

Notes to Accompany Haggadah B'Chol Dor va-Dor

ABBREVIATIONS

Abrahams	Israel Abrahams <i>A Companion to the Authorised daily Prayerbook</i> (page references to hermon Press edition, New York, 1966)
B.	Babylonian Talmud (completed in the 6 th Century CE)
Ber.	Berachot (tractate of the Mishnah and Talmud)
CS	Rabbi Chaim Stern (see introduction p. v)
Deut.	Deuteronomy
EJ	Encyclopaedia Judaica (Keter Publishing House Ltd, Jerusalem 1972)
Ex.	Exodus
Gen.	Genesis
Goldschmidt	E.D. Goldschmidt, <i>Haggadah shel Pesach v'Toldoteiha</i> , (Bialik Institute, Jerusalem 1969).
Isa.	Isaiah
J.	Jerusalem or Palestinian Talmud (completed in the 4 th Century CE).
JDR	Rabbi Dr John D Rayner (see intro p.v).
JE	Jewish Encyclopaedia (Funk and Wagnells Company, New York and London, 1907)
Kasher	Menachem M Kasher, <i>Haggadah Sh'leimah</i> (Torah Shelema Institute, Jerusalem 1967).
M.	Mishnah (completed in Palestine in the 3 rd Century CE).
Meg.	Megillah (tractate of the Mishnah and Talmud).
MODERN	A passage featuring in a previous <i>Haggadah</i>
NEW	A Passage newly written by the editors for the present <i>Haggadah</i>
NOVEL	A passage first utilised (as far as we know) in the present <i>Haggadah</i> .

NUH	The New Union <i>Haggadah</i> , edited by Herbert Bronstein for the Central Conference of American Rabbis (Grossman Publishers, New York, 1974)
O.Ch.	<i>Orach Chayyim</i> (part one of the <i>Arba'ah Turim</i> , 1the 14 th Century law code by Jacob ben Asher of Germany and Spain; likewise of the <i>Shulchan Aruch</i> , the 16 th Century law code by Joseph Caro of Palestine with glosses by Moses Isserles of Poland.
Pes.	Pesachim (tractate of the Mishnah and Talmud).
Prov.	Proverbs
R.	Rabbi or Rabbah (the latter referring to Midrash Rabbah (the 'Great Midrash').
Shab.	Shabbat (tractate of the Mishnah and Talmud).
Sof.	Soferim ('Minor Tractate', probably 8 th century, Palestine)
SPJH	Services and Prayers for Jewish Homes (prayerbook produced by the Liberal Jewish Synagogue, 1918).
SRA	<i>Seder Rav Amram</i> , the first Jewish prayerbook, compiled by Amram ben Sheshna, Gaon of Sura, Babylonia, about 860 CE (page references to E.D.Goldschmidt's edition, Mossad ha-Rav Kook, Jerusalem 1971).
Taan.	Ta'anit (tractate of the Mishnah and Talmud).
Tos.	Tosafot (super-commentaries on the Babylonian Talmud by Franco-German scholars of the 12 th and 13 th Centuries).
TRAD.	A passage featuring in the traditional <i>Haggadah</i> .
ULPS	Union of Liberal and Progressive Synagogues.

Notes to text

MAIN HAGGADAH

- 1a *Long Ago...* JDR, first appeared in 1981 ULPS *Haggadah*.
- 2a *We praise...lights*. TRAD. The custom of kindling lights to inaugurate the Sabbath or a Festival is taken for granted in Rabbinic Literature (M. Shab, 2:6; B. Pes. 102b), but the benediction (except for *Chanukkah*, B. Shab. 23a) is first found in post-talmudic sources (SRA 61; *Shulchan Aruch*, O.Ch. 263:5, 514:11).
- 2a *May God bless you...*TRAD., Num. 6:24 ff. The custom of parents blessing their children on the eve of the Sabbath or a Festival is first mentioned in early – 17th – century sources (JE, III, 243; EJ, 4, 1097).
- 2b *We thank you...* Rabbi Sidney Greenberg, *Likrat Shabbat* Media Judaica, Bridgeport, Conn. 1992, supplementary readings p.7.
- 2b *We are grateful...* *ibid.* p.8.
- 3a *We praise...vine*. TRAD. The benediction to be said before drinking wine as ordained in the Mishnah (Ber. 6:1; Pes. 10:2).
- 3a *We praise...festive seasons*. TRAD. Known as *Kiddush*, short for *Kiddush ha-Yom*, ‘Sanctification of the Day’, this benediction is often referred to in Rabbinic Literature (M. Pes. 10:2; B. Pes. 105a; B. Betzah 17a) but the full text is first found in post-talmudic sources (Sof. 19:2; SRA 110 f.).
- 3b *There are many ways...*NOVEL. “Not less than four cups of wine” are ordained already in the Mishnah (Pes. 10:1). “Four corners of the earth” and “four seasons of the year”: Midrash Agur 5:100. “Four empires”: J.Pes. 10:1. “Four promises of redemption”: *ibid.* and Gen. R. 88:5. On all four and other explanations see Kasher 90-94.
- 3b *Therefore say to the children of Israel...*MODERN, Ex. 6:6. The idea of reciting before each cup the appropriate clause from Ex. 6:6 f. has been taken from NUH.
- 4a *We praise...fire*. TRAD., M. Ber. 8:5. When the Sabbath is followed by a Festival, the custom is, not to light a special candle as when it is followed by an ordinary day, but merely to look at the already-kindled Festival lights when reciting this benediction.

