

סֵדֶר
הַנְּקֻדָּה שֶׁל פְּסֵם

מְתַרְגְּמִים וּמְפָרְשִׁים

מֵאֵת

פְּלִטְיָאֵל בִּירְנֵבּוֹיִם

הַיְבָרֵר וּפּוֹבְלִי שִׁינְגֵּן קוֹמְפּוֹנִי

נְיוֹ-יֹרְק

THE PASSOVER HAGGADAH

Translated and Annotated

by

PHILIP BIRNBAUM

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THE PASSOVER HAGGADAH

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סדר במסדרה של

היברו פובלישינג קומפני. נידיורק

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FOREWORD

The Passover Haggadah, reflecting Israel's constant struggle for life and liberty, is one of the most frequently edited books. Few Hebrew classics are so famous and have attracted the attention of so many Jews as the Haggadah. Since the sixteenth century, the Haggadah has appeared in more than two thousand separate editions. Representing a gradual development, the Haggadah is not the work of any one man nor the product of any one period. Some of its contents have come down to us from ancient times; they were an essential part of the Seder service two thousand years ago. The very name *Seder* is borrowed from the Hebrew title of this book, *Seder Haggadah*, which denotes an arrangement of the varied literature that went into the composition of the Haggadah before it became the standard for all Israel.

Our people have not ceased to lavish their love on the Haggadah, the priceless midrashic collection that has stirred the spirit of freedom in the hearts of young and old through countless generations. Its purpose has been to show us the beauty of true freedom where a man is free to do his duty. Scores of scholars have written significant commentaries on this inspiring anonymous work. Its pages have often been richly ornamented with numerous paintings and drawings depicting memorable events in the history of our people.

The power of tradition is clearly demonstrated by the Seder service. Even the least observant Jews heed its ancient symbolism and its ancient forms. The night of the exodus has become a history feast par excellence. Every generation celebrating the Seder becomes united with all the generations of the people. For this reason, the rabbis of old aimed at unanimity and uniformity. It was a matter of principle with them that there should be no division in custom and observance.

The traditional Haggadah, based upon the idea that he who questions much learns much, is a continuous chain linking the generations together. We have succeeded in preserving the national and religious significance of the Seder chiefly through the effective use of the indispensable Haggadah. Its subject matter is exten-

FOREWORD

sively quoted in talmudic literature and widely discussed by authorities like Rav Saadyah Gaon, Rashi, Maimonides, and so on. Its text is permeated with folklore, prayer and poetry. Alterations or changes, ostensibly designed to meet the needs of our own day, would eventually undermine this classical work which has been cherished through the ages.

To be sure, some passages in the traditional Haggadah are strange to those who are not acquainted with the midrashic style of our sages. These passages have at all times stimulated questions and answers and have given rise to lively discussion. The Haggadah is filled with biblical quotations and rabbinical interpretations so that every Jewish family, once a year at least, is afforded an opportunity to comply with the statement that those who discuss Torah at the table are eating at the table of God. Indeed, the Haggadah has been serving as a ready textbook furnishing material for thoughtful round-table discussions.

This edition consists of an entirely new translation combining clarity of style with accuracy, and a running commentary containing information derived from a wide range of scholarly works. Biographical sketches of sages and poets are likewise supplied in the footnotes. At the bottom of the pages are biblical references indicating the central source of the Haggadah.

The traditional Hebrew text is left intact. It is carefully vocalized, and divided into sentences and clauses by the use of modern punctuation marks. There is no variation of type sizes so as to remove every possibility of mental stumbling and interference with the proper appreciation of the Haggadah. Every effort has been made to produce an edition giving the ancient text renewed force and interest.

We are indebted to the Jewish Museum under the auspices of the Jewish Theological Seminary and to Frank J. Darmstaedter, photographer, for making the Haggadah illustrations available to us.

PHILIP BIRNBAUM

February, 1953.

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר...

YOU SHALL TELL YOUR SON ON THAT DAY:

THIS IS ON ACCOUNT OF WHAT THE LORD DID FOR ME
WHEN I CAME OUT OF EGYPT.

(Exodus 13:8)

בְּרִיקַת חֲמֵץ

Before searching for ḥametz on the night preceding Pesah:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו,
וַצַּוְנוּ עָלַי בַּעֲוַר חֲמֵץ.

The formal search is concluded by this pronouncement:

כָּל חֲמִירָא וְחֲמִיעָא דְאַכָּא בְּרִשׁוּתִי, דְלֵא חֲמִתָּהּ וּדְלֵא
בַּעֲרִתָּהּ, לְבָטֵל וְלִהְיוּ כְּעַפְרָא דְאַרְעָא.

