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sage in Deuteronomy includes an additional verse, v. 9, which tells of the entry into Eretz Israel: “And He brought us to this place.” However, it is not included in the obligation of telling and in the order of the Haggadah, since the discussion is only about the slavery in Egypt and the Exodus, and we will return to this explanation below. The discussion of the four verses is also found in *Sifrei Devarim*, par. 301 (p. 319), which concludes: “R. Judah used to give them a sign: “*Detzach, Adash, Be’ahab*”),⁷⁴ as in the order of the Haggadah before us, without first describing the plagues that are described in the Haggadah. We can therefore assume that the editor of *Sifrei* copied the passage from the Haggadah.

The four verses that are the subject of the *drasha* are part of the recitation by a person who was bringing his first fruits, beginning with the words “And thou shalt speak and say before the Lord thy God” (Deut 26:5)...up to “A Syrian ready to perish was my father”... puts down the basket...and reads from “A Syrian ready to perish was my father until he completes the entire passage” (Mishna, *Bikkurim* 3, 6). It is possible that this passage was chosen as a basis for the midrash because it was familiar to many people, and perhaps because this short passage tells of the descent to Egypt, the enslavement and the exodus from slavery to freedom, and served as a convenient framework for the midrash.

In the *mishnayot* before us, it says: “until he finishes the **entire passage**.” From this they wanted to conclude that during Temple times they also read and discussed the last verse, v. 9, which tells of the entry into Eretz Israel, and only after the destruction did they omit this verse.⁷⁵ However, the word “*kula*” (the entire passage) is not found in all the principal versions.⁷⁶ The meaning of the mishna is only that the entire passage is discussed—from “A Syrian ready to perish was my father” until the story of the Exodus.

We have copied the Mishna according to the Kaufman ms, but we have suggested several minor corrections. These corrections accord with the version of the Mishna as copied in *Melekheth Shlomo* in the name of R. Yehoseph Ashkenazi:

Mishna	Mishna Vilna edition	Pesah Haggadah
5 Rabban Gamliel says: Anyone who didn’t say these three things on Pesah has not fulfilled his obligation— <i>Pesach</i> , Matzah and <i>Merorim</i> . <i>Pesach</i> because God skipped over the homes of our forefathers in Egypt. <i>Merorim</i> because the Egyptians embittered the	Rabban Gamliel used to say: Anyone who didn’t say these three things on Pesah has not fulfilled his obligation— <i>Pesach</i> , Matzah and <i>Maror</i> . <i>Pesach</i> because God skipped over the homes of our forefathers in Egypt. <i>Matzah</i> because our forefathers were redeemed	Rabban Gamliel used to say: Anyone who didn’t say these three things on Pesah has not fulfilled his obligation— <i>Pesach</i> , Matzah and <i>Maror</i> . <i>Pesach</i> which our forefathers used to eat when the Temple was standing. For what reason? Because God skipped over the homes of

74 R. Judah and his signs are also found in the *Pesikta Zutra*, p. 91.

75 Some said this doubtfully, and some wrote it with certainty. See: Goldschmidt Haggadah (1948), p. 10.

76 Kaufman ms of the Mishna, Parma ms of the Mishna, the Mishna in the PT, Naples edition, Pisaro edition, edition of R. Yehoseph Ashkenazi, as cited by the author of *Melekheth Shlomo*, et al.

24. *Bekhol dor vador* — In every generation

בְּכֹל דּוֹר וָדוֹר חַיֵּיב אָדָם לְרַאוֹת אֶת עֲצֻמוֹ כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם. שְׁנַאֲמַר (שמות יג, ח) : וְהַגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לְאֹמֹר בְּעֵבוֹר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרַיִם. לֹא אֶת אֲבוֹתֵינוּ בְּלִבָּד גָּאֵל הִקְדוֹשׁ בְּרוּךְ הוּא אֲלָא אִף אוֹתָנוּ גָּאֵל עִמָּהֶם. שְׁנַאֲמַר (דברים ו, כג) : וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הִבִּיא אוֹתָנוּ לְתֵת לָנוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.



The passage includes two sentences and two verses, a verse for each sentence, in order to back it up with the biblical text. The passage is not a continuation of the words of Rabban Gamliel, because it does not appear in the main versions of the Mishna. The first sen-



In every generation, each person must regard himself as if he himself had come out of Egypt, as it is said: “And you shall relate it to your son on that day, saying, this is done on account of that which the Lord God did unto me, when I came forth out of Egypt” (*Exodus 13:8*). It was not only our fathers whom the Holy One, blessed be He, redeemed from Egypt, but ourselves also, as it is said: “And He brought us out from there that He might bring us in, to give us the Land which He swore unto our fathers’” (*Deuteronomy 6:23*).

tence, with or without the support of the text, is found in all the Haggadahs, and appears to be one of the main messages of the Haggadah. There are early Haggadahs from which the last sentence is missing, or is found in other places in the Haggadah.

25. *Lefikhakh anu hayavim* — Therefore we are obligated

וְהַגִּים לְהוֹבִיָּה חֲכוּס :
 לְפִיכֶךָ אֲנַחְנוּ חַיֵּיבִים לְהוֹדוֹת לְהַלֵּל לְשַׁבַּח לְפָאֵר לְרוֹמֵם לְהַדְר לְכַרֵּךְ לְעֲלֵה וּלְקַלֵּם.
 לְמִי שְׁעָשָׂה לְאַבְרָהָם וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלֶּה. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיָּגוֹן לְשִׁמְחָה, וּמֵאֲבָל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבוֹד לְגֵאֲלָה, וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה הַלְלוּיָהּ.



Therefore we are obligated. The passage serves as a kind of summary of the Haggadah—“*Ma Nishtana*,” the “disgrace” and the “praise,” the midrash on the four verses from Deuteronomy 26, and the words of Rabban Gamliel. It is also an introduction to *Hallel* that follows it. The passage is written in the Mishna, but is not in the language of the Mishna, and we assume that it was transferred from the Haggadah to the Mishna. The words of praise were added in the passage, and we have here nine words of praise. In many versions there are additional words of praise, although in the early versions, both from Eretz Israel and from Babylonia, there are only four or five words of praise. It should be emphasized that the word “*lekales*” is an addition, since it is a Greek word, and the early prayers and blessings do not contain a single word that is not Hebrew.

He brought us out from slavery to freedom. There are a number of expressions

The host covers the matzot and raises his cup.



Therefore we are obligated to thank, praise, laud, glorify, exalt, honor, bless, extol and adore Him who did all these miracles for our fathers and for ourselves. He brought us out from slavery to freedom, from anguish to joy, from mourning to holiday, from darkness to great light, and from bondage to redemption. And therefore let us sing unto Him a new song. Hallelujah!

of redemption here, but in the main versions of the Mishna and the Haggadah only the expression “from slavery to freedom” is written.

And therefore let us sing unto Him a new song. This is the expression found in the Ashkenazic Haggadahs. However, in all the versions in the Mishna and in all the early Haggadahs “a new song” is not written. There is no question that this expression is not the main thing, since the *Hallel* said after the introduction is not “a new song.” The suggestion of changing the vocalization of the word “*vene’emar*” (and it was said) instead of “*venomar*” (and we will say) to indicate that *Hallel* was said in the past, during the Exodus, was totally rejected by important Sages. The words “a new song” apparently were introduced from the blessing of redemption that follows the reading of the first two chapters of *Hallel*. In the blessing of redemption we pray for the future redemption and for the opportunity to eat the paschal lamb in the Temple, and the words: “And we will thank you with a new song for our redemption” belong to this blessing.