- 4a *We praise...holy.* TRAD., the principal benediction of the *Havdalah* ('Separating' or 'Distinguishing') ceremony according to the version used when the Sabbath is followed by a Festival, first cited in the Talmud (B. Pes. 103b). Our text is very slightly abridged.
- 4a *We praise...season.* TRAD., the benediction recited at the beginning of a Festival (and on other happy occasions), first cited in the Talmud (B. Pes. 7b).
- 4a *Lean to the left...*TRAD. The reason is explained on p.23b.
- 4b NEW.
- 5a *When earth is freed...*, JDR, first appeared in 1981 ULPS *Haggadah*.
- 5a *Rise up, my love...*MODERN, Song of Songs 2:11 f. Traditionally, the Song of Songs is read on the morning of the Sabbath in Pesach, though at one time it was read on the last two eves (Sof. 14:18). There is also a custom to read it after the Seder; hence it is found at the end of some Haggadot. The quotation from it in the present context was an innovation of SPJH.
- 5a *The Karpas is dipped in salt water.* TRAD. The Mishnah (Pes. 10:3) says that *Chazeret*, lettuce is to be dipped, but does not make clear in what. The custom of using *Karpas*, parsley, and of dipping it in salt water (or vinegar), symbolic of the tears shed by the Israelite slaves in Egypt, is first mentioned in medieval sources (Tos. Pes. 114a; Shulchan Aruch. O.Ch. 473:4; see Kasher, 101-106).
- 5a *We praise...earth.* TRAD. The benediction to be recited, according to the Mishnah (Ber. 6:1), before eating any fruit or vegetable that grows on the ground.
- 5b *How astonishing...* Bachya ibn Pakuda (11th century) 'Duties of the Heart' translated by Moses Hyamson, Jerusalem 1962.
- 5b Four explanations...NEW.
- 6a *The leader takes ...*The plain reason for the three *Matzot* is that the top and bottom ones correspond to the two loaves of bread customary on the eve of the Sabbath or a Festival (in allusion, it is said, to the double portion of manna, Ex. 16:22) while the middle one represents the 'bread of affliction' (Deut. 16:3). Medieval sources also give fanciful explanations, e.g. that the three *Matzot* refer to the three Patriarchs (Abraham, Isaac

- and Jacob) or the three measures of flour with which Sarah baked bread for the three angelic visitors (gen. 18:6). See Kasher, 61 f.
- 6a *This is the bread of affliction...*TRAD. An Aramaic formula first found, in various forms, in Gaonic Rites (SRA 113; Kasher 106-112; Goldschmidt, 7 ff.). The first sentence alludes to Deut. 16:3, the second is based on an invitation to the poor to share one's meal found already in the Talmud (B. Taan. 20b).
- 6b *This year here...* JDR, first appeared in 1981 ULPS *Haggadah*.
- 6b *A question to ask...* NEW; adapted from 'The American Anti-Slavery Group's 'Modern-Day Slavery Fact Sheet.'; quoted in 'Creating Lively Passover Seders', David Arnow, Jewish Lights, Woodstock, Vermont. 2004.
- 6b *Breaking the matzah...* A story of the *Tzemach Tzaddek* quoted in *Sefer Ha-Sichos 5702, p. 86-87*.
- 7a *How different is this night...*TRAD. First found in the Mishnah (Pes. 10:4) but substantially modified in the Gaonic Rites (SRA 113; Kasher, 112-117; Goldschmidt, 10-13).
- 7b *The celebration of the Seder...* NEW.
- 7b *Rabbi Yehudah says...* B.Pes. 109a.
- 8a *We were slaves...*TRAD., mentioned in the Talmud (B. Pes. 116a) which says that the 3rd- century Amora Samuel advocated this passage as fulfilling the principle to "begin with degradation and end with glory". The full text is first found in Gaonic Rites (SRA 113 f.; Kasher 117-120).
- 8a *There is a story...*TRAD., first found in Gaonic Rites (SRA 114). The five rabbis live in Palestine in the 1st – 2nd centuries. B'nei B'rak was a place near Jaffa.
- 8b *What were the five rabbis...* NEW.
- 8b *When Israel was in Egypt land...*NOVEL. North American negro spiritual.
- 9a *The Torah alludes...*TRAD. First found, in divergent versions, in Rabbinic Literature (Mechilta to Ex. 13:14 and J. Pes. 10:4) and, further modified, in the Gaonic Rites (SRA 114; Kasher, 120-123; Goldschmidt, 22-29). Quotations as follows. The wise child: Deut. 6:20 and M. Pes. 10:8. The wicked child: Ex. 12:26 and 13:8. The simple child: Ex. 13:14. The one who does not know how to ask: Ex. 13:8.