After burning the ḥametz on Erev Pesah morning:

כָּל חֲמִירָא וְחֲמִיעָא דְאַכָּא בְּרִשׁוּתִי, דְחֲמִתָּהּ וּדְלֵא חֲמִתָּהּ,
דְּבַעֲרִתָּהּ וּדְלֵא בַּעֲרִתָּהּ, לְבָטֵל וְלִהְיוּ כְּעַפְרָא דְאַרְעָא.

עֲרוּב תְּבֻשִׁילִין

Recited over food on the eve of a festival that is followed by a Sabbath:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר קִדְשָׁנוּ בְּמִצְוֹתָיו
וַצַּוְנוּ עָלַי מִצְוַת עֲרוּב.

בְּדֵן עֲרוּבָא יְהֵא שְׂרָא לָנָא לְמִיפָא וּלְבִשְׂלָא וּלְאַטְמָנָא,
וּלְאַדְלָקָא שְׂרָנָא, וּלְמַעְבַּד כָּל צְרָכָנָא מִיוֹמָא טָבָא לְשַׁבְּתָא,
לָנוּ וּלְכָל הַדְרִים בְּעִיר הַזֹּאת.

The searching for the ḥametz, following an elaborate cleaning of the house in preparation for the spring festival, is performed symbolically by deliberately placing crumbs of bread in several parts of the house and then discovering and sweeping them into a wooden spoon which is wrapped in a cloth and burned in the morning. If *erev Pesah* coincides with the Sabbath, the ḥametz is searched on Thursday evening and burned on Friday morning.

In the evening, only the ḥametz that has not been found is disclaimed; in the morning, all the ḥametz that has been left in the house is disclaimed.

SEARCHING FOR ḤAMETZ

Before searching for ḥametz on the night preceding Pesah:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the removal of leaven.

The formal search is concluded by this pronouncement:

Any kind of leaven in my possession which has escaped my notice, and which I have not removed, shall be regarded as non-existent or as mere dust of the earth.

After burning the ḥametz on Erev Pesah morning:

Any kind of leaven in my possession, whether or not I have seen it, whether or not I have removed it, shall be regarded as nonexistent or as mere dust of the earth.

ERUV TAVSHILIN

Recited over food on the eve of a festival that is followed by a Sabbath:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the observance of *eruv*.

By means of this *eruv* may we be permitted to bake, cook, keep dishes warm, light Sabbath lights, and prepare during the festival all we need for the Sabbath—we and all Israelites that live in this town.

ערוב תבשילין ("mixture of dishes") renders it permissible to prepare food on a holy day for use on the Sabbath which immediately follows it. The permission to prepare food on holy days is restricted to food required for those days; but if the preparation was begun before the holy day, it may be continued on the holy day itself. This is accomplished by symbolically singling out food for the Sabbath on the eve of the festival.

הַדְּלָקַת נֵר שֶׁל יוֹם טוֹב

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וּצְוָנוּ לְהַדְּלִיק נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִמְּנוּ
וְהַגִּיעָנוּ לְזְמַן הַזֶּה.

PARENTAL BLESSING

For daughters:

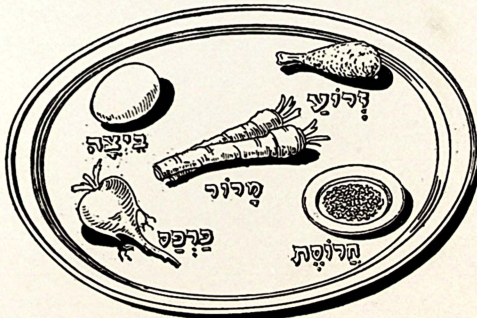
יְשַׁמְךָ אֱלֹהִים כְּשָׂרָה,
רַבָּקָה, רָחֵל וְלֵאָה.

For sons:

יְשַׁמְךָ אֱלֹהִים כְּאַפְרַיִם
וְכַמְנָשָׁה.

יְבָרְכֶךָ יי וַיְשַׁמְרֶךָ. יָאֵר יי פְּנֵיו אֵלֶיךָ וַיַּחַנְדֶּךָ. וַיֵּשֶׂא יי פְּנֵיו
אֵלֶיךָ, וַיִּשֶׂם לְךָ שְׁלוֹם.

THE SEDER PLATE



Parental blessing, the blessing of children by their parents on all important occasions, notably on the eve of Sabbath and festivals, is one of the most beautiful customs. The Brantspiegel, a treatise on morals published in 1602,

LIGHTING THE FESTIVAL LIGHTS

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us to light (the Sabbath and) the festival lights.

