּדִיתָנוּ. בְּרָעַב וְנָתַתָּנוּ  
וּבְשֶׁבַע כָּל-כֹּלֵתָנוּ. וּמִחַרְבַּ  
הִצַּלְתָּנוּ וּמִדְּבַר מִלְטָתָנוּ.  
וּמִחֲלָיִם רָעִים וּנְאֻמָּנִים  
דִּלִּיתָנוּ: עַד-הֵנָּה עֲזַרְתָּנוּ  
רַחֲמֶיךָ. וְלֹא-עֲזַבְתָּנוּ חֲסְדֶיךָ.

adore, above all the words of the songs and praises of David the son of Jesse, Thine anointed servant.

Be Thy Name praised for ever, O our King: God and King, great and hallowed in Heaven and on earth. For unto Thee are becoming, O Lord, our God, and God of our fathers, song and praise, adoration and psalmody, strength and dominion: victory, greatness, and might; praise and glory; holiness and sovereignty; blessings and thanksgiving, from henceforth and for ever.

Blessed art Thou, O Lord, God and King, great in praises, God of thanksgivings, Lord of wonders, who delightest in songs of praise, King and God, Life of all worlds!

Blessed art Thou, O Lord, our God, King of the Universe, Creator of the fruit of the vine.

*The fourth, and last, cup of wine is drunk. The following Grace is then pronounced, the italicised words being added if it should be the Sabbath:*

וְלִקְלָם עַל-כָּל-דְּבָרֵי שִׁירֹת  
וְתַשְׁבְּחוֹת דָּוִד בֶּן-יֵשׁוּעַ עַבְדְּךָ  
מְשִׁיחֶךָ:

יִשְׂתַּבַּח שְׁמֶךָ לְעַד מַלְכֵנו  
הַאֵל הַמְּלֹךְ הַגָּדוֹל וְהַקְּדוֹשׁ  
בַּשָּׁמַיִם וּבָאָרֶץ: כִּי-לֹא נִאֲרָה  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ שִׁיר  
וְשִׁבְחָה הַלֵּל וְזִמְרָה עֲזֵר  
וּמְשָׁלָה נִצְחָה גְּדֻלָּה וְגִבּוּרָה  
הַתְּהַלָּה וְתַפְאֲרַת קְדֻשָּׁה  
וּמְלִכוּת בְּרָכוֹת וְרוּדְאֹת  
מִעַתָּה וְעַד-עוֹלָם: בְּרוּךְ אַתָּה  
יְיָ אֵל מְלֹךְ גָּדוֹל בְּתַשְׁבְּחוֹת.  
אֵל הַהוֹדָאוֹת. אֲדוֹן הַנִּפְלְאוֹת.  
הַבוֹחֵר בְּשִׁירֵי זִמְרָה. מְלֹךְ  
אֵל חַי הַעוֹלָמִים:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מְלֹךְ  
הַעוֹלָם. בּוֹרֵא פְּרֵי הַגֶּפֶן:

Thee, laud Thee, glorify Thee, and bless Thy holy Name: as David said: 'Bless the Lord, O my soul; and all that is within me, bless His holy Name' (Ps. ciii. 1).

O God! in the might of Thy power, great in the glory of Thy Name, mighty for ever, tremendous by Thy tremendous acts! O King, who sitteth upon a high and lofty throne!

He that abideth eternally, exalted and holy is His Name. It is written: 'Rejoice in the Lord, O ye righteous, for praise is comely for the upright' (Ps. xxxiii. 1).

In the mouth of the upright shalt Thou be praised: with the words of the righteous shalt Thou be blessed: by the tongue of the pious shalt Thou be extolled: and in the inmost being of the holy shalt Thou be hallowed.

And in the assemblies of the multitudes of Thy people, the house of Israel, shall Thy Name be glorified in song, O our King, in every generation. For such is the duty of all creatures — before Thee, O Lord, our God, and God of our fathers, to thank, praise, laud, glorify, extol, reverence, bless, exalt and

אֶת-יְיָ וְכָל-קִרְבֵי אֶת-שֵׁם  
קְדֹשׁוֹ:

הַאֵל בְּתַעֲצוּמוֹת עֲזֵרָה:  
הַגָּדוֹל בְּכַבּוֹד שְׁמֶךָ: הַגִּבּוֹר  
לְנִצְחָה וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ:

הַמְּלֹךְ הַיּוֹשֵׁב עַל-כִּסֵּא רָם  
וְנִשְׂא:

שׁוֹבֵן עַד מְרוֹם וְקְדוֹשׁ שְׁמוֹ:  
וְכַתּוּב. רַנְּנוּ צְדִיקִים בְּיְיָ  
לְיִשְׁרָיִם נִאֲרָה תְהַלָּה: בְּפִי  
יִשְׁרָיִם הַתְּהַלָּל. וּבְדַבְּרֵי  
צְדִיקִים הַתְּבָרֵךְ. וּבְלִשׁוֹן  
חַסִּידִים הַתְרוֹמֵם. וּבְקִרְבֵי  
קְדוֹשִׁים תִּתְקַדֵּשׁ:

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ  
בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר  
שְׁמֶךָ מַלְכֵנוּ בְּכָל-דּוֹר וְדוֹר:  
שָׂקֵן חֹבֶת כָּל-הַיְצוּרִים לְפָנֶיךָ  
יְיָ אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ:  
לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר  
לְרוֹמֵם לְהַגְדִּיר לְבָרֵךְ לְעַלֵּה

NEXT YEAR  
IN JERUSALEM

לשנה הבאה  
בירושלים:



Blessed art Thou, O Lord, our God, King of the Universe, for the vine and for the fruit of the vine, and for the pleasant, goodly, and ample land which Thou didst please to give as an inheritance to our Fathers, to eat of its fruit and to be satisfied with its goodness. Have mercy, O Lord, our God, upon Israel Thy people and upon Jerusalem Thy city and upon Zion the abode of Thy glory and upon Thine altar and upon Thy shrine. Build Thou again Jerusalem the Holy City speedily in our days; bring us up into its midst and cause us to rejoice in its establishment, so that we may eat of its fruit and be satisfied with its goodness and bless Thee for it in holiness and purity: *Be pleased to strengthen us upon this Sabbath day,* and make us to rejoice upon this Feast of Unleavened Bread. For Thou, O Lord, art good, and doest good to all: and we shall thank Thee for the Land and for the fruit of the Vine. Blessed art Thou, O Lord, for the Land and for the fruit of the Vine!

ENVOI

Accomplished is the order of the Passover according to its precept, to all its law and its custom. Even as we have had the merit to order it, So may we have the merit to fulfil it. Thou Pure One, who dwellest on high! Redress the congregation that is without number! Speedily lead Thou the offshoots of the stock Thou hast planted, Redeemed, to Zion in song.

ברוך אתה יי אלהינו מלך העולם.  
עלהגפן ועלפרי הגפן. ועל תנובת  
השדה ועל־ארץ המדינה טובה ורחבה  
שרצית והנחלת לאבותינו לאכול מפריה  
ולשבוע משובה: רחם יי אלהינו על  
ישראל עמו ועלירושלים עירו. ועל  
ציון משכן כבודך. ועלמזבחך ועל  
היכלך. ובנה ירושלים עיר הקודש  
במהרה בימינו. והעלנו לתוכה ושמחנו  
בבנינה. ונאכל מפריה ונשבוע משובה.  
ונברכה עליה בקדשה ובטהרה: [ורצה  
והחליצנו ביום השבת הזה] ושמחנו  
ביום חג המצות הזה. כראתה יי טוב  
ומטיב לכל וטודה לה על הארץ ועל  
פרי הגפן: ברוך אתה יי על הארץ ועל  
פרי הגפן:

נרצה

חַסֵּל סְדוּר גַּסַּח כְּהַלְבֵּתוּ.  
כְּבָל־מִשְׁפָּטוֹ וְחֻקָּתוֹ:  
בְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ.  
בִּן נִזְכָּה לַעֲשׂוֹתוֹ:  
זֶה שׁוֹבֵן מְעוֹנָה.  
קוֹמֵם קָהָל מִי מִנָּה:  
בְּקָרוֹב נִהַל נִטְעֵי כִנָּה.  
פְּדוּיִם לְצִיּוֹן בְּרָנָה:

It will be noticed that, in both of these poems, the acrostical order is followed: that is to say, each stanza begins with a successive letter of the Hebrew alphabet. This method (of which traces are found, not infrequently, even in the Bible) was the almost invariable practice in mediæval Hebrew poetry: and it is remarkable to see how ably some poets are able to free themselves from these awkward shackles. It must not be imagined, however, that this was a mere artificial convention, with no object other than to display the skill of the poet. In the old days, before the invention of printing, books were rare and expensive in the extreme. Memory played accordingly a much more important part than it does to-day. To remember the more usual prayers, recited every day, was none too difficult. But occasional poems were not so familiar, and confusion might easily take place. By introducing an alphabetical acrostic into their compositions, the mediæval hymnologists rendered it much more easy for their compositions to be remembered and for the stanzas to be repeated in the proper order.

*For the First Night:*

## AND IT HAPPENED AT THE MIDDLE OF THE NIGHT

(EX. XII. 29)

Of old, Thou didst perform most miracles at night,

At the beginning of the watches of this night.

The righteous proselyte prevailed when he broke up his host at night. (GEN. XIV. 15)

*And it happened at the middle of the night.*

Thou didst judge the king of Gerar in a dream of night, (GEN. XX. 3)

The Syrian was struck with terror 'yes-ternight', (GEN. XXXI. 24)

And Israel strove with God, and yet prevailed at night. (GEN. XXXII. 23-7)

*And it happened at the middle of the night.*

The first-born seed of Pathros didst thou crush in dead of night. (EX. XII. 29)

Their substance they found not when they rose at night.

The battalions of Harosheth's captain didst sweep away through the stars of night. (JUD. V. 20)

*And it happened at the middle of the night.*

וַיְהִי בַחֲצֵי הַלַּיְלָה:

אִז רֹב נִסִּים הִפְלֵאת בַּלַּיְלָה.

בְּרֵאשׁ אֲשֶׁמֹרֶת זֶה הַלַּיְלָה.

גַּר צֶדֶק נִצַּחְתּוֹ כִּנְחָלֶךָ לֹא לַיְלָה.

וַיְהִי בַחֲצֵי הַלַּיְלָה:

דִּנְתָּ מֶלֶךְ גֵּרָר בְּחֵלוֹם הַלַּיְלָה.

הַפְּחַדֹת אַרְמֵי בְאֵמֶשׁ לַיְלָה.

וּמִשְׂרָאֵל יִשְׂרָאֵל וַיִּכַּל לֹא לַיְלָה.

וַיְהִי בַחֲצֵי הַלַּיְלָה:

זָרַע בְּכוֹרֵי פְתָרוֹם מִחֲצֵי הַלַּיְלָה.

חֵילֵם לֹא מִצְאוּ בְקוֹמָם בַּלַּיְלָה.

טִיסַת נֶגֶד חַרְוֶשֶׁת סִלִּית בְּכוֹכְבֵי לַיְלָה.

וַיְהִי בַחֲצֵי הַלַּיְלָה:

## THE HYMNS

**ENVOI:** The drinking of the last cup of wine, over which the Thanksgiving has been recited, and the repetition of the appropriate Grace has ended the essential and the universal part of the Seder Service. It is rounded off, according to the Ashkenazic rite, by the charming poem just read. This forms the concluding passage of a detailed account of the laws of Passover in rhyme recited in the synagogues on the previous Sabbath. The author was Rabbi Joseph Bonfils (Tob-Elem), a Provençal scholar of the eleventh century. So great was his repute that his poem was considered a standard guide for conduct. It is often cited with the deference due to an authoritative work, and has even formed the subject of a formal commentary. Here it serves (in the Ashkenazic rite alone) as the *envoi* to the *Haggadah* proper, being succeeded by a prayer of three words, that the next year might witness the celebration of the observance in Jerusalem. With the terse expression of this eternal hope, the essential part of the ceremonial of the evening ends. The word here rendered 'envoi' means literally *Accepted!*

**THE CONCLUSION OF THE SERVICE:** The statutory part of the *Haggadah* is now ended. Indeed, the Spanish rite concludes the whole service with the Grace after wine. It early became customary, however, to add a number of hymns: first, perhaps, a voluntary choice, but ultimately more definitely fixed. The selection varied from country to country. In mediæval France, according to the Mahzor Vitry, the hymn, 'The loved ones sang in joy and gladness', by Isaac ben Samuel, was recited. The Byzantine rite interpolated 'May He who wrought judgement in Egypt so also wreak judgement on the Foe'. According to the rite of Avignon, two mystical hymns, one based on the Song of Songs, are included. Our Ashkenazic rite has the richest selection of all. A formal hymn (alternatives being given for the first and second night) begins the series. This is succeeded by a succession of religious folk-songs of extraordinary interest, intended without doubt to appeal to the children, whose night above all this was reckoned.

**THE OPENING HYMNS:** The alternative opening hymns are very much the same in nature and style, being intended to show the importance of the Passover in all generations, past and future. Both are allusive in the extreme, and demand a profound knowledge of Biblical and Talmudic lore to be appreciated to the full. Scriptural phrases are quoted at every turn, but, when once the crudity and intricacy of expression are penetrated, both reveal themselves as poems of extraordinary force, if not of extraordinary beauty. Both in their force and in their crudities these hymns are, as a matter of fact, valuable specimens of the earliest stage of mediæval Hebrew poetry. The first, which is to be found also in the liturgy of the Sabbath preceding the Passover, is in all probability by Yannai, who flourished in Palestine in the first half of the seventh century: the earliest Hebrew poet to employ rhyme and to introduce his name in his acrostical forms (the alternative ascription to Joseph Tob-Elem, a specimen of whose work we have seen above, is most improbable). The poem is based upon the Midrash Rabba on Exodus, Chapter xviii, in which are collected the various miracles which occurred to the Hebrews and to their ancestors 'at night'—in some cases on the Passover night, which was considered the night *par excellence*. This leads up to an allusion to the hoped-for redemption, which is also, according to tradition, to take place on this night.

The second poem is by Yannai's legendary pupil and rival, Kalir, the real father of neo-Hebrew poetry. In this, by similar means, references are collected to the Passover. If this was 'a night of guarding for the children of Israel in all their generations', more than the single deliverance from Egypt must be associated with the anniversary. Accordingly, by a microscopic examination of the Biblical text, the Rabbis found reason for believing that a number of other miraculous deliverances, both before and after, are to be associated with this same season of the year. Thus, every time when reference is made to the preparation of unleavened bread (in the old days, the invariable emergency fare), the event must necessarily have taken place in the Passover season. It is these references which Kalir has collected in the second poem, making them lead up, as in the previous case, to the hoped-for deliverance traditionally associated with this festival.

For the Second Night:

AND YE SHALL SAY,  
'TIS THE OFFERING OF  
THE PASSOVER.