- 9b *As we celebrate...*Rabbis for Human Rights *Haggadah* – supplement 5768, written and distributed by Rabbi Arik W. Ascherman.
- 9b *Said the parents to the children...*NOVEL. The source of this 'ballad' is unknown to us, but is attributed to one 'Ben Aronin' and may be sung to the tune of 'Clementine'.
- 10a *In the beginning...*TRAD. First mentioned in the Talmud (B. Pes. 116a) as the passage favoured by the 3rd- century Babylonian Amora Rav against Samuel The full text, quoting Joshua 24:2 ff. is the first found in Gaonic Rites (SRA 114; Kasher, 27 ff.).
- 10a *Praised be the One who keeps the promise...*TRAD., first found in SRA.(114). The traditional text goes on to quote Gen. 15:13 f.
- 10a *God's promise has...*TRAD., first found in SRA (114).
- 10b *The Ethiopian Journey...* Shlomo Gronich and the Sheba Choir, words by Chaim Idissis. ©Chaim Idissis and Acum.
- 11a. *My father was a wandering Aramean...*TRAD., Deut. 26:5-8. Mentioned already in the Mishnah (Pes. 10:4) as the basis of the exposition which forms the bulk of the *Haggadah*-narrative. 'Father' (= 'forefather') refers to Abraham, or Jacob, or the Patriarchs collectively.
- 11a *Why was he called a wanderer?...* Michael Strassfeld, *A Passover Haggadah*, 'Conservative Judaism, vol. XXXII no 3, Spring 1979.' p.20.
- 11a *This shows that... ibid.*
- 11b The biblical references are listed at the foot of page 13b.
- 12a *As it is written...* (Deuteronomy 10:22).
- 12a *This teaches that... Mechilta Bo: 5.*
- 12a *They were ungrateful...* *Mishnat Rabbi Eliezer, Chapter 7*, p.137; Rashi on Exodus 1:8; *Midrash ha-Gadol* 1:8.
- 12a *The Egyptians would place...* *Yalkut Shimoni* 163. *Exodus Rabbah* 1:12.
- 13a *What did the Eternal One...* *Torah Sh'leimah, Sefer Siftei*, Kohn.
- 13a *This is the enforced separation...* *Exodus Rabbah* 1:13, *Sotah* 12a Hasidic Anthology p.307
- 13a *Thus taught Rabbi Elimelech of Lizensk...* Source tbc

- 14a *No liberation is easy...*, by JDR and CS, first appeared in 1981 ULPS *Haggadah*.
- 14a *It is customary...*TRAD. The custom is mentioned in medieval sources (Shulchan Aruch. O. Ch. 473:7, gloss; Kasher, 126 f.). Our interpretation of it is based on that of Don Isaac Abravanel (1437-1508) who related it to the injunction. "Do not rejoice when your enemy falls". Prov. 24:17. For the Ten Plagues see Ex. 7:14-12:36.
- 14b *Sadly we recall... endanger our souls.* Source tbc
- 15a *When the cup of suffering had run over...* CS, first appeared in 1981 ULPS *Haggadah*.
- 15a *When Israel stood...*NOVEL, Mechilta to Ex. 14:22. Nachshon was a chieftain of the tribe of Judah; see Num. 2:3, 10:14.
- 15a *The Sea did not part...*NOVEL, Ex. R. 21:10.
- 15a *The people overcame their fear...* CS, first appeared in 1981 ULPS *Haggadah*.
- 15a *Have no fear...*NOVEL, Isa. 43:1 f.
- 15a *At that time the ministering angels...*MODERN, B. Meg. 10b. First used in the 1962 edition of the ULPS *Haggadah*, p10.
- 15a *O God, teach us to rejoice in freedom...* CS, first appeared in 1981 ULPS *Haggadah*.
- 15a *That day is not yet...* JDR, first appeared in 1981 ULPS *Haggadah*.
- 15a *Have no fear...*NOVEL, Isa. 41:10.
- 15b Miriam's song Debbie Friedman.
- 16a *How many benefits...*TRAD. & MODERN. The trad. Text, which concludes with the building of the Temple, is first found in SRA (115). In our version it is abridged but supplemented with five new verses, relating to the Prophets and post-biblical times. Similar attempts to bring this composition 'up to date' are to be found in previous editions of the ULPS *Haggadah* and in the NUH.
- 16b *Donna Donna* Traditional folk song, NOVEL.
- 17a *How much more* (continuation, see note to p16a).
- 17a *Therefore we should thank...*TRAD., first found in the Mishnah (Pes. 10:5).