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

PARENTAL BLESSING

For sons:

May God make you like Ephraim
and like Manasseh.

For daughters:

May God make you like Sarah
and Rebekah, Rachel and Leah.

May the Lord bless you and protect you; may the Lord countenance you and be gracious to you; may the Lord favor you and grant you peace.¹

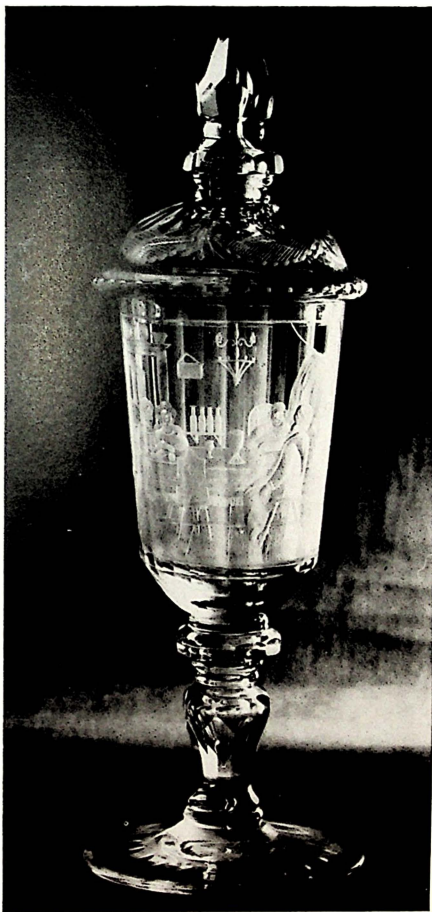
THE SEDER PLATE

1. Three matzoth representing *Kohen, Levi, and Yisrael*;
2. A roasted meatbone on the right, commemorating the Passover offering;
3. A roasted egg on the left, commemorating the pilgrim offering;
4. *Maror* in the center, commemorating the embittered existence in Egypt.;
5. *Haroseth* underneath the meatbone, resembling the mortar used for bricks;
6. *Karpas*, or any vegetable, underneath the egg, to be dipped in salt water.

mentions this in the following terms: "Before the children can walk they should be carried on Sabbaths and festivals to the father and mother to be blessed; after they are able to walk they shall go of their own accord with bowed body and shall incline their heads and receive the blessing." This custom has linked the generations together in mutual loyalty and affection.

The paste-like *haroseth* serves as a reminder of the clay used by the children of Israel during their servitude in Egypt, and at the same time softens the sharpness of the bitter herbs. It is a mixture of apples, nuts, spices and wine.

¹ *Numbers* 6:24-26.



Elijah's Cup, glass, Bohemian, 19th century



The Kiddush and the Seder program, Faience (Pesaro, Italy, 1614)

A CUP OF WINE IS PLACED BEFORE EACH PERSON AT THE TABLE.
EVERYONE IS TO DRINK FOUR CUPS OF WINE DURING THE SEDER.

סֵדֶר לַיִל פֶּסַח

קִדְּשׁ וּרְחֵץ.

בְּרַפֵּס יִחַץ.

מִגִּיד רְחֹצָה.

מוֹצֵיא מִצָּה.

מְרוֹר בּוֹרֵךְ.

שְׁלֵחַן עוֹרֵךְ.

צָפוֹן בָּרֵךְ.

הַלֵּל נִרְצָה.

בְּרֵיֵשׁ

On Sabbath Eve:

(וַיְהִי עָרֵב וַיְהִי בֹקֶר)

יּוֹם הַשֶּׁשִּׁי. וַיִּבְּלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם. וַיִּכַּל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלֵאכֹתוֹ אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל

Elijah's cup, set in the center of the table for the prophet Elijah who is believed to come as a guest to every Seder feast, is generally regarded as the glass of wine ready for any stranger who may seek hospitality. On the basis of an old tradition that Elijah will settle every doubtful case shortly before the coming of the Messiah, it has been suggested that *Elijah's cup* actually represents the *fifth cup* which is required in the opinion of Rabbi Tarfon quoted in the Siddur of Rav Amram Gaon, page 41 (חמשי אומר עליו הלל הגדול). (רברי רבי טרפן). This extra cup, which remains untouched during the Seder service, conveys the thought that Elijah will eventually decide whether a

A CUP OF WINE IS PLACED BEFORE EACH PERSON AT THE TABLE.
EVERYONE IS TO DRINK FOUR CUPS OF WINE DURING THE SEDER.