(Ex. XII. 42)

The strength of Thy might was wondrously displayed on Passover:  
Above all feasts didst Thou raise up the Passover:

To the Ezrahithe Thou didst reveal the midnight marvels of the Passover.  
(Ps. LXXXIX. 1)

*And ye shall say, 'Tis the offering of the Passover.*

Upon his doors didst knock at noon-tide heat on Passover:

He feasted angels with unleavened cakes on Passover: (GEN. XVIII)

'And to the herd he ran': so do we read the Lesson of the Ox on Passover.  
(LEV. XXII. 26—XXIII. 44)

*And ye shall say, 'Tis the offering of the Passover.*

The furious Sodomites Thou didst consume in fire on Passover:

Lot, saved from them, baked unleavened bread towards the end of Passover: (GEN. XIX)

Thou didst sweep clean the land of Moph and Noph when Thou didst near on Passover.

*And ye shall say, 'Tis the offering of the Passover.*

Lord! Thou didst smite each first-born's head on Passover:

Omnipotent! Thy first-born didst Thou spare on Passover:

Not suffering a destroyer to pass my doors on Passover. (Ex. XII)

*And ye shall say, 'Tis the offering of the Passover.*

וַאֲמַרְתֶּם זְבַח־פֶּסַח :

אִמְץ גְבוּרֹתֶיךָ הַפְּלֹאת בַּפֶּסַח .

בְּרֹאשׁ כָּל־מוֹעֲדוֹת נְשִׂאת פֶּסַח .

גִּלְתִּי לְאֶזְרָחֵי חֲצוֹת לַיִל פֶּסַח .

וַאֲמַרְתֶּם זְבַח־פֶּסַח :

דִּלְתִּי דַפְקַת כְּחוֹם הַיּוֹם בַּפֶּסַח .

הִסְעִיד נִיֻּצְצִים עֲגוֹת מִצּוֹת בַּפֶּסַח .

וְאֶל־הַבָּקָר רָץ זָכָר לְשׂוֹר עֶרְךָ פֶּסַח .

וַאֲמַרְתֶּם זְבַח־פֶּסַח :

זֹעַמְו סוֹדוּמִים וְלוֹהֲטוּ בְּאֵשׁ בַּפֶּסַח .

חֲלָץ לֹט מֵהֶם וּמִצּוֹת אֶפֶה בִּקְץ פֶּסַח .

טֹאטֹאת אֲדַמַּת מוֹף וְנוֹף בְּעֶבְרָה בַּפֶּסַח .

וַאֲמַרְתֶּם זְבַח־פֶּסַח :

יְהִי רֹאשׁ כָּל־אוֹן מִחֲצַת בְּלִיל שְׂמוֹר פֶּסַח .

כִּבְיֹו עַל־בֶּן־בְּכוֹר פִּסְחָת בְּדַם־פֶּסַח .

לְבַלְתִּי תַת מִשְׁחִית לְבֹא בַּפְתָּחֵי בַּפֶּסַח .

וַאֲמַרְתֶּם זְבַח־פֶּסַח :

The impious thought to scatter My chosen. Thou didst shame his dead by night. (II KINGS XIX. 35)

Bel and his pillar were prostrate at night.  
(DAN. II. 34)

The man of delight was told the key of mysteries of night. (DAN. II. 19)

*And it happened at the middle of the night.*

He who was drunken in the sacred vessels — he was slain that night, When he who had escaped the lions' den revealed the awesome dreams of night.  
(DAN. V. 30)

The Agagite cherished hatred, and mis-sives wrote at night. (EST. IV. 12)

*And it happened at the middle of the night.*

Thou didst arouse Thy victory on him, when sleep fled at night. (EST. VI. 1)

The wine-press Thou shalt tread for him who asks the watchman, What of night? (Is. LXIII. 3; XXI. 11)

Like a watchman shall He answer, saying: 'Morning's come, and, too, the night.'

*And it happened at the middle of the night.*

Bring near the day, which is not day nor night!

All-High! Make known that Thine is day and Thine is night!

Set guards about Thy city, all the day and all the night:

Make Thou light as the day the dark of night!

*And it happened at the middle of the night.*

יַעַץ מִחֲרָף לְנוֹפֵף אוֹוֵי הַיּוֹבְשֶׁת פְּגָרִיו  
בַּלַּיְלָה .

כָּרַע בֵּל וּמִצְבּוֹ בְּאִישׁוֹן לַיְלָה .

לְאִישׁ חֲמוּדוֹת נִגְלָה רֹד חֲזוֹחַ לַיְלָה .

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

מִשְׁתַּכֵּר בְּכָלִי קָדֵשׁ נִהַרְג בּוֹ בַּלַּיְלָה .

נִשְׁע מִבּוֹר אַרְוִית פּוֹתֵר בְּעִתּוֹתֵי לַיְלָה .

שֹׁנְאָה נִטֵּר אֲגָגִי וְכַתֵּב סִפְרִים בַּלַּיְלָה .

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

עוֹרֶרְתָּ נִצְחָךְ עָלָיו בְּגוֹד שְׁטַלְלֵיָה .

פּוֹרָה יְזַרְזוֹךְ לְשׂוֹמֵר מוֹדֵמֵלֵיָה .

צָרַח שְׂוֹמֵר וְשׁוּח אֶתָּא בְּקָר וְגַם־לַיְלִד

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

קָרַב יוֹם אֲשֶׁר הוּא לֹא יוֹם וְלֹא לַיְלָה .

רַם הוֹדַע כִּדְלֶךָ יוֹם אֶפְלָךָ הַלַּיְלָה .

שׂוֹמְרִים הִפְקֵד לְעִיֻךְ כָּל־הַיּוֹם וְכָל־

הַלַּיְלָה .

תֵּאִיר כְּאוֹר יוֹם חֲשַׁפְתָּ . . . . .

וַיְהִי בַּחֲצֵי הַלַּיְלָה :

TO HIM IS IT  
BECOMING, TO HIM  
SHALL IT BECOME!

Mighty in kingship, Chosen  
of right!

To Him say His armies:  
'To Thee, and to Thee,  
To Thee, yea, to Thee,  
To Thee, true, to Thee,  
To Thee, Lord, is the sover-  
eignty:

To Him is it becoming,  
To Him shall it become!

Foremost in kingship, Glori-  
ous of right!

To Him say His trusty:  
'To Thee, and to Thee,  
To Thee, yea, to Thee,  
To Thee, true, to Thee,  
To Thee, Lord, is the sover-  
eignty:

To Him is it becoming,  
To Him shall it become!

בי לו נאה: The date of the hymn which now follows is obscure. It is, however, the first of the folk-poems in the *Haggadab*; and its form makes it probable that it is a product of France or Germany, in the Middle Ages. The inspiration seems to derive from a passage in the Midrash (Genesis Rabba, § x). Originally, it may have been intended that this hymn should be recited on the first night, and that which follows (which resembles it closely in structure and probably in date) on the second. Such, however, is their popularity that both are now chanted on each occasion.

The language of the hymn is terse in the extreme: and the frequent repetitions have caused a considerable amount of speculation. It has accordingly been suggested that what we have here in the chorus is no more than the catchwords. Originally, according to this theory, the poem read 'To Thee — is praise befitting by day: and to Thee — is it befitting by night', or some such formula. This was subsequently expressed in writing by the initial words, which were later assumed erroneously to constitute the whole poem. But this explanation, ingenious though it is, is wholly superfluous. The hymn, in its present form, is a fine example of the mediæval folk-hymn, which can be sung with a splendid swing: and to examine its structure too closely is to misunderstand its whole significance. As in the hymn which follows, *ADDIR HU* (which exists also in a curious Old German version), the various epithets used follow the alphabetical order.

בי לו נאה . בי לו יאה :

אדיר במלוקה . בחור  
בהלכה . גודו יאמרו לו .  
לה ולה . לה בי לה . לה אף  
לה . לה יי הממלכה . בי לו  
נאה . בי לו יאה :

רגול במלוקה . הדור  
בהלכה . ורתיקו יאמרו לו .  
לה ולה . לה בי לה . לה אף  
לה . לה יי הממלכה . בי לו  
נאה . בי לו יאה :

Strong Jericho was straitly closed to-  
wards the time of Passover: (JOSH. VI)  
Midian was destroyed by a cake of bar-  
ley, the offering of the Passover:  
(JUD. VII)

The mighty ones of Pul and Lud were  
burned up in a conflagration on the  
Passover. (IS. LXVI. 19)  
*And ye shall say, 'Tis the offering of  
the Passover.*

Destined was he to stay in Nob, until  
there came the time of Passover:  
(IS. X. 32)

A Hand wrote Babylon's fate upon the  
wall on Passover: (DAN. V. 24)  
'The watch is set: the table spread' — on  
Passover. (IS. XXI. 5)  
*And ye shall say, 'Tis the offering of  
the Passover.*

Hadassah gathered all, for three-fold fast  
on Passover: (EST. IV. 16)

Thou didst smite the chief of the evil  
house on Passover: (EST. VII. 9)

'These twain' shalt Thou together bring  
for Edom on the Passover: (IS. XLVII. 9)  
Thy hand shall be strong: Thy right arm  
uplifted as on the night of sanctifica-  
tion of the Passover.

*And ye shall say, 'Tis the offering of  
the Passover.*

מסגרת סגרה בעתותי פסח .  
נשמדה מדן בצליל שעורי עומר פסח .  
שורפו משמני פול ולד בקד יקוד פסח .  
ואמרתם זבח-פסח :

עוד היום בנוב לעמוד עד געה עונת פסח .  
פס יד כתבה לקעקע צול בפסח .  
צפה הצפית ערוך השלחן בפסח .  
ואמרתם זבח-פסח :

קהל כנסה הדסה לשלש צום בפסח .  
ראש מבית רשע מוצת בעץ חמושים  
בפסח .

שתי אלה רגע תביא לעוצית בפסח .  
תעזו ידה תרום ימינה כליל התקדש חג  
פסח .

ואמרתם זבח-פסח :



To Thee, yea, to Thee,  
To Thee, true, to Thee,  
To Thee, Lord, is the sovereignty:  
To Him is it becoming,  
To Him shall it become!

לֵא. וְלֵא. לֵא כִי לֵא. לֵא אֵף  
לֵא. לֵא. לֵא יְיָ תִמְלֹכָה. כִּי לֵא  
נֵאָה. כִּי לֵא יֵאָה:

Holy in kingship, Merciful of right!  
To Him say His myriads:  
'To Thee, and to Thee,  
To Thee, yea, to Thee,  
To Thee, true, to Thee,  
To Thee, Lord, is the sovereignty:  
To Him is it becoming,  
To Him shall it become!'

קָדוֹשׁ בְּמִלְכּוּתָהּ. רַחוּם  
בְּהַלְבָּהָה. שְׁנֵאֲנָיו יֹאמְרוּ לֵא.  
לֵא וְלֵא. לֵא כִי לֵא. לֵא אֵף  
לֵא. לֵא. לֵא יְיָ תִמְלֹכָה. כִּי לֵא  
נֵאָה. כִּי לֵא יֵאָה:

Excellent in kingship, Sustaining of right!  
To Him say His perfect:  
'To Thee, and to Thee,  
To Thee, yea, to Thee,  
To Thee, true, to Thee,  
To Thee, Lord, is the sovereignty:  
To Him is it becoming,  
To Him shall it become!'

תִּתְקִיף בְּמִלְכּוּתָהּ. הַתּוֹמֵךְ  
בְּהַלְבָּהָה. הַתְּמִימִין יֹאמְרוּ לֵא.  
לֵא וְלֵא. לֵא כִי לֵא. לֵא אֵף  
לֵא. לֵא. לֵא יְיָ תִמְלֹכָה. כִּי לֵא  
נֵאָה. כִּי לֵא יֵאָה:



All-pure in kingship, Powerful of right!  
To Him say His courtiers:  
'To Thee, and to Thee,  
To Thee, yea, to Thee,  
To Thee, true, to Thee,  
To Thee, Lord, is the sovereignty:  
To Him is it becoming,  
To Him shall it become!'

זָכָאִי בְּמִלְכּוּתָהּ. חָסִין  
בְּהַלְבָּהָה. טַפְסָרִין יֹאמְרוּ לֵא.  
לֵא וְלֵא. לֵא כִי לֵא. לֵא אֵף  
לֵא. לֵא. לֵא יְיָ תִמְלֹכָה. כִּי לֵא  
נֵאָה. כִּי לֵא יֵאָה:

Single in kingship, Mighty of right!  
To Him say His wise ones:  
'To Thee, and to Thee,  
To Thee, yea, to Thee,  
To Thee, true, to Thee,  
To Thee, Lord, is the sovereignty:  
To Him is it becoming,  
To Him shall it become!'

יְחִיד בְּמִלְכּוּתָהּ. בְּבִיר  
בְּהַלְבָּהָה. לַמּוֹדִין יֹאמְרוּ לֵא.  
לֵא וְלֵא. לֵא כִי לֵא. לֵא אֵף  
לֵא. לֵא. לֵא יְיָ תִמְלֹכָה. כִּי לֵא  
נֵאָה. כִּי לֵא יֵאָה:

Exalted in kingship, Revered of right!  
To Him say those around Him:  
'To Thee, and to Thee,  
To Thee, yea, to Thee,  
To Thee, true, to Thee,  
To Thee, Lord, is the sovereignty:  
To Him is it becoming,  
To Him shall it become!'

מְרוֹם בְּמִלְכּוּתָהּ. נֹרֵא  
בְּהַלְבָּהָה. סְבִיבִין יֹאמְרוּ לֵא.  
לֵא וְלֵא. לֵא כִי לֵא. לֵא אֵף  
לֵא. לֵא. לֵא יְיָ תִמְלֹכָה. כִּי לֵא  
נֵאָה. כִּי לֵא יֵאָה:

Gentle in kingship, Redeeming of right!  
To Him say His righteous:  
'To Thee, and to Thee,

עֲנִין בְּמִלְכּוּתָהּ. פּוֹדֵה  
בְּהַלְבָּהָה. צְדִיקִין יֹאמְרוּ לֵא:



Mighty He, Wise is He,  
King is He!  
May He build His temple  
speedily!  
Rapidly, rapidly, In our days  
speedily!  
God, O, build, God, O, build,  
Build Thy temple speedily!

כָּבִיר הוּא . לְמוֹד הוּא .  
מְלֹךְ הוּא . יִבְנֶה בֵּיתוֹ  
בְּקִירוֹב . בְּמַהֲרָה .  
בְּיָמֵינוּ בְּקִירוֹב . אֵל בְּנֵה . אֵל  
בְּנֵה . בְּנֵה בֵּיתְךָ בְּקִירוֹב :

Tremendous He, Exalted  
He, Powerful He!  
May He build His temple  
speedily!  
Rapidly, rapidly, In our days  
speedily!  
God, O, build, God, O, build,  
Build Thy temple speedily!