- 17b *The Hebrew word...* NEW.
- 17b *One day...* Viktor Frankl, 'Man's Search for Meaning, Lessons from a Concentration Camp.
- 17b *We were strangers...* Anon.
- 18a *Halleluyah...*TRAD. The custom of reciting the Hallel ('Praise') Psalms (113-118) during the Seder is mentioned already in the Mishnah (Pes. 10:6 f.).
- 18b *Why do we recite...* NEW.
- 19a *When Israel went forth...*TRAD. See Note to 18a.
- 19b *God of might...*MODERN. A poem by Rabbi Gustav Gottheil (1827-1903, Germany, England and USA) which was first included in the 1955 edition of SPJH, updated in subsequent URJ versions.
- 20a *In every generation...* NEW.
- 20a *In each generation...* TRAD, quoting Ex. 13:8, occurs in the Mishnah (Pes. 10:5).
- 20a *We raise our cups...*MODERN. See the second Note to p.3b.
- 20a *We praise You...Redeemer of Israel.* TRAD., known as *G'ullah*, 'Redemption', first cited in the Mishnah (Pes. 10:6). Our version is slightly abridged, omitting a phrase about the hope for restoration of the sacrificial cult.
- 20 *We praise You...vine.* TRAD. See corresponding note to p. 3a.
- 20b *Maggid* by Marge Piercy. Reprinted with permission of the author.
- 21a *Rabban Gamliel...*TRAD., already in the Mishnah (Pes. 10:5). The reference is to Rabban Gamliel I, grandson of Hillel, who was Patriarch of Palestinian Jewry before the destruction of the Temple by the Romans in 70 C.E.
- 21a *Why, in the days when the Temple stood still...*TRAD. Alluded to in the Mishnah (Pes. 10:5), otherwise first found in SRA (115), quoting Ex. 12:27.
- 21b *At this point...* NEW.
- 21b *We praise You...* B. *Chullin*, 105a, *Shulchan Aruch Orach Chayyim* 158:1 and 11-12.
- 21b *Our retelling...Elijah* NEW.

- 22a *Why do we eat this unleavened bread...*TRAD. Alluded to in the Mishnah (Pes. 10:5), otherwise first found in SRA (115), quoting Ex. 12:39.
- 22a *We praise You...to bring forth bread.* TRAD., the benediction to be recited before eating bread, as ordained in the Mishnah (Ber. 6:1). It alludes to Psalm 104:14.
- 22a *We praise You... unleavened bread.* TRAD. First found (in a slightly different version) in SRA (116).
- 22b Passover Night 1942 Yala Korwin. Reprinted by permission of the author.
- 22b *The Jewish inmates...*NOVEL, from Philip Goodman, *The Passover Anthology*(The Jewish Publication Society of America, Philadelphia, 1962), p. 383.
- 23a *Why do we eat these bitter herbs...*TRAD. Alluded to in the Mishnah (Pes. 10:5); otherwise first found in SRA (115), quoting Ex. 1:14.
- 23a *We praise You...to eat bitter herbs.* TRAD., first found, in a slightly different wording, in SRA (116).
- 23a *This is what Hillel used to do...*TRAD., quoting Num. 9:11, alluded to the Tosefta (Pes. 2:14) and Talmud (B. Pes. 115a) and included (in various versions) in the Gaonic and subsequent Rites (SRA 117; Kasher 169 ff.). Hillel was the leading Pharisaic teacher in Palestine in the last decades of the 1st century B.C.E.
- 23b *Questions and answers* NEW
- 23b *The Afikoman...*NEW. The mysterious statement of the Mishnah (Pes. 10:8) is debated in the Talmud (B. Pes. 199b) between Rav and Shmuel, the former taking it as a prohibition against going 'from company to company', the latter as forbidding a 'savoury' or 'dessert'. The suggestion that 'Afikoman' comes from the Greek *aphikomenos*, meaning 'the One that cometh' (i.e. the Messiah), was first made by Robert Eisler in 1925 and revived by Professor David Daube in a lecture in the Crypt of St. Paul's Cathedral, London, in 1966. (The lecture was subsequently published in a pamphlet.)
- 24 *Shorter version* based on SLC p.551-2.
- 25 *A Song of Ascents.* TRAD. The custom of chanting Psalm 126 before the Thanksgiving for the meal on Sabbaths and Festivals has been traced back to the year 1603 (Abrahams, 208).