נְאֹר הוּא . סַגִּיב הוּא .  
עֲזוּז הוּא . יִבְנֶה בֵּיתוֹ  
בְּקִירוֹב . בְּמַהֲרָה .  
בְּיָמֵינוּ בְּקִירוֹב . אֵל בְּנֵה . אֵל  
בְּנֵה . בְּנֵה בֵּיתְךָ בְּקִירוֹב :

Redeeming He, Good is He,  
Holy He!  
May He build His temple  
speedily!  
Rapidly, rapidly, In our days  
speedily!  
God, O, build, God, O, build,  
Build Thy temple speedily!

פּוֹדֶה הוּא . צַדִּיק הוּא .  
קָדוֹשׁ הוּא . יִבְנֶה בֵּיתוֹ  
בְּקִירוֹב . בְּמַהֲרָה .  
בְּיָמֵינוּ בְּקִירוֹב . אֵל בְּנֵה . אֵל  
בְּנֵה . בְּנֵה בֵּיתְךָ בְּקִירוֹב :

Merciful He, Almighty He,  
Lord is He!  
May He build His temple  
speedily!  
Rapidly, rapidly, In our days  
speedily!  
God, O, build, God, O, build,  
Build Thy temple speedily!

רַחוּם הוּא . שְׂדֵי הוּא .  
תַּקִּיף הוּא . יִבְנֶה בֵּיתוֹ  
בְּקִירוֹב . בְּמַהֲרָה .  
בְּיָמֵינוּ בְּקִירוֹב . אֵל בְּנֵה . אֵל  
בְּנֵה . בְּנֵה בֵּיתְךָ בְּקִירוֹב :

STRONG IS HE!  
May He build His temple  
speedily!  
Rapidly, rapidly, In our days  
speedily!  
God, O, build, God, O, build,  
Build Thy temple speedily!

אָדִיר הוּא . יִבְנֶה בֵּיתוֹ  
בְּקִירוֹב . בְּמַהֲרָה .  
בְּיָמֵינוּ בְּקִירוֹב . אֵל בְּנֵה . אֵל  
בְּנֵה . בְּנֵה בֵּיתְךָ בְּקִירוֹב :

Choice is He, Great is He,  
Foremost He!  
May He build His temple  
speedily!  
Rapidly, rapidly, In our days  
speedily!  
God, O, build, God, O, build,  
Build Thy temple speedily!

בְּחֹר הוּא . נְדוּל הוּא .  
דָּגוּל הוּא . יִבְנֶה בֵּיתוֹ בְּקִירוֹב .  
בְּמַהֲרָה . בְּמַהֲרָה . בְּיָמֵינוּ  
בְּקִירוֹב . אֵל בְּנֵה . אֵל בְּנֵה .  
בְּנֵה בֵּיתְךָ בְּקִירוֹב :

Glorious He, Trusty He,  
Guileless He!  
May He build His temple  
speedily!  
Rapidly, rapidly, In our days  
speedily!  
God, O, build, God, O, build,  
Build Thy temple speedily!

הָדוֹר הוּא . וְתִיק הוּא . זָכַאי  
הוּא . יִבְנֶה בֵּיתוֹ בְּקִירוֹב .  
בְּמַהֲרָה . בְּמַהֲרָה . בְּיָמֵינוּ  
בְּקִירוֹב . אֵל בְּנֵה . אֵל בְּנֵה .  
בְּנֵה בֵּיתְךָ בְּקִירוֹב :

Righteous He, Pure is He,  
One is He!  
May He build His temple  
speedily!  
Rapidly, rapidly, In our days  
speedily!  
God, O, build, God, O, build,  
Build Thy temple speedily!

תָּסִיד הוּא . מְהוֹר הוּא .  
יְחִיד הוּא . יִבְנֶה בֵּיתוֹ בְּקִירוֹב .  
בְּמַהֲרָה . בְּמַהֲרָה . בְּיָמֵינוּ  
בְּקִירוֹב . אֵל בְּנֵה . אֵל בְּנֵה .  
בְּנֵה בֵּיתְךָ בְּקִירוֹב :

One is our God in Heaven  
and on Earth.

אֶחָד מִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
וּבְאָרֶץ:

Who knows Five? Five I  
know!

Five are the Books of the  
Law:

Four are the Mothers:

Three are the Fathers:

Two the Tables of Covenant:

One is our God in Heaven  
and on Earth.

חֲמִשָּׁה מִי יוֹדֵעַ. חֲמִשָּׁה  
אֲנִי יוֹדֵעַ. חֲמִשָּׁה הַמִּשְׁנֵי  
תּוֹרָה. אַרְבַּע אִמּוֹת. שְׁלֹשָׁה  
אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית.  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
וּבְאָרֶץ:

Who knows Six? Six I know!  
Six are the Orders of the  
Mishnah:

Five the Books of the Law:

Four are the Mothers:

Three are the Fathers:

Two the Tables of Covenant:

One is our God in Heaven  
and on Earth.

שִׁשָּׁה מִי יוֹדֵעַ. שִׁשָּׁה אֲנִי  
יוֹדֵעַ. שִׁשָּׁה סְדְרֵי מִשְׁנָה.  
חֲמִשָּׁה הַמִּשְׁנֵי תּוֹרָה. אַרְבַּע  
אִמּוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי  
לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרֶץ:

Who knows Seven? Seven I  
know!

Seven are the days of the  
Week:

Six are the Orders of the  
Mishnah:

Five the Books of the Law:

Four are the Mothers:

Three are the Fathers:

Two the Tables of Covenant:

One is our God in Heaven  
and on Earth.

שִׁבְעָה מִי יוֹדֵעַ. שִׁבְעָה אֲנִי  
יוֹדֵעַ. שִׁבְעָה יְמֵי שַׁבָּתָא.  
שִׁשָּׁה סְדְרֵי מִשְׁנָה. חֲמִשָּׁה  
הַמִּשְׁנֵי תּוֹרָה. אַרְבַּע אִמּוֹת.  
שְׁלֹשָׁה אָבוֹת. שְׁנֵי לְחוֹת  
הַבְּרִית. אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרֶץ:

WHO KNOWS ONE? One I  
know!

One is our God in Heaven  
and on Earth.

אֶחָד מִי יוֹדֵעַ. אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
וּבְאָרֶץ:

Who knows Two? Two I  
know!

Two are the Tables of Cov-  
enant:

One is our God in Heaven  
and on Earth.

שְׁנַיִם מִי יוֹדֵעַ. שְׁנַיִם אֲנִי  
יוֹדֵעַ. שְׁנֵי לְחוֹת הַבְּרִית.  
אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם  
וּבְאָרֶץ:

Who knows Three? Three I  
know!

Three are the Fathers:

Two the Tables of Covenant:

One is our God in Heaven  
and on Earth.

שְׁלֹשָׁה מִי יוֹדֵעַ. שְׁלֹשָׁה  
אֲנִי יוֹדֵעַ. שְׁלֹשָׁה אָבוֹת. שְׁנֵי  
לְחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ  
שְׁבַשְׁמַיִם וּבְאָרֶץ:

Who knows Four? Four I  
know!

Four are the Mothers:

Three are the Fathers:

Two the Tables of Covenant:

אַרְבַּע מִי יוֹדֵעַ. אַרְבַּע אֲנִי  
יוֹדֵעַ. אַרְבַּע אִמּוֹת. שְׁלֹשָׁה  
אָבוֹת. שְׁנֵי לְחוֹת הַבְּרִית.

WHO KNOWS ONE? The hymns which conclude the *Haggadah* have progressively become more and more popular in character. 'Who knows one?' is a typical mediæval 'madrigal of numbers'. The fashion is possibly Eastern in origin, like so many others; but the practice is, as a matter of fact, by no means an unnatural one, and is quite likely to have developed spontaneously in more than one age or country, without any necessary interaction. In mediæval Germany there was a peasant drinking-song of this sort, which was adapted by the monks to religious purposes. This may conceivably have been the origin of the present poem. To the Jew, however, the dividing line between everyday life and religion did not exist: and it is difficult to say whether the Hebrew version is in origin a song or a hymn. There are parallels in Greek, in Old German, and in half the languages of modern Europe. To English readers, 'Green grow the rushes, O' and 'We will all gae sing, boys', provide a close and familiar parallel.

There is, however, one striking difference between the Hebrew and the vernacular versions. To the Christian, thirteen was an unlucky number: and the European parallels stop, therefore, when they reach twelve. To the Jew, however, this superstition had no appeal: and perhaps he even made a point of neglecting it. Moreover, to him thirteen had a certain mystical value, being the numerical equivalent of the word *Ehad* (One), symbolizing the unity of God: and he therefore felt all the more impelled to continue till he reached that number.

Who knows Ten? Ten I know!

Ten are the Commandments:  
Nine are the months of Carrying:

Eight are the days of the Covenant:

Seven, the days of the Week:

Six are the Orders of the Mishnah:

Five the Books of the Law:

Four are the Mothers:

Three are the Fathers:

Two the Tables of Covenant:

One is our God in Heaven and on Earth.

עֲשָׂרָה מִי יוֹדֵעַ . עֲשָׂרָה  
אֲנִי יוֹדֵעַ . עֲשָׂרָה דְּבָרִים .  
תְּשַׁעַה יְרַחֵי לְדָה . שְׁמוֹנָה  
יָמֵי מִלָּה . שִׁבְעָה יָמֵי שַׁבְּתָא .  
שֵׁשָׁה סְדְרֵי מִשְׁנָה . חֲמִשָּׁה  
חֲמִשֵּׁי תוֹרָה . אַרְבַּע אִמָּהוֹת .  
שְׁלֹשָׁה אָבוֹת . שְׁנֵי לְחוֹת  
הַבְּרִית . אֶחָד אֱלֹהֵינוּ  
שֶׁבַשְׁמַיִם וּבְאָרֶץ :

Who knows Eleven? Eleven I know!

Eleven are the Stars:

Ten are the Commandments:  
Nine are the months of Carrying:

Eight are the days of the Covenant:

Seven, the days of the Week:

Six are the Orders of the Mishnah:

Five the Books of the Law:

Four are the Mothers:

Three are the Fathers:

Two the Tables of Covenant:

One is our God in Heaven and on Earth.

אֶחָד עָשָׂר מִי יוֹדֵעַ . אֶחָד  
עָשָׂר אֲנִי יוֹדֵעַ . אֶחָד עָשָׂר  
בּוֹכְבֵי־אֵל . עֲשָׂרָה דְּבָרִים .  
תְּשַׁעַה יְרַחֵי לְדָה . שְׁמוֹנָה  
יָמֵי מִלָּה . שִׁבְעָה יָמֵי שַׁבְּתָא .  
שֵׁשָׁה סְדְרֵי מִשְׁנָה . חֲמִשָּׁה  
חֲמִשֵּׁי תוֹרָה . אַרְבַּע אִמָּהוֹת .  
שְׁלֹשָׁה אָבוֹת . שְׁנֵי לְחוֹת  
הַבְּרִית . אֶחָד אֱלֹהֵינוּ  
שֶׁבַשְׁמַיִם וּבְאָרֶץ :

Who knows Eight? Eight I know!

Eight are the days of the Covenant:

Seven are the days of the Week:

Six are the Orders of the Mishnah:

Five the Books of the Law:

Four are the Mothers:

Three are the Fathers:

Two the Tables of Covenant:

One is our God in Heaven and on Earth.

שְׁמוֹנָה מִי יוֹדֵעַ . שְׁמוֹנָה  
אֲנִי יוֹדֵעַ . שְׁמוֹנָה יָמֵי מִלָּה .  
שִׁבְעָה יָמֵי שַׁבְּתָא . שֵׁשָׁה  
סְדְרֵי מִשְׁנָה . חֲמִשָּׁה חֲמִשֵּׁי  
תוֹרָה . אַרְבַּע אִמָּהוֹת . שְׁלֹשָׁה  
אָבוֹת . שְׁנֵי לְחוֹת הַבְּרִית .  
אֶחָד אֱלֹהֵינוּ שֶׁבַשְׁמַיִם  
וּבְאָרֶץ :

Who knows Nine? Nine I know!

Nine are the months of Carrying:

Eight are the days of the Covenant:

Seven are the days of the Week:

Six are the Orders of the Mishnah:

Five the Books of the Law:

Four are the Mothers:

Three are the Fathers:

Two the Tables of Covenant:

One is our God in Heaven and on Earth.

תְּשַׁעַה מִי יוֹדֵעַ . תְּשַׁעַה  
אֲנִי יוֹדֵעַ . תְּשַׁעַה יְרַחֵי לְדָה .  
שְׁמוֹנָה יָמֵי מִלָּה . שִׁבְעָה יָמֵי  
שַׁבְּתָא . שֵׁשָׁה סְדְרֵי מִשְׁנָה .  
חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה . אַרְבַּע  
אִמָּהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנֵי  
לְחוֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ  
שֶׁבַשְׁמַיִם וּבְאָרֶץ :

Five the Books of the Law: חֲמִשֵּׁי תוֹרָה . אַרְבַּע אִמּוֹת .  
 Four are the Mothers: שְׁלֹשָׁה אָבוֹת . שְׁנֵי לְחוֹת .  
 Three are the Fathers: הַבְּרִית . אֶחָד אֱלֹהֵינוּ  
 Two the Tables of Covenant: שְׁבַע שָׁמַיִם וּבְאֶרֶץ .  
 One is our God in Heaven  
 and on Earth.

### ONE ONLY KID

Of all the hymns recited at the close of the *Haggadah*, none is more curious and none more popular than the *Had Gadya*. It is, in fact, little removed from a nursery-rhyme. The familiar 'House that Jack Built', in English, is based upon the same principle; but the identical type exists also in German, French, Portuguese, Greek, and even Siamese. There are few specimens of the ubiquitous nursery-rhyme which are more widely spread

The question remains, Which is the original, the Jewish form or the secular? Whole volumes have been written to decide the problem. Some pundits assert that the *Had Gadya* is based upon the famous Old German nursery-rhyme, *Der Herr der schickt den Jokel aus*, which was generally sung upon the feast of St. Lambert (September 17th): itself, as a matter of fact, probably the imitation of an older French original. This theory is by no means surely established. The language in which the song is written — Aramaic, not pure Hebrew — would point to a fairly early origin: certainly anterior to the fifteenth century, when the upholders of the Germanic theory would date it. Nor can the fact that it is to be found only in the Ashkenazic ritual for the Seder be adduced in support of its German origin: for the song early became popular in France and Italy, and is to be found in secular usage even among the Sephardim of the Orient. Indeed, it would not be difficult to construct a plausible argument to prove that the literary influence has been in the reverse direction, from the Hebrew to the modern European languages: for the *Had Gadya* has always been a favourite subject for translation, and is found in vernacular versions of considerable antiquity in Spanish, French, and Provençal. The truth of the matter lies, in all probability, midway between the two extremes. Both the Hebrew and the European songs most likely follow some ancient prototype, perhaps Oriental, which is common to both. It is, indeed, a very natural style of children's rhyme, which may well have grown up independently amongst different peoples without any need for imitation, conscious or unconscious.

This does not, however, solve the more difficult, and perhaps more important, problem: that of the inclusion of this song in the *Haggadah*, under any circumstances, whether it be original or imitative. After all, it is childish in conception and absolutely secular in subject: and it would seem to be eminently out of place in what is, finally speaking, a religious service. But the Seder is above all a ritual for the children. It is for them that these songs at the end were especially intended. Nothing could be more certain of riveting their attention or of assisting them to defy the growing bonds of slumber than these. This was especially the case with this, the last and most delightful of all: and the Rabbis assuredly showed themselves, once more, shrewd psychologists in including it.

Nor was it impossible to give a reasonable justification. The *Had Gadya* is not quite so simple as it looks. Written in the form of a nursery-rhyme, phrased in the most elementary language, it nevertheless inculcates from beginning to end a lesson of permanent value, which no child can be too young to learn. It shows us, in the simplest terms, how every creature is responsible for

Who knows Twelve? Twelve שְׁנַיִם עָשָׂר מִי יוֹדֵעַ . שְׁנַיִם  
 I know! עָשָׂר אֲנִי יוֹדֵעַ . שְׁנַיִם עָשָׂר  
 Twelve are the Tribes: שְׁבַטֵי־אֵל . אֶחָד עָשָׂר כּוֹכְבֵי־אֵל .  
 Eleven are the Stars: עֶשְׂרֵה דְבָרֵי־אֵל . תְּשַׁעַה יְרַחֵי  
 Ten are the Commandments: לְדָה . שְׁמוֹנֶה יָמֵי מִלְחָה .  
 Nine are the months of Carrying: שִׁבְעָה יָמֵי שְׁבֻתָא . שְׁשָׁה  
 Eight are the days of the Covenant: סְדְרֵי מִשְׁנָה . הַמִּשְׁנָה חֲמִשֵּׁי  
 Seven are the days of the Week: תוֹרָה . אַרְבַּע אִמּוֹת . שְׁלֹשָׁה  
 Six are the Orders of the Mishnah: אָבוֹת . שְׁנֵי לְחוֹת הַבְּרִית .  
 Five the Books of the Law: אֶחָד אֱלֹהֵינוּ שְׁבַע שָׁמַיִם  
 Four are the Mothers: וּבְאֶרֶץ .  
 Three are the Fathers:  
 Two the Tables of Covenant:  
 One is our God in Heaven  
 and on Earth.

Who knows Thirteen? Thirteen שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ .  
 I know! שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ .  
 Thirteen are the Attributes of God: שְׁלֹשָׁה עָשָׂר מִדְּוָיָא . שְׁנַיִם  
 Twelve are the Tribes: עָשָׂר שְׁבַטֵי־אֵל . אֶחָד עָשָׂר  
 Eleven are the Stars: כּוֹכְבֵי־אֵל . עֶשְׂרֵה דְבָרֵי־אֵל .  
 Ten are the Commandments: תְּשַׁעַה יְרַחֵי לְדָה . שְׁמוֹנֶה יָמֵי  
 Nine are the months of Carrying: מִלְחָה . שִׁבְעָה יָמֵי שְׁבֻתָא .  
 Eight are the days of the Covenant: שְׁשָׁה סְדְרֵי מִשְׁנָה . הַמִּשְׁנָה  
 Seven are the days of the Week:  
 Six are the Orders of the Mishnah:



Then came a dog  
And bit the cat  
That ate the kid  
That father bought for two  
zuzim,  
One only kid, One only kid.

וְאָתָּה כְּלָבָא . וְנִשְׁךְ  
לְשׁוֹנֵי קָרָא . דְּאֵכְלָהּ לְנִרְיָא .  
דְּזָבֵן אָבָא בְּתָרֵי זֵזִין .  
קֵד נִרְיָא קֵד נִרְיָא :

Then came a stick  
And beat the dog  
That bit the cat  
That ate the kid  
That father bought for two  
zuzim,  
One only kid, One only kid.

וְאָתָּה חוּטְרָא . וְהִכָּהּ  
לְכְלָבָא . דְּנִשְׁךְ לְשׁוֹנֵי קָרָא .  
דְּאֵכְלָהּ לְנִרְיָא . דְּזָבֵן אָבָא  
בְּתָרֵי זֵזִין .  
קֵד נִרְיָא קֵד נִרְיָא :

Moses Blumenfeld, Judah Judel, and even Jonathan Eybeschütz, to mention only a few. What is more surprising, several Christian students like Philip Lebrecht and Herbert von der Hardt thought it worth their while to devote their energies to its elucidation. Wagenseil thought that it referred to the Fall of man and his Redemption. Christian Andreas Teuber regarded it as a parable of God's providence in the human race.

To seek so recondite a meaning in so very simple a rhyme is perhaps too much. Nevertheless, the tale may well be taken — as has now become usual — as symbolical of the course of Jewish history. The Kid, according to this reading, stands for Israel: acquired as a perpetual possession by his heavenly Father with the two tables of stone which contained the Law (or, according to another explanation, through His two emissaries, Moses and Aaron). The Cat represents Assyria, the conqueror of Israel; the Dog, Babylon, which succeeded Assyria; the Stick, Persia, through whom the Babylonian power fell; the Water, Greece, which engulfed Persia; the Ox, Rome,



ONE ONLY KID,  
One only kid,  
That father bought for two  
zuzim,  
One only kid, One only kid.

קֵד נִרְיָא קֵד נִרְיָא דְּזָבֵן  
אָבָא בְּתָרֵי זֵזִין .  
קֵד נִרְיָא קֵד נִרְיָא :

Then came a cat  
And ate the kid  
That father bought for two  
zuzim,  
One only kid, One only kid.

וְאָתָּה שׁוֹנֵי קָרָא . וְאֵכְלָהּ  
לְנִרְיָא . דְּזָבֵן אָבָא בְּתָרֵי זֵזִין .  
קֵד נִרְיָא קֵד נִרְיָא :

its actions, how every being knows some power higher than itself, and how, finally, above all, there exists a Supreme Being, capable of conquering even death, from whose judgement there is no appeal. Perhaps the tale of the beating of the dog which bit the cat which ate the kid is as useful a lesson as any exposition of dogmatic theology: while the position at the head of the list of the Holy One, Blessed be He, beyond whom there is nothing further, summarises with admirable conciseness the Jewish attitude to life.

So simple an explanation, however, has not generally been considered sufficient. The prominent position of this folk-song in the Jewish liturgy has led to the belief that there must necessarily be some significance, deeper and more profound, underlying it. Accordingly, a whole literature has grown up round the little poem. This does not consist merely of works (like those of Henry George, in English, and of Arthur Carlos de Barros Basto in Portuguese) endeavouring to show that here is to be sought the original of certain poems familiar in the folk-lore of their respective countries. It includes also profound monographs, fortified by all the panoply of scientific apparatus, in which an attempt is made to prove that behind these rhymes there lies a mystical or philosophic meaning, and that with all its seemingly simple form the little poem enshrines the key to the great truths of human existence. Many Jewish scholars of the old school compiled treatises on the subject — men like Moses ben Jacob Aberle, Asher Anshel,



Then came an ox  
And drank the water  
That quenched 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 only kid, One only kid.

ואתא תורא. ושחא למיא.  
דקבה לנורא. דשרף  
לחוטרא. דהקה לכלבא.  
דנשד לשונרא. דאכלה  
לנרא. דזבן אבא בתרי זוזי.  
חד נרא חד נרא:

Then came the slaughterer  
And slaughtered the ox  
That drank the water  
That quenched 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 only kid, One only kid.

ואתא שוחט. ושחט לתורא.  
דשחא למיא. דקבה לנורא.  
דשרף לחוטרא. דהקה  
לכלבא. דנשד לשונרא.  
דאכלה לנרא. דזבן אבא  
בתרי זוזי.  
חד נרא חד נרא:



Then came the fire  
And burned the stick  
That beat the dog  
That bit the cat  
That ate the kid  
That father bought for two  
zuzim,  
One only kid, One only kid.

ואתא נורא. ושרף לחוטרא.  
דהקה לכלבא. דנשד  
לשונרא. דאכלה לנרא.  
דזבן אבא בתרי זוזי.  
חד נרא חד נרא:

Then water came  
And quenched 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 only kid, One only kid.

ואתא מיא. וקבה לנורא.  
דשרף לחוטרא. דהקה  
לכלבא. דנשד לשונרא.  
דאכלה לנרא. דזבן אבא  
בתרי זוזי.  
חד נרא חד נרא:

which conquered Greece; the Slaughterer, the Moslems, who finally broke the power of Rome; the Angel of Death, the European nations, who succeeded to the Moslems. But in the end the Holy One, Blessed be He, will assuredly come to re-establish the principle of justice on the earth and to redeem His children from the oppressor. The *Haggadah* can end upon no more fitting note.



That beat the dog  
That bit the cat  
That ate the kid  
That father bought for two  
zuzim,  
One only kid, One only kid.

לְבַלְבָא . דְּנִשְׁדָּה לְשׁוֹנְרָא .  
דְּאֵכְלָה לְגֵרָא . דְּזָבֵן אָבָא  
בְּתָרֵי זׁזִי .  
חַד גֵּרָא חַד גֵּרָא :

FINIS



Then came the Angel of  
Death  
And slew the slaughterer  
That slaughtered the ox  
That drank the water  
That quenched 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 only kid, One only kid.

וְאַתָּה מְלַאךְ הַמָּוֹת . וְשַׁחַט  
לְשׁוֹחֵט . דְּשַׁחַט לְרוֹרָא .  
דְּשַׁחַט לְמִיָּא . דְּכָבֵה לְנוֹרָא .  
דְּשָׂרַף לְחוּטְרָא . דְּהַבֵּה  
לְבַלְבָא . דְּנִשְׁדָּה לְשׁוֹנְרָא .  
דְּאֵכְלָה לְגֵרָא . דְּזָבֵן אָבָא  
בְּתָרֵי זׁזִי .  
חַד גֵּרָא חַד גֵּרָא :

Then came the Holy One,  
Blessed be He  
And smote the Angel of  
Death  
That slew the slaughterer  
That slaughtered the ox  
That drank the water  
That quenched the fire  
That burned the stick

וְאַתָּה הַקְּדוֹשׁ בְּרוּךְ הוּא .  
וְשַׁחַט לְמְלַאךְ הַמָּוֹת . דְּשַׁחַט  
לְשׁוֹחֵט . דְּשַׁחַט לְרוֹרָא .  
דְּשַׁחַט לְמִיָּא . דְּכָבֵה לְנוֹרָא .  
דְּשָׂרַף לְחוּטְרָא . דְּהַבֵּה

*The bit  
John's been  
waiting for...*

AND  
NOW...



## Les Miselijah

*(By Stuart Malina, to the tune of "Do you hear the people Sing" from "Les Misérables")*

Do you hear the doorbell ring,  
And it's a little after ten?  
It can only be Elijah  
Come to take a sip again.  
He is feeling pretty fine  
We don't want him to feel loose.  
So perhaps instead of wine  
We should only give him juice.

## Elijah

*(By Rabbi Dan Liben, to the tune of "Maria" from "West Side Story")*

Elijah!  
I just saw the prophet Elijah.  
And suddenly that name  
Will never sound the same to me.  
Elijah!  
He came to our Seder, Elijah!  
He had his cup of wine, But could not stay to dine  
This year.....  
Elijah!  
For your message all Jews are waiting:  
That the time's come for peace and not hating  
Elijah...  
Next year we'll be waiting, Elijah!

## There's No Seder Like our Seder

*(By Rabbi Dan Liben, to the tune of "There's No Business Like Show Business")*

There's no Seder like our Seder,  
There's no Seder I know.

Everything about it is Halachic  
Nothing that the Torah won't allow.  
Listen how we read the whole Haggadah  
We speak some Hebrew,  
'Cause we know how.

There's no Seder like our Seder,  
We tell a tale that is swell:

Moses took the people out into the heat  
They baked the matzah  
While on their feet  
Isn't that a story  
That just can't be beat?  
Let's go on with the show!

## Take Us Out of Egypt

*(By Ron Wolfson, to the Tune of "Take me out to the ball game")*

Take us out of Egypt  
Free us from slavery  
Bake us some matzoh in a haste  
Don't worry 'bout flavor  
Give no thought to taste.  
Oh its rush, rush, rush, to the Red Sea  
If we don't cross its a shame  
For it's ten plagues  
Down and you're out  
At the Pesach History Game.

## The Ballad of the Four Sons

(By Ben Aronin to the tune of "Clementine")

Said the father to his children,  
"At the seder you will dine,  
You will eat your fill of matzoh,  
you will drink four cups of wine."

Now this father had no daughters,  
but his sons they numbered four.  
One was wise and one was wicked,  
one was simple and a bore.

And the fourth was sweet  
and winsome,  
he was young and he was small.  
While his brothers asked the  
questions, he could  
scarcely speak at all.

Said the wise one to his father,  
"Would you please explain the laws?  
Of the customs of the seder,  
will you please explain the cause?"

And the father proudly answered,  
"As our fathers ate in speed,  
Ate the paschal lamb 'ere midnight,  
and from slavery were freed."

So we follow their example,  
and 'ere midnight must complete  
All the seder and we should not,  
after 12 remain to eat.

Then did sneer the son so wicked,  
"What does all this mean to you?"  
And the father's voice was bitter,  
as his grief and anger grew.

"If you yourself don't consider,  
a son of Israel,  
Then for you this has no meaning,  
you could be a slave as well."

Then the simple son said simply,  
"What is this," and quietly  
The good father told his offspring,  
"We were freed from slavery."

But the youngest son was silent,  
for he could not ask at all.  
His bright eyes were  
bright with wonder,  
as his father told him all.

My dear children, heed the lesson  
and remember ever more,  
What the father told his children,  
told his sons that numbered four.

## Just a Tad of Haroset

(By Debbie & Sharon Bohnen, to the tune of "Just a spoon full of sugar" from Mary Poppins)

(CHORUS):

Just a tad of haroset helps the bitter herbs go down,  
the bitter herbs go down,  
the bitter herbs go down.  
Just a tad of haroset helps the bitter herbs go down,  
In the most disguising way.

Oh, back in Egypt long ago,  
The Jews were slaves under Pharaoh  
They sweat and toiled and laboured  
through the day.  
So when we gather Pesach night,  
We do what we think right.  
Maror, we chew,  
To feel what they went through.

(Chorus)

So after years of slavery  
They saw no chance of being free.  
Their suffering was the only life they knew.  
But baby Moses grew up tall,  
And said he'd save them all.  
He did, and yet,  
We swear we won't forget.  
That...

(Chorus)

While the Maror is being passed,  
We all refill our water glass,  
Preparing for the taste that turns us red.  
Although Maror seems full of minuses,  
It sure does clear our sinuses.  
But what's to do?  
It's hard to be a Jew!!!