- 25 *Friends, let us praise God...*TRAD. This and the following introductory formulae are cited already in the Mishnah (Ber. 7:3) and Talmud (J. Ber. 7:2; B. Ber. 45a-b, 49b-50a).
- 26 *We praise You...provider of food for all.* TRAD., the first of the four benedictions constituting *Birkat ha-Mazon*, the 'Thanksgiving for Food', which institution, derived from Deut. 8:10 is mentioned already in Josephus (*Wars of the Jews*, II, 8:5). The text is first cited in the Talmud (B. Ber. 48b).
- 26-27 *We thank You...for the earth and its sustenance.* TRAD., the second of the four benedictions, quoting Deut. 8:10. For 'the Covenant You have sealed into our flesh', we have substituted '...into our hearts' (cf. Deut 10:16 and 30:6), so that the phrase may be appropriately recited by men and women alike.
- 27 *Eternal God...Your will.* TRAD, Abridged. B. Ber 48b; B.Pes. 105a; SRA 1,79; Singers p.729.
- 27-28 *Have compassion...builder of Jerusalem.* TRAD., the third of the four benedictions, slightly abridged. In the first sentence we have omitted a clause referring to Zion, the Davidic monarchy, and the Temple, and inserted "and all inhabitants of Your world".
- 28-30 *We praise You...bless Your people with peace.* TRAD., the last of the four benedictions, which however, lacks a concluding eulogy. According to the Talmud (J. Taan. 4:5; B. Ber. 48b; B. Taan. 31a) it was introduced after the Bar Kochba Rebellion of 132-135 C.E; but many sentences, especially those beginning 'May the Merciful One...', were inserted much later, in the Middle Ages and subsequently (Abrahams, 209 f.). The text includes allusions to Prov. 3:4 and Job 25:2, and ends with Psalm 29:11.
- 30 *We raise our glasses...*MODERN. See the first two notes to page 3b.
31. *God's wrath - or God's love?*NOVEL
- 32-33 *Praise the Eternal One...*TRAD. Here the recitation of *Hallel* (see the note to p. 27) is resumed, traditionally with Psalms 115-118. We, however, omit Psalms on the six days of Pesach, one reason being that, on account of the drowning of the Egyptians in the Red Sea, we should restrain our rejoicing on principle of "Do not rejoice when your enemy falls" (Prov. 24:17; Pesikta d'R. Kahana, ed. Mandelbaum, II, 458); and it seems to us appropriate to apply that principle in the Seder also.

- 34 *Give thanks...*TRAD. The recitation of Psalm 136, known as *Hallel ha-Gadol*, 'the Great Hallel', over the fourth cup of wine, is mentioned already in the Talmud (B. Pes. 118a).
- 35 *Let all the living...*TRAD. Alluded to in the Talmud (B. Pes. 118a) as R. Yochanan's (3rd century, Palestine) identification of the 'Benediction of Song' (see last Note but one). The *Nishmat*, as it is called from its opening word, is also mentioned elsewhere in the Talmud (B. Ber. 59b; B. Taan. 6b). Scriptural quotations: Psalms 35:10 and 103:1.
- 35 *O great and holy God...*TRAD. This doxology traditionally concludes the 'Verses of Song' of the daily morning service, where it is found already in SRA (10). Its inclusion in the *Haggadah* seems to date from the Middle Ages (Beyt Yosef to Arba-ah Turim, O.Ch. 486).
- 36 *We raise our glasses...*MORDEN. See first two Notes to p. 3b.
- 36 *Blessed...vine.* TRAD. See corresponding note to p. 3a.
- 36 *Counting of the Omer:* TRAD. M. Menachot 10; B. Menachot 65b-66a; MV, p.301; Singer's p.697. The custom is to perform this ritual after the evening service; Shulchan Aruch, Orach Chayyim, 489:1.
- 36 *We praise You...* TRAD. Sources as above.
- 37 *Elijah's Cup.* That there should be a fifth cup is stated in the Talmud (B. Pes. 118a) in the name of R. Tarfon (1st-2nd centuries, Palestine); its derivation from the fifth verb of the Ex. 6:6-8 passage is first found in 12th century sources (see Kasher 94 f.). Of the medieval Jewish authorities, some, like Maimonides, considered the custom commendable but optional; others, like Abraham ben David of Posquières, considered it obligatory (*ibid.*). The designation of the fifth cup as the 'Cup of Elijah' is first found in a commentary (Chok Yaakov) by Jacob Reischer (1670-1733, Bohemia) on the Shulchan Aruch (O.Ch. 480, Note 6).
- 37 *The door is opened.* TRAD. This custom originated in the Middle Ages and was widely practised by the 16th century (see Kasher, 180). It was both a precaution against informers (in view of the 'blood accusation') and an expression of trust in God's protection and of hope for the speedy coming of the messianic age, heralded by the return of the prophet Elijah. Traditionally, the door is opened immediately after the Thanksgiving for the Meal, while the passage beginning "Pour out Your wrath upon the nations that do not acknowledge You..." (Psalms 79:6 f., 69:25 and

- Lamentations 3:66) is recited (see p.31). To us it seemed preferable that the door should be opened here, at the climax of the whole Seder, where it can be associated with the Fifth Cup, the Cup of Elijah.
- 37 *Miriam's Cup* NEW. The inclusion of a cup of water for Miriam has a number of modern sources, see e.g. www.miriamscup.com.
- 37 *As we open the door...* NEW Malachi 3:23, Joel 2:28; Micah 4:3-4.
- 38-9 *To God praise belongs...* TRAD. A *piyyut* of unknown authorship which has been traced back to German, Italian and English Haggadot of the 13th century (see Kasher 189, Goldschmidt 97), with an alphabetic acrostic which the new translation (by JDR) attempts to reproduce in English. Possibly by R. Jacob ben Judah of London (13th century; see EJ, vol. II, p. 256).
- 40-41 *Ancient are You...* TRAD. A *piyyut* of unknown authorship which first appeared in Haggadot of the 14th century (see Kasher 190; Goldschmidt 97) with an alphabetic acrostic which the new translation (by JDR) attempts to reproduce in English. We have changed the phrase *yivneh veyto b'karov*, "soon may He rebuild His Temple", to *yig-alenu b'karov*, "soon may You redeem us", and the refrain *b'neih veyt'cha b'karov*, "rebuild Your Temple speedily", to *p'deh amm'cha b'karov*, "save Your people speedily".
- 42-44 *Who knows one?* TRAD. A composition of unknown authorship which has been traced back to the 15th century and was probably modelled on earlier, non-Jewish prototypes (see Kasher 190; Goldschmidt 98).
- 44-45 *I'll sing you one-o.* NEW.
- 46-48 *One kid, one kid...* TRAD. A composition of unknown authorship in mixed Hebrew and Aramaic which has been traced back to the 15th century but was probably modelled on earlier, German prototypes (Kasher, 190 f.: Goldschmidt, 98). Its theme is paralleled by a number of passages in Rabbinic Literature (M. Avot 2:6; Gen. R. 38:13; B. Bava Batra 10a).
- 49 *Tell me: How is this night different?* Primo Levi, reprinted by permission of the author's estate.
- 50 *Our Seder is now completed...* TRAD and NEW. The Hebrew is the first stanza of a *piyyut* by Joseph ben Samuel Bonfils (11th Century France) in which we have, however, altered the last line from *ken nizkeh la'asoto* (so may we live to perform it, referring to the Passover sacrifice) to *ken nizkeh l'fesach le-atid lavo* (so may we live to see the Passover of the

- future), a concept referring to the final redemption, derived from the rabbinic notion e.e. B. Rosh Ha-shanah 11b – that in the month of Nisan the Israelites *were* redeemed, and in that month they *will* be redeemed. The English is an expanded paraphrase of the Hebrew by Rabbi Andrew Goldstein.
- 50 *Next year in Jerusalem!* TRAD. This exclamation, traditionally recited immediately after the *piyyut* (see last note) was probably prompted by the conclusion of its second stanza ‘Soon may You lead the offshoots of Your planting, redeemed, to Zion in joy.’
- 50 *Next year in a world redeemed!* CS, first appeared in 1981 ULPS *Haggadah*. The purpose of this addition is to make explicit the broader, universal hope, over and above the narrower, national one, which has always been explicit in the exclamation ‘Next Year in Jerusalem!’