(Chorus)

## Let My People Go

*(Traditional spiritual)*

When Israel was in Egypt land,  
Let My People go.  
Oppressed so hard they could not stand,  
Let My People go.

Go down, Moses  
Way down in Egypt land  
Tell old Pharaoh  
To Let My People go.

## Tonight

*(By Rabbi Dan LibenPassover, 2000, to the tune of "Tonight" from "West Side Story")*

Tonight, tonight, we'll tell a tale tonight,  
Of Pharaoh, Slaves and God's awesome might;

We'll do it right, with matzah, and maror and four children:  
-dull, wicked- and bright!

Tonight, we'll tell our people's story,  
The "genut" and then the glory, And how it came out right..

And when we're through  
You'll know you've been freed too-on this Saaay-der night!

Tonight, tonight, we'll drink four cups of  
wine, We'll laugh and sing and dine 'til its light;

The tale's not new, and yet it still rings true  
It gives meaning-to being-a Jew!

Egyptian masters they did beat us  
But Moses he did lead us from darkness into light;

And soon we'll know Why God did make it so,  
On this Saaaay-der night!

## Plagues

*(By Mary Ann Barrows Wark, to the tune of "She'll Be Coming 'Round the Mountain")*

Bad things will come to Egypt, don't you know?  
Bad things will come to Egypt, don't you know?  
Bad things will come to Egypt,  
Bad things will come to Egypt,  
Bad things will come to Egypt, 'til we go

God will give you this last chance to let us go;  
God will give you this last chance to let us go;  
As midnight passes by-y  
All your firstborn sons will die-ie;  
And your people will cry out if we can't go.

## Our Passover Things

*(To the tune of "My Favourite Things" from "The Sound of Music")*

Cleaning and cooking and so many dishes,  
Out with the chametz, no pasta, no knishes,  
Fish that's gefilted, horseradish that stings,  
These are a few of our Passover things.

Matzah and karpas and chopped up haroset,  
Shankbones and kiddish and yiddish neuroses,  
Tante who kvetches and uncle who sings,  
These are a few of our Passover things.

Motzi and moror and trouble with Pharaohs,  
Famines and locusts and slaves with wheelbarrows,  
Matzah balls floating and eggshell that clings,  
These are a few of our Passover things.

When the plagues strike,  
When the lice bite,  
When we're feeling sad,  
We simply remember our Passover things,  
And then we don't feel so bad.

## Don't sit on the Afikomen

*(Traditional spiritual)*

My Dad at every Seder breaks a Matza piece in two.  
And hides the Afikomen half,  
A game for me and you.  
Find it, hold it ransom for the Seder isn't through,  
'til the Afikomen's gone.

(CHORUS):

Don't sit on the Afikomen.  
Don't sit on the Afikomen.  
Don't sit on the Afikomen.  
Or the Meal will last all night

One year Daddy hid it 'neath a pillow on a chair  
But just as I raced over,  
my Aunt Sophie sat down there  
She threw herself upon it - awful crunching filled the air,  
And crumbs flew all around

*(Chorus)*

There were matza crumbs all over, oh, it was a messy sight.  
We swept up all the pieces,  
though it took us half the night.  
So, if you want your Seder ending sooner than dawn's light,  
Don't sit on the Afiko-o-men

*(Chorus)*

## Haggadah Wash that Man Right out of my Hair

*(To tune of "I'm Gonna Wash That Man Right Out of My Hair" from "South Pacific")*

Haggadah wash that man right out of my hair  
Because he's full of chometz but he doesn't care.  
That it's a custom now to be rid of that snare,  
I'll send him on his way.

Haggadah drink my wine and feel real free,  
Haggadah eat charosez, matzah and tea,  
Haggadah keep the Seder, with joy and glee.  
I really love that day!

He doesn't like gefilte fish, Eat it up, eat it up.  
He doesn't like the matzah dish. Heat it up, heat it up.  
Can't wait for him to change  
Hey buddy...

*(repeat first verse).*

## The Eight Nights of Passover

*(To tune of "The Twelve Days")*

On the first night of Passover my mother served to me...

One matzo ball in chicken soup

Two dipped herbs

Three pieces of matzah

Four cups of wine

Five gefilte fish

Six capons baking

Seven eggs a-boiling

Eight briskets roasting

## **Twas the night after Seder**

*(Original poem by Clement Clarke Moore)*

'Twas the night after Seder, and all through the house,  
Nothing would fit me, not even a blouse.  
The matzah, the farfel, the haroset I ate,  
After both, the Sedarim, had gone to my waist.

When I got on the scales there arose such a number!  
When I walked over to Shul (less a walk, than a lumber),  
I remembered the marvellous meals I'd prepared;  
The turkey with gravy, the beef, nicely rared,

The wine and the matzo balls, the Migdal pareve cheese  
The way I'd never said, "I've had enough; no more, if you please."  
As I tied myself into my apron again,  
spied my reflection and disgustedly,

then I said to myself, "you're such a weak wimp,"  
"You can't show up at Shul resembling a blimp!"  
So, away with the last of the meatballs so sweet,  
Get rid of the turkey, chopped liver and meat.

Every last bit of food that I like must be banished  
Till all the additional ounces have vanished.  
I won't have any more macaroons from the box,  
I can't wait 'til next week. (Ah, the bagels and lox.)

I won't have any luxion, farfel or p'chah,  
I'll munch on a carrot or wire shut my own jaw.  
It's a three day yom tov and shabbas is still  
Ahead of me with another fleshiks meal to fulfill.

## **Moses**

*(By Mark Kreditor, to the tune of "Meet The Flintstones")*

Moses, he's our Moses  
he's the man that took us for a tour.  
Out of, Pharaoh's Egypt  
went the children that he soon would lure.

Come sit, and eat matzah all week long.  
Listen to our prayers and to our songs of,  
Moses, he's our hero  
he's a really, really good guy, a forty-year guy,  
he's the one that set us free.

## Help!

*(By Lia Lehrer and Julia Latash to the tune "Help" by The Beatles)*

Help!  
We need somebody,  
Help!  
Not just anybody!  
Help!  
You know we need someone!  
Help!

When we were younger, so much younger than today,  
Put you in a basket and you floated far away.  
And now your life has changed in oh-so-many ways,  
Our freedom really seems to vanish in the haze.

Help us if you can, we're feeling down.  
We know you're the best leader we have found.  
Help us get far away from town.  
Won't you please, please, help us...  
Help us, help us!

## Yesterday

*(By Lia Lehrer and Julia Latash to the tune "Yesterday" by The Beatles)*

Yesterday, all the Hebrews seemed so far away.  
Now it looks as though they should not stay,  
Oh, I believe in yesterday.

Suddenly, I'm not half the prince I used to be.  
Will the Hebrews put their faith in me?  
Oh yesterday came suddenly

Why, they have to go, I don't know, but I know they cannot stay.  
Pharaoh's doing everything wrong, now I long for yesterday!

Yesterday, I killed an Egyptian beating a Hebrew slave  
Now I need a place to hide away.  
Oh I believe in yesterday.

## The Plague Song

*(By Craig to the tune of "This Old Man")*

Then God sent,  
Plague number one,  
Turned the Nile into blood.  
All the people in Egypt  
were feeling pretty low  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number two,  
Jumping frogs all over you.  
All the people in Egypt  
were feeling pretty low  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number three,  
Swarms of gnats from head to knee.  
All the people in Egypt  
were feeling pretty low  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number four,  
Filthy flies, need we say more?  
All the people in Egypt  
were feeling pretty low  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number five,  
All the livestock upped and died.  
All the people in Egypt  
were feeling pretty low  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number six,  
Boils and sores to make you sick  
All the people in Egypt  
were feeling pretty low.  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number seven,  
Hail and lightning down from heaven.  
All the people in Egypt  
were feeling pretty low  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number eight,  
Locust came and they sure ate.  
All the people in Egypt  
were feeling pretty low  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number nine,  
Total darkness all the time.  
All the people in Egypt  
were feeling pretty low  
They told Pharaoh "Let them Go!"

Then God sent,  
Plague number ten,  
Pharaoh's son died so he gave in.  
All the people in Egypt  
were feeling pretty low  
Finally Pharaoh let them go.

## **Ticket to Ride**

*(By Lia Lehrer and Julia Latash to the tune "Ticket to Ride" by The Beatles)*

We know we're gonna be glad,  
We think it's today, yeah...  
Pharaoh said that we could be free,  
So we're goin' away.

(CHORUS)

We've got a ticket to ride,  
We've got a ticket to ride,  
We've got a ticket to ride,  
And yes we care!

For we were slaves you can see,  
It was bringin' us down,  
We would never be free  
While the king was around.

*(Chorus)*

We don't know why he's letting us go, gonna think twice,  
He's gonna make us go back! Before we get to sayin' goodbye

*(Chorus)*

He's gonna think twice, He's gonna give us a smack!  
We know we're gonna be glad We think it's today, yeah.  
Pharaoh said that we could be free So we're goin' away.

*(Chorus)*

offering was being consumed with its unleavened cakes and bitter herbs, a simple explanation of the reason for the observance must have accompanied it. To this there would probably have been added a hymn of thanksgiving. Later, a few stereotyped formulae came to be included: the earliest, perhaps, the Aramaic invitation to all who were hungry to come and partake of the feast. With the period of the Second Temple the ceremonial became a little more elaborate. The words of Holy Writ began to be scrutinized with greater minuteness; further implications were discovered in certain turns of phrasing; more implicit obedience came to be desired. From this period, probably, dates the main outline of the ritual: the Psalms, taken over from the Temple service; the Four Questions asked by the youngest present; and, in answer to these, the formal *Haggadab*, or explanation of the curious ceremonial. The destruction of the Temple in the year 70 led to the cessation of sacrifice and the replacement of the altar by the home as the centre of the proceedings. The Seder Service now reached its modern form down almost to its least detail; and the ritual followed at the time of the compilation of the code known as the *Mishnah*, in the second century, is to all intents and purposes identical with that in use to-day. Since that period a few hymns have been added, a few phrases altered; but no essential modification has taken place. If an English Jew of to-day could be miraculously transplanted to the Palestine or Mesopotamia of eighteen centuries ago, he would find the service (save in one or two unimportant details) perfectly familiar. It is a remarkable and, perhaps, unequalled record.

#### DIVISIONS

The *Haggadab* proper falls naturally into two main divisions, grouped about the statutory meal which is the *raison d'être* of the whole. The first part comprises the majority of the ceremonies associated with the occasion. The recital is mainly historical and expository, referring to the deliverance from Egypt, and explaining the cause of the celebration. This is the oldest portion of the *Haggadab*, having reached virtually its present form by the time of the destruction of the Temple. It consists to a very large extent of 'Midrashic' interpretations, in full Rabbinic style, of certain Biblical passages relating to the Exodus: some familiar from other sources, others found only here. It may thus be considered an integral part of the Hebrew literature of the Talmudic period.

The distinctive portion, after the preliminary recital of the usual festival *Kiddush*, or 'Sanctification', over wine, is made up as follows:

- (i) Display of the Unleavened Bread, serving as the occasion for the asking of the Four Questions by the youngest present.
- (ii) The Answer, accompanied by illustrations of the duty to recount the story of the Exodus, and a description of four types of son.
- (iii) Exposition of Joshua xxiv. 2—4.
- (iv) Exposition of Deuteronomy xxvi. 5—8, leading up to an elaboration of the marvels of the Ten Plagues, and a hymn of gratitude.
- (v) Psalms of thanksgiving (*Hallel*).
- (vi) The prelude to the meal, with its attendant ceremonies.

After the meal, and the saying of the ordinary grace, the atmosphere changes. The recital is no longer historical. It is rather hymnal, glorificatory. References to the hopes of deliv-

## INTRODUCTION

### I

#### THE SEDER

The Seder Service for the Night of Passover is probably the oldest, as it is certainly the most fascinating, of all rituals of the sort at present current among mankind. Its origins date back for perhaps thirty-five centuries. The most ancient portions of the text are at least two thousand five hundred years old. By the beginning of the Christian era, at the very latest, the text had already received much of its present form; and the latest additions (with the exception of one or two of the hymns in local usage) were completed nearly a thousand years ago. It has had the most profound influence, not only upon Judaism, but even more, perhaps (through the Eucharist service to which it gave rise), upon the daughter religion — Christianity. No human ritual is more assured of perpetuation, and none can be more deserving of study.

The ritual is generally known by the name of *Seder*, or 'Order'. The full title should be 'The Order (of service) for the Night of Passover', or something similar. But so far has this ritual overshadowed all others of the sort in Jewish usage that it is universally known, without qualification, as 'The Seder'. It consists of a number of curious ceremonies of extreme antiquity, based upon the actual usage in the Temple at Jerusalem when the Paschal lamb was consumed, and grouped about the statutory Passover meal. It is thus, in its way, a fossilized domestic feast of twenty centuries ago, with all its distinctive formalities, from the hors-d'œuvre to the dessert. This is accompanied by a running commentary, of prayer and legend and exposition. It is this that is known as the *Haggadab*.

#### THE HAGGADAH

The whole service is based upon one single Biblical injunction in connection with the observance of the Passover: 'And thou shalt tell thy son in that day, saying, It is because of that which the Lord did for me when I came forth out of Egypt' (Ex. xiii. 8). 'Tell', in Hebrew, is *Hagged*: and *Haggadab* means 'telling'. This ancient ritual is therefore simply the statutory recounting of the story of the Exodus to the assembled household at the time of the Passover celebration, in literal obedience to the Biblical precept.

Originally, this formality took place at the time of the eating of the Paschal lamb on the first night of Passover (the fifteenth of Nisan). Outside Palestine, however, it was impossible, before the fixed calendar was instituted, to ascertain the precise day on which the feasts would be celebrated in Jerusalem. It became customary, therefore, to duplicate the observance, continuing the celebration of each feast over the following day. Thus coincidence with the Palestinian usage, on the one occasion or the other, was ensured. This still remains the custom of the Jewish people, notwithstanding altered circumstances, throughout the Diaspora. Accordingly, the *Seder* is now generally observed in the same form, with inconsiderable differences, upon the two first nights of Passover in succession.

#### THE COMPOSITION

Something in the nature of the Seder Service has, without doubt, been observed continuously ever since the institution of the Passover itself. In the earliest times, while the Paschal



## CEREMONIES

The *Seder* is not a religious service, in the strict sense of the term. It is a festal meal, accompanied by a running commentary of a religious nature. The meal itself is a very special one. It perpetuates the form of the Paschal supper as it was eaten in the Temple at Jerusalem. It includes, therefore, a number of distinctive ceremonies, each with its own history, going back for thousands of years. These will now be dealt with one by one.