Notes to text

CHILDREN'S *HAGGADAH*

The text linking the various traditional elements of this section of the *Haggadah* is all NEW; the traditional elements are detailed here. (Note except where specified, the page numbers refer to both 'alef' and 'bet' pages, as the Hebrew and English match on the majority of facing pages.)

- 1 *We thank You...candles.* TRAD. The custom of kindling lights to inaugurate the Sabbath or a Festival is taken for granted in Rabbinic Literature (M. Shab, 2:6; B. Pes. 102b), but the benediction (except for *Chanukkah*, B. Shab. 23a) is first found in post-talmudic sources (SRA 61; *Shulchan Aruch*, O.Ch. 263:5, 514:11).
- 1 *We thank You...vine.* TRAD. The benediction to be said before drinking wine as ordained in the Mishnah (Ber. 6:1; Pes. 10:2).
- 1 *We thank You...special time.* TRAD., the benediction recited at the beginning of a Festival (and on other happy occasions), first cited in the Talmud (B. Pes. 7b).
- 1 *Leaning to the left.* TRAD. The reason is explained on p.23b.
- 2 *The Karpas is dipped in salt water.* TRAD. The Mishnah (Pes. 10:3) says that *Chazeret*, lettuce is to be dipped, but does not make clear in what. The custom of using *Karpas*, parsley, and of dipping it in salt water (or vinegar), symbolic of the tears shed by the Israelite slaves in Egypt, is first mentioned in medieval sources (Tos. Pes. 114a; *Shulchan Aruch*. O.Ch. 473:4; see *Kasher*, 101-106).
- 2 *We thank You...ground.* TRAD. The benediction to be recited, according to the Mishnah (Ber. 6:1), before eating any fruit or vegetable that grows on the ground.
- 3✠ *The leader takes ...*The plain reason for the three *Matzot* is that the top and bottom ones correspond to the two loaves of bread customary on the eve of the Sabbath or a Festival (in allusion, it is said, to the double portion of manna, Ex. 16:22) while the middle one represents the 'bread of affliction' (Deut. 16:3). Medieval sources also give fanciful explanations,

- e.g. that the three *Matzot* refer to the three Patriarchs (Abraham, Isaac and Jacob) or the three measures of flour with which Sarah baked bread for the three angelic visitors (gen. 18:6). See Kasher, 61 f.
- 3ב *This is the bread of affliction...*TRAD. An Aramaic formula first found, in various forms, in Gaonic Rites (SRA 113; Kasher 106-112; Goldschmidt, 7 ff.). The first sentence alludes to Deut. 16:3, the second is based on an invitation to the poor to share one's meal found already in the Talmud (B. Taan. 20b).
- 4 *Why is this night different...*TRAD. First found in the Mishnah (Pes. 10:4) but substantially modified in the Gaonic Rites (SRA 113; Kasher, 112-117; Goldschmidt, 10-13).
- 6 *How many benefits...*TRAD. & MODERN. The trad. Text, which concludes with the building of the Temple, is first found in SRA (115). In our version it is abridged but supplemented with five new verses, relating to the Prophets and post-biblical times. Similar attempts to bring this composition 'up to date' are to be found in previous editions of the ULPS *Haggadah* and in the NUH.
- 7 *Halleluyah...*TRAD. The custom of reciting the Hallel ('Praise') Psalms (113-118) during the Seder is mentioned already in the Mishnah (Pes. 10:6 f.).
- 7 *We thank You...vine.* TRAD. The benediction to be said before drinking wine as ordained in the Mishnah (Ber. 6:1; Pes. 10:2).
- 8ב *Rabban Gamliel...*TRAD., already in the Mishnah (Pes. 10:5). The reference is to Rabban Gamliel I, grandson of Hillel, who was Patriarch of Palestinian Jewry before the destruction of the Temple by the Romans in 70 C.E.
- 8 *We thank You...to make bread.* TRAD., the benediction to be recited before eating bread, as ordained in the Mishnah (Ber. 6:1). It alludes to Psalm 104:14.
- 8 *We thank You...Matzah.* TRAD. First found (in a slightly different version) in SRA (116).
- 8 *We praise You...to eat bitter herbs.* TRAD., first found, in a slightly different wording, in SRA (116).
- 9 Thanksgiving for the meal based on SLC p.551-2.