## THE UNLEAVENED BREAD

The characteristic feature of the Passover (especially after the destruction of the Temple, when the Paschal lamb was no longer offered) is the Unleavened Bread (Hebrew, *Mazzab*: plural, *Mazzotb*). It is from this, in fact, that the feast receives its Hebrew name, the Feast of Unleavened Bread (*Pesab*, or Passover, is strictly applied only to the first night). The reason is given plainly in the Scripture: how, fearing lest worse still might befall them, the Egyptians hurried the children of Israel away by night, so that they had to snatch up the bread which they were baking before it was leavened. At the same time, on account of its hardness and unpalatability, the *Mazzab* was regarded as 'bread of affliction', serving as a reminder of the harshness of Egyptian bondage. In the Orient, moreover, bread made without leaven was a less expensive preparation, which it took a shorter time to prepare (one finds it repeatedly mentioned in the Bible as being given to a surprise visitor). Hence it remained the poor man's fare. It was, therefore, considered a 'bread of poverty' — fitting token of the slavery which it commemorated.

At a later period a symbolical value was attached to the *Mazzab*. Leaven was regarded as typifying the 'leaven of sinfulness', the evil impulse in man's heart which turns him aside from higher intent. Hence unleavened bread became a token of purity, of the higher freedom which comes from obedience to the better self: 'heavenly bread', as it is called in Jewish mystical literature.

## MANUFACTURE

Originally, the *Mazzab* was made at home by the women of the household. This became increasingly difficult, and in the Middle Ages most communities had their own *Mazzab* bakeries, some of which still survive. These at last yielded in turn to specialized manufactories. The corn out of which the flour is made is watched over from the moment it is cut, to avoid any fermentation, however slight. In order to render the cake slightly more brittle and palatable (an object which has been amply realized) it was criss-crossed with lines made by wooden or metal combs or wheels. In Talmudic times, artistic shapes and figures were introduced, but the practice was subsequently given up. In the course of the last century a machine for the baking of *Mazzotb* was introduced, in the face of some opposition, and at the same time the traditional round shape began to give way to square. Still, even at the present day, there are many places in which the *Mazzab* is made by hand in the congregational bakery according to the time-honoured system. The fire for the baking was generally started with the willow-branches used in the previous year during the processions on the Feast of Tabernacles. In the Orient it is customary to keep a single *Mazzab* hanging up in the synagogue throughout the year, so that, in literal obedience to the Biblical precept (DEUT. XVI. 3), a man should remember the coming forth

erance, of the great Passover of the future, become more and more pointed. The door is opened, and a goblet filled with wine, in readiness for the coming of the prophet Elijah, who is to announce the Redeemer. The second part of the *Hallel* and the jubilant Psalm cxxxvi, instinct with hope, are chanted. The *Nisbmab* prayer, one of the finest post-Biblical liturgical compositions, is recited, and the thanksgiving closes with a benediction pronounced over a last cup of wine. The ritual concludes with a simple, but deeply impressive, prayer of three words, that the next year may witness the celebration in Jerusalem.

## APPENDICES

Originally the service ended here, as it does still in certain rites. But the Jew was never niggardly in his expression of thankfulness, and it early became customary for further hymns to be chanted. Originally, no doubt, the selection was free; but when the *Haggadab* came to be written, as a separate book, and still more when it came to be printed, it inevitably became more settled. The first choice was a staid hymn of the ordinary synagogal type taken from the liturgy of the Passover season. But the Seder Service was essentially one for children (a note, this, which is struck from the very beginning). Their feelings and their tastes were consulted above all at this stage, when, after so distinctively liturgical an interlude, a special effort was perhaps needed to keep them awake. Accordingly, two rollicking mediæval religious folk-songs are chanted, succeeded by a typical 'madrigal of numbers', and finally by an unabashed nursery rhyme barely susceptible of a theological interpretation. It is a somewhat surprising, and certainly unprecedented, finale; but there can be no doubt that Judaism has profited immensely by placing the children first, even in its religious observances.

## SOURCES

The *Haggadab*, as a literary composition, is a curious medley. It contains much that is noble, a little that is bizarre, and some elements that are, in the very finest sense of the word, childish. There are represented in it the pure Hebrew of the Bible, the Aramaic adopted during the Exile, the vigorous but inelegant dialect of the Talmudic period, the literary tongue as it was revived in the liturgy, the hybrid used in the mediæval hymnology, and even, in many places, the vernacular — Spanish, Arabic, French, German, or Provençal. There are inserted in it some of the finest passages from the Book of Psalms, associated with this festival from time immemorial, and perhaps in part composed for it. Some portions are taken from the ordinary prayer-book: the *Kiddusb*, *Nisbmab*, and others. There are quotations from almost the whole range of the Talmudic literature: from the *Mishnab* (second century), which forms its groundwork; from the *Gemara* of Palestine (the so-called Jerusalem Talmud, of the third century) and the fuller and more famous Talmud of Babylon (fifth century); from the *Midrasb* and the kindred writings, replete with legend; from the mediæval synagogal hymnology and table-songs. Of the original elements, for which no other source is known, some (like the story of the famous *Seder* at Bene-Berak) are of considerable historical or literary value. The main section of the *Haggadab* is a typical example of the Midrashic literature in its simplest form: a detailed exposition of a Scriptural passage, with all of its implications brought out and supported by the authority of kindred verses. The *Haggadab* is thus an anthology of Jewish literature in almost every one of its multifarious aspects, composed in many ages and under many skies, and moulded by long centuries of usage into an harmonious whole.

- (i) The 'Cohen' is broken at the beginning of the meal, when pieces of it and of the 'Levite' are distributed to all the company, in order that they may fulfil the duty of eating unleavened bread.
- (ii) The 'Levite' is broken towards the beginning of the service. Half is put away as *Apbikoman*, to be eaten at the close of the meal; the other half is distributed with the 'Cohen', as mentioned above.
- (iii) The 'Israelite' is distributed, along with the bitter herb, immediately after the first breaking of bread, 'in remembrance of the Temple, according to the custom of Hillel'.

#### APBIKOMAN

The name and the function of the *Apbikoman*, referred to just above, forms one of the puzzles of the Seder Service. The reason for breaking the *Mazzab* and putting part on one side is none too difficult to understand. According to an old custom in vogue while the Temple yet stood, it was usual to end the meal with the Paschal lamb, so that its taste should remain predominant in the mouth. Moreover, it is likely enough that a portion both of this and of the unleavened bread would be put on one side, to ensure that something should be left over in case of the belated arrival of some unexpected guest. The place of this is now taken by the reserved half of the middle *Mazzab*, which is distributed and eaten at the close of the meal. The word *Apbikoman* is thus derived in all probability from the Greek *επιβουσαι*, or dessert, given a more Hebraic ending by assimilation to a word of similar derivation used in a different significance, at another stage in the *Haggadab*, in connection with the reply given to the Wise Son. The concealment of the *Apbikoman* brings to the forefront the children, whose part in the *Haggadab* is notable. It is expected that this strange procedure will stimulate their curiosity and lead them to ask, spontaneously, the questions which come shortly after in the ritual. The ancient Rabbinical authorities (T. B. PESAHIM 109a) had indeed prescribed that one should 'seize' (i.e. anticipate) the *Mazzab* on Passover Eve for the sake of the children, lest they should fall asleep. Accordingly, with pardonable regard for the stricter interpretation, the children are permitted literally to 'seize' the *Apbikoman*, unbeknown, from its resting place, exacting a ransom for revealing its whereabouts when it is required. The *Apbikoman* has an importance of its own in Jewish folk-lore. It was said to prolong life, leading to the expression 'he ate much *Apbikoman*', applied to a person who died at an especially ripe old age. It was customary to preserve a piece of it in the house for luck from year to year. The *Haggadab* itself was the natural place of storage: and little is more pathetic than to discover the little hoards of dried-up *Mazzab* in old volumes, perhaps unused for a century past. In eastern countries it was often carried about the person, to guard against the Evil Eye.

#### THE BONE

On the right-hand side of the tray is placed a portion of the shankbone of a lamb, roasted. This is intended to commemorate the actual Paschal lamb which was sacrificed in the Temple at the Passover: originally the essential feature of the observance, but now no more than a symbolical relic.

#### THE EGG

Another of the objects customarily placed upon the *Seder* tray (opposite the shank-bone, to the left) is a baked egg. Many explanations have been given of this. It stands, we are

from Egypt all the days of his life. *Mazzab* may, of course, be eaten throughout the year; but it is customary to refrain from it during the month before Passover, so that the taste of it should be fresh and the novelty unspoiled.

#### THE SEARCHING-OUT OF THE LEAVEN

The Biblical precept instituting the Feast of Unleavened Bread specifically enjoins that, for this occasion, 'ye shall put away leaven out of your houses' (EX. XII. 14, 19). The Jew took this and the companion injunctions very literally. Every corner, however remote and difficult of access, was thoroughly cleaned before the Passover. The kitchen was scoured out. Pots and pans were exchanged for others which had not come into contact with leaven. Spring cleaning acquired, in a word, a religious significance: so much so that the Jews may, perhaps, claim the credit of having introduced that hygienic practice. But in spite of all these preliminaries, the statutory 'search for leaven' — now become little more than a formality — remains the duty of the master of the household. It is carried out on the night preceding the Passover (excepting when the first day of the festival falls on Sunday, when it is performed on the Thursday night). Equipped with a feather and a wooden receptacle, which can be burned after contact with the prohibited elements, the head of the family makes the tour of his house by candlelight, searching for any traces of leaven. The housewife has, however, generally done her work so well that the task is superfluous, and it is necessary to deposit here and there a few crumbs in order that the formality may be duly observed. After the search, a declaration is made in Aramaic (the vernacular language of the Jews at the time of its composition) to the effect that any leaven which has not been found shall be considered null and void. Enough bread is left, of course, for breakfast on the following day; the remains of this are burned betimes by the housewife, who accompanies the act with the recital of a similar formula.

#### THE THREE CAKES

For the Seder Service it is necessary to have three *Mazzotb* wrapped up separately and placed on top of one another on a tray. This forms the centre of the ceremonial: for on these nights it is a duty to eat unleavened bread, while during the rest of the festival it is sufficient to abstain from leaven. It is customary, therefore, for these to be prepared with especial care. Formerly, the master of the household would go in person to superintend the baking of these at least. In England, packets of specially prepared *Mazzotb* for use for the *Seder*, a trifle thicker than the ordinary variety, may be purchased. They are generally known as *Mitzvoth*, as being used for the fulfilment of the *Mitzvab*, or religious obligation: or else, more accurately, as *Shimurim* ('watched').

The necessity for three cakes is not difficult to explain. On any Sabbath or festival it is customary to have on the table two loaves of bread, in recollection of the double share of manna which fell in the wilderness on the sixth day (EX. XVI. 22). But, as will be seen, one of the *Mazzotb* used during the *Seder* is broken into two at the beginning of the service, half being put away for later consumption. Hence, in order to have two whole ones for distribution immediately before the meal, it is obviously necessary to start with three.

#### THEIR USE

Of these, in reminiscence of the order in which it is customary to summon persons to the reading of the Law in the Synagogue, the uppermost is called the 'Cohen', the second the 'Levite', and the third the 'Israelite'. The use made of them is as follows:

prepared, that is, under Jewish supervision, and free from any conceivable suspicion of the admixture of leaven.

That four cups should be prescribed is only natural. The first is used for the recital of the *Kiddush*, or Sanctification, as on every Sabbath or festival eve. The second is the cup of rejoicing, over which the first half of the *Hallel* is repeated, and the 'blessing of redemption' recited. The drinking of the third is in compliance with a common, though not obligatory, Jewish usage in connection with the recital of grace. The final cup is used for the completion of the *Hallel* and the subsequent prayers of thanksgiving (the 'Blessing of Song'). During the course of the meal, wine may be partaken of without ceremony. Afterwards, if required, an intermediate cup may be drunk before the recital of the 'Great *Hallel*' (Psalm cxxxvi), but no more. Four cups, however, are regarded as essential, for the poor man as well as for the rich: a symbol (according to later explanations) of the four synonyms for redemption used by Scripture (Ex. vi) in connection with the Exodus: or of the four mentions of Pharaoh's Cup in the dream interpreted by Joseph (GEN. XL. 11—13); or of the Four Monarchies which are to precede the final Redemption: or of the four figurative Cups of Punishment which the empire of ungodliness is to drain before that event, while four Cups of Comfort are administered to Israel.

#### SANCTIFICATION

This *Kiddush*, or Sanctification, mentioned above, is, strictly speaking, the formal act whereby the sanctity of the Sabbath or festival is proclaimed. 'Remember the Sabbath Day to keep it holy' (Ex. xx. 8), says the Scriptural injunction: and the Rabbis glossed it, 'Remember it — over wine'. For the Jewish holy-day was essentially a festive occasion, to be celebrated by the enjoyment of the good things that God has lavished upon His world: and where was it more fitting to proclaim its intimate sanctity than over the table, likened in Rabbinic fancy to the altar? The presence of wine on the table was of course taken for granted: and there was Biblical precedent ('Wine... maketh glad the heart of man, and bread... strengtheneth man's heart', Ps. civ. 15,) for giving it precedence over the second staff of life. If this applied to ordinary occasions, how much more so did it to the Sabbath and festivals, when gladness was an essential element in the observance! The 'sanctification' of the day over wine is accordingly a tremendously old usage, dating back well beyond the beginning of the Christian era. In the course of time it became customary in most communities to recite the formula also in the synagogue, at the close of the evening service: apparently for the sake of the wayfarers who were housed there or near by. On the Passover Eve, however, it is presumed that every individual is spending his *Seder* properly, whether in his own home or at that of some kindly fellow-Jew: and the formality in the synagogue is accordingly omitted. In the isolated ritual of the Jews of the Yemen, in southern Arabia, a long and flowery addition is made to the Passover *Kiddush*, in the middle of the main benediction.

When the Festival coincides with the Sabbath eve, the two forms of the *Kiddush*, for Sabbath and festival, are combined. Thus, apart from minor verbal alterations, the description of the First Sabbath (GEN. I. 31—II. 3) is prefixed. On Saturday evening, on the other hand, account must be taken of the *Habdalah*, or 'Differentiation', by which the Sabbath is in the ordinary course of events ushered out. The adaptation for the festival is a prayer of rare beauty and dignity. This is preceded by the benediction of Him who creates fire. According to an old and quaint Talmudic legend, Adam, the Father of all flesh, remained

told, for the free-will festival offering, which accompanied the sacrifice of the Paschal lamb in the Temple; but the connection is not quite clear. Classical scholars, recollecting the description of a Roman meal, 'ab ovo usque ad mala', consider that it is no more than a relic of the customary hors-d'œuvre of the traditional meal of classical times. Others suggest that it is in token of grief for the destruction of the Temple: for among the Jews, as among most Oriental peoples, the Egg — a symbol of resurrection — is the usual mourning fare, which those bereaved are given on their return from a funeral. It is locally customary even to-day, indeed, to begin the *Seder* meal with hard-boiled eggs dipped in salt water. Those who hold this view point out, very ingeniously, that the first day of Passover always falls upon the same day of the week as the fast of the Ninth of Ab, the double anniversary of the destruction of the Temple, which is therefore imagined to be all the more keenly remembered on this occasion. Moreover, according to tradition, the Patriarch Abraham died on Passover Eve. But in point of fact, the Egg is generally associated with this season of the year in popular lore throughout the world; and it may well be that this is merely the relic of an ancient custom, which has been given here a fresh symbolic value. Folk-lore has it that the person who is so lucky as to secure the roast egg of the *Seder* on the second day of Passover, when its immediate use is finished, will be assured of good fortune, and that any wish which he expresses while eating it will be fulfilled.