- 9 *We thank You...vine.* TRAD. The benediction to be said before drinking wine as ordained in the Mishnah (Ber. 6:1; Pes. 10:2).
- 9 *Halleluyah!* TRAD. Here the recitation of *Hallel* (see the note to p. 7) is resumed, traditionally with Psalms 115-118. Shortened here to a single, celebratory shout of joy.
- 10 *Eliyahu ha-Navi...* TRAD. Can be sung when the door is opened to welcome the prophet Elijah.
- 10 *Miriam ha-N'vi'ah...* NOVEL. Lyrics by Rabbi Leila Gal Berner. Can be incorporated here to accompany the song welcoming Elijah. See, e.g., www.ritualwell.org.
- 11 *Our Seder is now completed...* TRAD and NEW. The Hebrew is the first stanza of a *piyyut* by Joseph ben Samuel Bonfils (11th Century France) in which we have, however, altered the last line from *ken nizkeh la'asoto* (so may we live to perform it, referring to the Passover sacrifice) to *ken nizkeh l'fesach le-atid lavo* (so may we live to see the Passover of the future), a concept referring to the final redemption, derived from the rabbinic notion e.e. B. Rosh Ha-shanah 11b – that in the month of Nisan the Israelites *were* redeemed, and in that month they *will* be redeemed. The English is an expanded paraphrase of the Hebrew by Rabbi Andrew Goldstein.
- 11 *Next year in Jerusalem!* TRAD. This exclamation, traditionally recited immediately after the *piyyut* (see last note) was probably prompted by the conclusion of its second stanza 'Soon may You lead the offshoots of Your planting, redeemed, to Zion in joy.'
- 11 *Next year in a world redeemed!* CS, first appeared in 1981 ULPS *Haggadah*. The purpose of this addition is to make explicit the broader, universal hope, over and above the narrower, national one, which has always been explicit in the exclamation 'Next Year in Jerusalem!'



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ILLUSTRATIONS

Main *Haggadah*

- iv Jacob Shacham, in ULPS *Haggadah* illustrated version 1968 (the original version was 1962, erroneously mentioned on page iv).
- v Frank Leslie's Illustrated Newspaper, April 10 1858.
- 1b Michael Kichka, from 'A Night to Remember', Zion Holiday Publications p.102-3, reprinted with permission of the artist.
- 2a Marc Chagall, Shabbat Candles, © ADAGP, Paris and DACS, London 2010.
- 2b *Haggadah* 'Der Auszug Israels aus Aegypten', Berlin 1927.
- 3b *Haggadah* for Passover, Hebrew Publishing Company, New York 1921.
- 4a Yiddish text book, Hebrew Publishing Company, New York 1929.
- 4b Stanislaus Bender, *Haggadah Leyl Shimmurim*, Frankfurt an Main, 1926, p.19
- 5a Paul Solomons, London 2010.
- 6a Mark Weinberg, The Making of Modern *Matzah*, American Hebrew, New York, April 17th 1908.
- 7a Paul Solomons, London 2010.
- 8a Siegmund Forst, New York, 1959.
- 8b Stanislaus Bender, *Haggadah Leyl Shimmurim*, Frankfurt an Main, 1926, p.21.
- 9a, 9b Unattributed illustrations of the four children.
- 10b Siegmund Forst, 1955.
- 11a Young Israel, Cincinnati, 1925.
- 13a Prague 1526.
- 14a Stanislaus Bender, *Haggadah Leyl Shimmurim*, Frankfurt an Main, 1926, p.23.
- 15b Marc Chagall, Miriam the Prophetess at the Red Sea,

- 16b C. Kirchmayr, Trieste, 1864.
- 17a Siegmund Forst, Passover *Haggadah*, New York, 1959, p.54
- 18b Michael Kichka, 'King David and the Levite Band', from 'A Night to Remember', Zion Holiday Publications p.119, reprinted with permission of the artist.
- 19b Johann Stephanus Rittangel, Königsberg 1644.
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- 22a *Haggadah* Shel Pesach, Zahal, 1958.
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- 25 Siegmund Forst, Passover *Haggadah*, New York, 1959, p.60
- 31 Ben Shahn, Weeping Man, © Estate of Ben Shahn and DACS, London/VAGA New York 2010.
- 38 Paul Solomons, London, 2010.
- 41 Siegmund Forst, Passover *Haggadah*, New York, 1959, p.76.
- 48 Ben Shahn, Chad Gadya, *Haggadah* shel Pesach, London, 1965, © Estate of Ben Shahn and DACS, London/VAGA New York 2010.
- 50 From Richard Codor's Joyous *Haggadah* ©2010
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Children's *Haggadah*

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'Otto Geismar is my great-grandfather. I think it's very exciting that you will be using his work in the upcoming book. As far as I know Otto Geismar is now public domain, so please feel free to use his artwork.'



December 2009.