#### THE BITTER HERB AND HAROSETH

Besides these objects, the tray contains some Bitter Herb — a reminder of the bitterness of Egyptian slavery — and a toothsome mixture known as *Haroseth*, which serves to modify the sharpness of the Herb. This composition is a luscious medley of apple, almonds, raisins, and cinnamon, all chopped very fine, and made into a paste by the addition of a little wine. Its admixture with the Bitter Herb, modifying its sharpness, may be taken as symbolical of the Divine lovingkindness which qualified the bitterness of the Egyptian bondage. The colour and general composition remind us of the mortar which the Hebrew slaves had to use in the buildings which they constructed for their task-masters. The principal ingredient, the apple, has a delightful legendary connotation. It recalls the ancient account, according to which, after Pharaoh's heartless sentence against their male children, the Hebrew mothers went out to give birth to their babies in the secrecy of the orchards, far removed from human gaze: and there, we are told, angels came down from heaven to succour them. Authority for this delightful fable was found in the Song of Songs: 'I raised thee up under the apple tree: there thy mother brought thee forth'. And the apples in the *Haroseth* remind us of this legendary orchard setting.

#### THE FOUR CUPS

One of the distinctive features of the *Seder* Service is the drinking of four cups of wine. Even a pauper supported from the public charity, we are informed, should not have less than this quantity. Not that this is by any means a token of immoderation — the last charge, perhaps, which can be truthfully levelled against the Jew. It must be remembered that these customs had their origin in the Orient many centuries ago, when wine was as common and as necessary a beverage as tea is to-day. The injunction to have four cups of wine was no more than a guarantee of an ample meal; and on this night above all, wine, the symbol of rejoicing, was absolutely requisite. But it is by no means necessary to drain each cup to the dregs, and it is quite permissible to use unfermented wine. However, it must be *kasber*;

worn it when he stood beneath the marriage canopy with his bride; he would be arrayed in it when he went to his last rest with his fathers in the House of Life. Thus, it was indicated from every point of view as suitable for wearing upon the *Seder* Night. It was a token of purity, it was a token of gladness, it was a token of freedom; and, above all, it was a mystical token of the final deliverance from human bondage and from human misery which that night might be expected to bring.

#### ‘THE NIGHT OF WATCHING’

‘It is a night of watching unto the Lord for bringing them out of the land of Egypt: this same night is a night of watching unto the Lord for all the children of Israel throughout all their generations’ (EX. XII. 42). Thus the Scripture summed up the story of the Exodus. The Rabbis interpreted the text very literally, as was their wont. In *all* generations, they said, this anniversary marked the deliverance of their ancestors from the dangers which menaced them. By a microscopical examination of the Biblical text they found authority for suggesting that a whole succession of miraculous deliverances mentioned in the Bible, from the time of Laban to that of Sennacherib, occurred upon the Passover — a conception embodied in two of the hymns recited at the close of the service. Naturally, the great final deliverance of the future was similarly to take place upon this night, which is a true *Le! Shmurim*, or Night of Watching, unto the Lord for *all* generations. On such an anniversary the Divine protection was peculiarly near to the chosen people. It was formerly customary in some places to leave all the doors unlocked on this night — a courageous action, in those times — as a token of trust in a higher protection. Thus, if the Redeemer came, as he was confidently expected to do from year to year, he would find all ready to receive him. Similarly, the usual night-prayer, in which the Divine protection is solicited, was superfluous. Accordingly, it was customary to repeat, instead of the usual lengthy formula, only the first paragraph of the *Shema* (DEUT. VI. 4—9). Is it not possible to see in this, too, the desire to make the evening all the more memorable for the children, worn out by the long and elaborate ritual? The astute Rabbinical explanation, perhaps, comes merely to justify a predetermined conclusion.

#### THE SONG OF SONGS

When the last hymn was chanted, the table cleared and the children dispatched to bed, the older members of the family were not finished. For the pious there was yet another sacred task to perform. In past generations the multiplication of prayers was considered a privilege, not a burden; and men sought eagerly for something else to recite. The choice was an obvious one. From time immemorial, the Song of Songs had been associated with the Passover. Its references to the reawakening of nature had, perhaps, been responsible in the first instance for its association with the Spring festival. But this was not all. The inclusion in the Scriptural canon of this most delicate of love idylls had been justified, among Jews as among Christians, by the reading into it of something beyond its literal significance. Assuredly, the passion that it so exquisitely commemorated was not the carnal attraction of two human beings, but the affection which bound God to His people. The final triumph of true love which it depicts indicated therefore — it was obvious — the ultimate redemption of long-suffering Israel. Interpreted thus, what reading could be more fitted for the Passover season? Accordingly, by the last flickers of the dying festival lamp, the senior members of the family would soar together above the oppressive atmosphere of earthly

illuminated by the primeval light wherewith the world had been brought into being until the close of the day succeeding his creation — the first Sabbath. Then he sinned, and it departed. With the fall of night, the world was for the first time plunged into darkness. Man was terrified at the blackness around him, until he had the inspiration of taking two stones and rubbing them together, creating artificial light for the first time. Overjoyed, he blessed the ‘Creator of the Light of the Fire’. It is this same benediction which the Jew, prohibited from kindling fire for the duration of the Sabbath, repeats immediately after its conclusion over a naked flame. On an ordinary Sabbath night, a special many-wicked candle serves for this purpose. On a festival, this is unnecessary; but it is customary to set down the wine-glass and to stretch out the hands towards the candles on the table, observing the play of light and shadow, while the benediction is being recited.

#### COVERING THE MAZZOTH

An interesting example of Jewish idealism finds its way into the *Seder* ritual. The traditional Hebrew regard for animals is well known. Thus, on the authority of a well-known Biblical verse (DEUT. XI. 15), it was prohibited for a man to sit down to a meal until he had fed his domestic creatures. Similar instances, from the Scriptures and from later literature, can be multiplied. This same regard was extended to the inanimate. Thus, on those occasions when two scrolls of the Law are taken out of the Ark in the same service, it is customary when they are put back to give precedence to the one which was taken out first — out of regard, in a manner, for its feelings. The same charming idea finds expression in the *Seder* Service. During the recital it is customary to keep the *Mazzoth* uncovered, as being the centre of the whole celebration. At certain points, however, the goblet of wine is raised in token of thanksgiving. At these stages it is customary for the *Mazzoth* to be momentarily covered, so that, as it were, they should not witness the slight placed upon them!

#### RECLINING

In ancient Palestine, the labourer or slave ate his meals hurriedly, squatting down upon the ground as best he could. The well-to-do householder, on the other hand, shared in this respect the habits of his Greek or Roman contemporary. Especially when there was a feast, he reclined on cushions by the side of the table. On this night, at least, there is no such thing as master and man (it is customary, indeed, for Jewish servants to sit at the table with the family). All Israel are equal, all Israel are free men, and all Israel should recline at the table as free men do. True, the ancient customs have changed. The ‘triclinium’ no longer exists, and fresh class distinctions other than reclining at meal-time mark the difference between rich and poor. Nevertheless, upon the *Seder* Night, the Jew still recalls conditions in Palestine ten, twenty, thirty centuries ago. There may no longer be room for him to recline at full length. But the Celebrant at least is propped up on cushions, on his left side, and the goblets of wine must be quaffed ‘reclining leftwards’, according to the immemorial custom of the East.

#### THE SARGENES

It was usual in the old days, and is still among the most traditional, for the head of the household, as he conducted the service, to wear his *sargenes*, or *kittel* — that white, shroud-like vestment associated with all occasions of especial solemnity. He would don it each year as he prepared to receive the Divine judgment on the Day of Atonement; he had

Darius king of Persia issued detailed instructions for the observance of the Passover by the military colony established in Upper Egypt—such was the importance of the feast in that period also. Both Josephus and the Talmud recount, with some differences, how one year, in the period of the Roman domination, a census of the Paschal lambs slaughtered was taken, in order to convince the Emperor that the Jews were no contemptible tribe. According to the lowest figure given, the total came to a quarter of a million; and it must be remembered that at least one whole household was represented by each lamb. It is well known that the vast concourse which had gone up to Jerusalem from all parts to celebrate the Passover, in spite of the dangers of war, was responsible for the enormous numbers to be found in Jerusalem at the time of the last siege. It was a period of the year when, throughout the time of the Roman rule, there were constant fears of a tumult. Guards were maintained in the galleries surrounding the Temple, and the slightest suspicion of disorder was ruthlessly put down in blood. There was long remembered one dark occasion when the Roman procurator, Pontius Pilate (whose name, possibly, has been confused with that of the tetrarch Archelaus), mingled the blood of many Galilean pilgrims with that of their own sacrifices (LUKE XIII. 1).

The loss of the Jewish national centre did not by any means mark the end of the special significance of the festival in Jewish history. It became, however, more and more sombre in its associations. In the age of persecution it was precisely with the Passover that maltreatment reached its climax, year after year. It was the springtide, when human feelings and human passions began to surge more wildly. Armies moved again after the immobilization of the winter. The Christian world was forcibly reminded from every pulpit of its traditional enmity towards Judaism. Now, too, despite the decrees of rulers spiritual and temporal, from the Pope and Emperor downwards, despite the unanimous opinion of scholarship, despite the prescriptions of their law and the dictates of common sense, the despised people were suspected of the darkest of all crimes—that of using Christian blood in the manufacture of the unleavened bread, or for other purposes connected with the feast. The accusation was the pretext rather than the reason; and, from the twelfth century downwards, it served as the starting-point of a long succession of massacres which darkened the joys of the festival. There have been innumerable occasions—in mediæval Germany, in the Spain of the Inquisition, and in modern Russia—when the *Seder* celebration was disturbed by the incursion of an armed mob, and when all who participated in it were dragged off to death on some trumped-up charge, or on none at all. The bitter tragedies of Troyes (1288), of Prague (1389), of Lisbon (1506), and of Kishinev (1903) are only a very few typical examples of that terrible series of Passover massacres, in which myriads of Jews must have met their deaths. In the whole of English and of Jewish history there are few stories more tragic than that of the Great Sabbath on the eve of Passover in the year 1190, when the whole of the community of York, shut up by a bloodthirsty mob in the Castle, resolved to anticipate massacre by suicide, and perished almost to a man. But the eternal message of hope, revived in the Jewish breast all the more ardently by the festival of freedom, saved the martyred people from despair even in this darkest hour.

#### THE SEDER IN FICTION

The place that the *Seder* has occupied in fiction is notable, though, perhaps, hardly commensurate with its actual importance in Jewish life and with its inherent dramatic qualities. Heine, in German, in his immortal fragment, *Der Rabbi von Bacharach*, easily leads the

cares and strivings into closer communion with the Soul's Beloved: 'Let him kiss me with the kisses of his mouth, for thy love is better than wine. . . .' With these transcendent cadences the ritual of the night would at last close.

#### LOCAL USAGES

The local usages which have grouped themselves round the *Seder* are myriad in number and of fascinating interest. In the Caucasus, the recital of the *Haggadab* becomes an incident of something very much like an old morality play. Several families decked out in their finest gather together in patriarchal fashion to celebrate the feast. As they are chanting their prayers there is a tapping at the door. It is one of the youths disguised as a poor wayfarer from Jerusalem, with dusty shoes and with clothes hanging in tatters from his back, who demands to be allowed to celebrate the Passover with them. After a little parley he is admitted, and besieged with inquiries as to the welfare of the Holy City. He replies by informing the company that they may look forward to the future with confidence. All will be well: for the sages of the Holy Land have instructed him to bring the good news that the Deliverance will not be long delayed.

In the Yemen (*Arabia Infelix*, for its miserable Jewish inhabitants) the *Seder* Service forms a pendant to the baking of the *Mazzotb*, and special psalms and hymns unknown to any other rite are recited. Curiously enough—contrary to the universal tradition of Israel—it is here essentially an observance for the adults, children being actually excluded. It is possible that this is a development due to centuries of persecution. This is certainly the case with the Marranos of Portugal, among whom the recollection of the Passover has survived in a somewhat modified form, but with unabated force. The observance is there postponed to a day later than the correct calendar date—a displacement originally occasioned by the desire to outwit the spies of the Inquisition, who were especially vigilant at this season. The essential part of the ceremony here lies to an even greater extent in the baking of the *Mazzotb*; and the flaring caused by the fragment of dough when it is thrown into the fire (a substitute for the offering originally given to the priest, NUM. xv. 17—21) is regarded as a token of good fortune. In the Near East, it is customary to add a number of legendary comments on the *Haggadab*, in Spanish or in Arabic, bearing upon the miracles which took place at the time of the Exodus. In pre-Expulsion Spain, it was usual to read the marvellous tales in connection with that event contained in the fabulous *Sefer ba-Jashar*—the Book of the Righteous. And, on their sanctuary on Mount Gerizim, the exiguous remnant of the Samaritans still carry out the Paschal sacrifice, year by year, according to all the Biblical rites and ceremonies, just as their fathers did a score of centuries ago.

#### III

#### THE SEDER IN HISTORY

The importance of the Passover as a landmark in Jewish history is not confined to the single occasion of the Exodus. In the Bible itself we read of various notable celebrations: of that 'in the second year after they were come out of the land of Egypt' (NUM. ix), when the original precepts were repeated and elaborated; of that celebrated under the leadership of Joshua, on the morrow of the entry into the Promised Land (JOSH. v. 10); of the great revivals under Hezekiah (II CHRON. xxx) and Josiah (II KINGS xxiii. 21—3). In the fifth century before the Christian era, according to recently discovered papyri,

appeal was specially directed to the women and children of the household, to whom an indulgent eye was always turned. Moreover, its subject positively called for artistic treatment. Hence (with the scroll of Esther, read upon the feast of *Purim*, and — locally — the contracts of marriage) it always formed an exception to the rule dictated by the traditional anti-artistic prejudices, no matter how strongly held. Any person who could afford it had his *Haggadab* illuminated by the ablest artist money could employ; and some of the specimens extant are among the very finest examples of mediæval Jewish art. The pages were engrossed in gold and colours, with grotesques abundantly strewn about the margin. A whole page might sometimes be devoted to one or two words of especial significance. Differences of treatment might indeed be discerned between one country and another. *Haggadotb* of the Spanish school would concentrate upon the Bible story, beginning sometimes with the Creation and expatiating on the events of the Exodus. In these, co-ordination between the text and the illustrations (which might sometimes be included at the close, by way of appendix) was sometimes slight. In Germany, with an artistic tradition somewhat freer, and less trammelled by Moslem anti-æsthetic prejudices, the ritual itself would claim the lion's share. Illustrations would be devoted especially to the preparations for the Passover, the celebration of the *Seder*, and the Redemption from Egypt. The element of humour was not lacking: witness one MS. in which the celebrant is depicted as pointing at his wife when he speaks of the Bitter Herb! If no Jewish artist was available, there was no hesitation in having recourse to a Christian — as, in one famous instance, to Bonifazio il Giovane. Amongst the most noteworthy examples of the work in its illuminated form may be mentioned the Sarajevo *Haggadab*, a Spanish production of the fourteenth century, about which a whole book has been written; the Crawford *Haggadab*, now in the John Rylands Library at Manchester; and the *Haggadab* of Darmstadt, which has recently had the honour of being reproduced in complete facsimile.

#### INVENTION OF PRINTING

With the invention of printing, the tradition of the manuscript *Haggadab* was not broken. For centuries after, down almost to the present day, it remained customary for such as could afford it to have the work engrossed on vellum in the old style, at needless expense and not always with satisfactory results. But the competition of the printing-press soon began to make itself felt. In the first edition of the liturgy, published in 1485 by Joshua Solomon of Soncino — the Gutenberg of Hebrew printing — the *Haggadab* was included as a matter of course. It was not long, however, before it began to be printed separately. The first dated text extant is that of Fano, 1505; but it is by no means certain that it is actually the earliest. In any case it was the forerunner of a mighty tribe. By the beginning of the present century a painstaking bibliographer was able to list no less than 895 separate editions, and there can be little doubt that the total has by now exceeded a thousand.

#### ILLUSTRATED EDITIONS

The very earliest published editions of the *Haggadab* made no attempt to compete with the illuminated manuscript. It was not long, however, before the tradition of the latter began to penetrate the printing-press. The earliest of all illustrated editions, of which only a fragment survives, dates from the first years of the sixteenth century, if not earlier. The most ancient complete text surviving is that produced by Gershom Cohen at Prague in 1527, which is generally known as the first illustrated *Haggadab*. This is a stately quarto

way. But he is only one of many writers, including Isaac of the household, to whom the *Goblet* and *Had Gadya*, and Eça de Queiroz in Portuguese in his inimitable *Viagem*, who have succeeded in capturing and reproducing something of the spirit of the celebration at various stages of Jewish history.

#### IV

##### THE UTENSILS

For this great occasion of the Jewish year no expense, and no trouble, was considered excessive. The silver lamp or candelabrum reserved for the Sabbath would shed its radiance over a table covered with a snow-white cloth of finest damask. The factories of Faenza, at the period of their greatest glory, turned out dishes for the *Seder* adorned with the customary symbols — the Lamb, the *Mazzab*, and the bitter herbs. The pewterers' craft, as practised in London or Amsterdam in the eighteenth century, is hardly anywhere better represented than in the *Seder* plates, appropriately chased, which they produced in comparative profusion. Wealthier persons used silver, and had the beaker and ewer for washing the hands made of the same precious metal. Richly embroidered cloths, over the making of which the Jewish matrons would have spent the leisure of many long winter nights, were employed to cover the dish. The German Jews invented an ingenious, if not over-elegant, three-tiered dish for accommodating the *Mazzotb*, with a curtain at the side, by drawing which they could be revealed to view at the appropriate moment. But greatest of all was the affectionate care lavished upon the ritual itself.

##### THE HAGGADAH AS A BOOK

The peculiar position of the *Haggadab* in the Jewish liturgy early led to its receiving special treatment. Its comparative unfamiliarity, coupled with the fact that it had to be used simultaneously by a number of persons sitting sedately around a table, made it advisable for it to be copied and treated as a separate work, though it continued to be included also in fuller compilations. The earliest separate manuscripts extant belong to the thirteenth century, but there can be no doubt that the practice goes back far beyond that period. The festive character of the occasion and the small size of the work itself made it both natural and convenient for extraordinary care to be lavished on it, in the matter both of writing and of illumination.

##### ILLUMINATIONS

In this latter respect, practice was naturally influenced by environment. In the normal course of events the Jewish artist was trammelled to a certain extent by an over-meticulous regard for the literal interpretation of the Second Commandment, which led him to avoid any representation of the human body. This objection was, indeed, by no means general or absolute until comparatively recent times, when oppression had fostered obscurantism; and some mediæval illuminations are extant which amaze one by their boldness and freedom. Nevertheless, the prejudice undoubtedly existed, and there can be no question that it impeded the development of Jewish art. There were one or two occasions, however, when such qualms could be over-ridden. The *Haggadab*, for the eve of Passover, occupied a special position. It was not, in the strict sense of the word, liturgical. It was not even brought into the synagogue. It was bound up with an occasion of unusual festivity. Its

Messianic. We are regaled with representations of King David at Prayer, of Jerusalem, and of the Temple. A regular tradition may be seen running through the whole of the venerable line, down sometimes to the least detail. From the first illuminated *Haggadab* that thought fit to depict the Four Sons down to the latest product of the modernistic school, the Wicked Son has almost invariably been represented as a soldier — a striking commentary upon the Jew's attitude towards war! Legend and folk-lore find their expression in the illustrations no less than history and actuality (for, it may be remarked incidentally, some of the representations form a valuable commentary upon the social life of past ages). In older editions a common subject for illustration was the bath taken by Pharaoh in the blood of Hebrew children — an ancient Rabbinic elaboration of the Biblical story, which has interesting parallels in secular lore. Generally, the Egyptian soothsayers are represented with black faces — an obvious reflection of the folk-etymology which derived the word 'necromancer' from the Latin *niger* (black), instead of the Greek *νεκρός* (corpse). All this goes to emphasize one fact. In the course of centuries, the illustration of the *Haggadab* — alone in the whole range of Jewish literature — became an accepted tradition. By 1900, close upon two hundred illustrated editions had appeared; and in the years that have since elapsed the total has greatly increased.

#### COMMENTARIES

The Jew invariably gave tangible manifestation to his affection for any particular work by loading it with commentary. By this criterion it may be said that the *Haggadab* is, perhaps, the most popular of all Jewish works after the Bible. All of the four methods of interpretation of the Talmudic and Dantesque 'Paradise' — literal, allegorical, anagogical, and moral — were lavished upon it in unparalleled profusion. Dozens of Rabbinic expositors took it in their stride while interpreting the prayer-book. Many others devoted special treatises to it. The great Rashi himself, in the eleventh century, devoted special attention to it in his (perhaps apocryphal) *Sepher baOrab*. Even Don Isaac Abrabanel, financier and diplomat, whose services were eagerly sought by the governments of Spain, Portugal, Naples, and Venice, did not disdain to turn his attention to the interpretation of this seemingly simple work — a task which he performed at unconscionable length. His commentary was deemed of such importance that it was republished time after time, was discussed by weighty authorities, and was abbreviated for more general and convenient consultation by more than one eminent writer, including Leone da Modena of Venice, the friend of Wotton and correspondent of Selden. The commentaries soon demanded super-commentaries, and *variorum* editions weighed down under their burden began to appear in the middle of the sixteenth century. Many issues present a tiny island of text in the midst of a vast surrounding sea of exposition, which in certain pages has submerged it altogether. The Vilna edition of 1892 contains no less than 115 commentaries. A recent New York compilation has rivalled that record.

#### TRANSLATIONS

Translations, of course, exist in all languages. Early authorities lauded the practice of interpreting the ritual into the vernacular as the service proceeded; and the case is adduced of a certain London Rabbi of the Middle Ages who used to translate the whole service (no doubt, into Norman-French) on behalf of the children and women-folk of his household. As early as 1512 a version was printed in Latin for the benefit of non-Jews — a

of eighty-five pages, three with exquisite borders, and profusely illustrated throughout with woodcuts. It is a magnificent example of German workmanship of the period at its finest, and perhaps remains to-day the most splendid production of the Hebrew press.

The example thus set was naturally followed in Italy — the greatest centre of Hebrew book-production and the home of Jewish art. In 1560 there was published at Mantua an illuminated *Haggadab* in close imitation of its Bohemian precursor. The work is, truth to tell, a trifle disappointing. The prototype is somewhat slavishly followed, though there are a few differences of detail to meet local conditions. Thus the boat in which the Patriarch is represented as crossing the river (in illustration of the passage 'And I took your father Abraham from beyond the River') is here converted into something suspiciously resembling a gondola! Later, this publication was in turn adapted in an edition which appeared at Venice, at that time the main centre of Hebrew printing. This was produced in different issues for the benefit of the Jews following the Spanish, the German, and the Italian rites respectively, and was republished time after time during the following centuries. Each illustration was accompanied by a descriptive rhymed couplet in Italian doggerel, printed in Hebrew characters, behind which there is similarly a long history. This edition served as the prototype for the *Haggadotb* according to the usage of the Spanish Jews which have continued to be printed down to the present day — notably at Leghorn — with the same series of illustrations, deteriorating more and more with every issue.

In 1711 an edition appeared at Amsterdam, under the auspices of the famous publishing house of Proops, which maintained an almost unceasing activity from the middle of the seventeenth to the middle of the nineteenth century. This was the first edition to make use of improved methods, being illustrated by copperplates. These were similarly based closely, though not slavishly, upon those of the Venice editions of the previous century, which had become almost classical, and are a very creditable specimen of contemporary craftsmanship. But, unfortunately, the Amsterdam edition was made to serve as the prototype of the *Haggadotb* of the German Jews and their neighbours, produced in countries where technical ability and artistic taste were at a low ebb. Its illustrations have continued to be reproduced down to our own days with increasing degree of crudity and indistinctness in every cheap Hebrew press in Europe and America, with deplorable results. One or the other of these editions served as the prototype of almost every illustrated edition of the *Haggadab* until recent years, when Joseph Budko and others led a revolt from tradition — not always with satisfactory results.

Thus, in the overwhelming majority of these *Haggadotb*, there may be discerned a regular cycle of illustrations, which may be traced back through the classical editions of Venice and Amsterdam to their Mantua and Prague prototypes, and so ultimately to the older tradition of the MSS. This same influence is to be perceived to a certain extent even in the ultra-modern editions recently produced in France, in Germany, and in England. The work is frequently prefaced by two full-page illustrations which depict, in a dozen or more panels, the preparations for the Passover and the various stages of the *Seder*. In the body of the work the illustrations may be divided into two sections. In the first part there are representations of the events spoken of in the *Haggadab* — the Rabbis discoursing at Bene Berak, the Four Sons, etc. — together with the events of the Exodus and of the lives of the Patriarchs, as mentioned in the text. A full page, sometimes a trifle realistic, would usually be devoted to the Ten Plagues. In the second half of the service the treatment changes. The atmosphere of the illustrations, like that of the text, tends to become more

is cases of doubt, the promptings of common sense and of linguistic probability have been followed. In the few passages where the present wording varies from that usually printed, it will be found that it is favoured by ancient authority as well as by inherent likelihood.

#### THE TRANSLATION

The translation which accompanies the text has been made afresh from the original. Naturally, as many previous versions as possible have been consulted, and ample use has been made of them. The guiding principle, however, has been a reversion to an older tradition. The endeavour has been to preserve as far as possible the music and rhythm of the Hebrew, thus making the translation easier to follow as well as to appreciate. Inevitably, therefore, a certain idiomatic quality has been sacrificed, no attempt being made to compete with the free travesty which nowadays generally masquerades as a translation. Perhaps, however, this is the method which best conveys the spirit of the original; for, in a liturgical version, inspiration should be sought rather in the majestic periods of the Anglican prayer-book than in the latest fashions of modernistic prose. Quotations from the Bible of course follow the incomparable Authorized Version of 1611, excepting in cases of manifest error or sheer necessity, when the Revised Version, the American Jewish Version, and personal predilections have been followed impartially.

No pains have been spared to perfect this edition as in the more luxurious one which preceded it, by drawing upon the best contained in previous issues. May it not be deemed unworthy of its great tradition!

CECIL ROTH

striking illustration of the general interest taken in this ritual. Published translations exist in Judæo-German, in Judæo-Spanish, and in Judæo-Italian (all printed in Hebrew characters), as well as in all the languages of modern Europe. The German Jews were accustomed to chant the hymn *Addir Hu* in their own tongue; while *Had Gadya* is to be found in a French version in use amongst the Jews of Bayonne, and in an old Provençal rendering which was sung by the Jews of Avignon and the Comtat Venaissin. Complete editions, without any Hebrew text, have been printed in English for the benefit of the British troops in India, and in Portuguese for the use of the Marranos in the Peninsula. Revised versions intended to appeal to the modern spirit have been published recently in England, Germany, and America.

#### HISTORY IN THE HAGGADAH

What a history some of the ancient copies of the work must have! In an ordinary volume, immaculateness may be a source of pride: in a *Haggadah* it is a proof of neglect. It is impossible for the time-honoured ceremonial, with its eating and its drinking, to be performed over the open volume without leaving some trace. Accordingly, any copy which can lay claim to a certain degree of antiquity almost invariably shows tangible signs of use, which speak eloquently across the intervening gulf of years. The passages at which the goblet is lifted are frequently wine-stained; at the point where the meal begins, crumbs of *Mazzah*, baked long centuries since, lie thick; and, at the end, one may find a fragment of the *Apbikoman*, put away here for luck by aged fingers which had no opportunity to take it out in the succeeding year. What scenes these marks of age recall! One may imagine some distant Ghetto, with the whole of a numerous family gathered round the *Seder* board, free men on this evening at least. The celebrant — some great scholar, perhaps, of the olden time — is conducting the service, surrounded by more than one generation of his descendants, his trembling fingers incapable of holding the glass steady, as manifested by the wine-stains which corrode the pages. And that biggest stain of all — may it not, perhaps, indicate the terror spread within the house by the shouting of a riotous mob in the street, or perhaps even by a fatal incursion? No dead volume can be more eloquent than the *Haggadah* which bears the signs of use.

#### V

#### THE PRESENT TEXT

The text which is here printed is that of the Jews following the German and Polish, or Ashkenazic usage: the vast majority, that is, of the Jewish population of the English-speaking countries to-day. The differences displayed by other rites are, however, inconsiderable, being centred mainly in the Grace after meals (which may be found in the ordinary prayer-books) and in the omission of certain of the final hymns. The basis of the present text, as of all modern editions, is that of Rabbi Sabbetai the Scribe, of Przemyśl, a noted seventeenth-century scholar. A very large number of versions, both printed and manuscript, have been consulted: some very rare, one or two probably unique. The rituals of the communities of Germany, Spain, Italy, Avignon, Carpentras, Byzantium, and the Yemen; the ancient formularies of the Gaons Amram and Saadiah, of Simha of Vitry and of Moses Maimonides; sumptuous manuscripts in public and private collections — all have been drawn upon and utilized to some extent. But, above all,



Printed in England