THE PASSOVER SEDER

1. Recite the Kiddush.
2. Wash the hands.
3. Eat the greens dipped in salt water.*
4. Break the middle matzah and keep half for the afikoman.
5. Recite the Haggadah.
6. Wash the hands for the meal.*
- 7-8. Say *Hamotzi* and a special blessing over the matzah.
9. Eat the bitter herb dipped in *haroseth*.*
10. Eat the maror and matzah sandwich.*
11. Serve the Pesah meal.
12. Distribute parts of the afikoman to all present.
13. Say grace after the meal.
14. Chant the Hallel.
15. Recite the closing prayer.

**After the prescribed benediction.*

KIDDUSH

On Sabbath Eve:

(There was evening and there was morning—

The sixth day. Thus the heavens and the earth were finished, and all their host. By the seventh day God had completed his work which he had made, and he rested on the seventh day from

fifth cup is really needed for the Seder in the opinion of Rabbi Tarfon, a question that could not be solved by the medieval authorities of the Talmud.

The fifteen terms indicating the sequence of the Seder service are written in rhyme and devised as a mnemonic. Abudarham quotes a variety of mnemonic verses which he found in Haggadah manuscripts in addition to the mnemonic verse in our printed editions (קידש ורחץ) which has been attributed to Rashi, who lived in France during the eleventh century.

קידוש recited at home over wine, the symbol of joy, is attributed to the Men of the Great Assembly who flourished during the early period of the

מְלֹאכְתוֹ אֲשֶׁר עָשָׂה. וַיְבָרֵךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ
 אֹתוֹ, כִּי בּו שַׁבַּת מְכַל מְלֹאכְתוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת.

סְבֵרֵי מְרַנֵּן וְרַבּוֹתֵי.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֵךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֵךְ הָעוֹלָם, אֲשֶׁר בָּחַר בְּנוּ מִכָּל
 עַם, וְרוֹמְמָנוּ מִכָּל לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן-לָנוּ, יי
 אֱלֹהֵינוּ, בְּאַהֲבָה (שְׂבָחוֹת לְמִנוּחָה ו) מוֹעֲדִים לְשִׂמְחָה, חַגִּים
 וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם (הַשְּׂבָת הַזֶּה, וְאֵת יוֹם) חַג הַמִּצּוֹת הַזֶּה,
 זְמַן חֲרוּתְנוּ, (בְּאַהֲבָה) מִקְרָא קֹדֶשׁ, זָכָר לִיצִיאַת מִצְרָיִם. כִּי
 בְנוּ בְחִרְתָּ, וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, (וְשַׁבַּת) וּמוֹעֲדֵי
 קֹדֶשׁ (בְּאַהֲבָה וּבְרַצוֹן) בְּשִׂמְחָה וּבְשִׂשׁוֹן הַנִּחַלְתָּנוּ. בְּרוּךְ
 אַתָּה, יי, מְקַדֵּשׁ (הַשְּׂבָת ו) יִשְׂרָאֵל וְהַזְּמַנִּים.

On Saturday night add:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֵךְ הָעוֹלָם, בּוֹרֵא מְאוּרֵי הָאֵשׁ.
 בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֵךְ הָעוֹלָם, הַמְבָדִיל בֵּין קֹדֶשׁ
 לְחָל, בֵּין אֹרֶךְ לְחֻשְׁדָּה, בֵּין יִשְׂרָאֵל לְעַמִּים, בֵּין יוֹם הַשְּׁבִיעִי

Second Temple. It is referred to as קידוש היום, “the sanctification of the day” (Pesahim 105a).

The use of wine in connection with the Kiddush is spoken of in the Talmud with reference to the command “remember the Sabbath,” which is interpreted to mean “remember it over wine” (Pesahim 106a). The holy days are thus sanctified over “wine that cheers man’s heart” (Psalm 104:15). Wine is metaphorically represented as the essence of goodness. Israel is likened to a vine brought from Egypt and planted in Eretz Yisrael, where it took deep root and prospered (Psalm 80:9-11).

וְיִשְׂרָאֵל וְהַזְּמַנִּים are the last two words of the first chapter of the Torah, and ויכול begins the second chapter. The reason the Kiddush begins with an

all his work in which he had been engaged. Then God blessed the seventh day and hallowed it, because on it he rested from all his work which he had created.)

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

Blessed art thou, Lord our God, King of the universe, who hast chosen and exalted us above all nations, and hast sanctified us with thy commandments. Thou, Lord our God, hast graciously given us (Sabbaths for rest,) holidays for gladness and festive seasons for joy, (this Sabbath day and) this Feast of Unleavened Bread, our Festival of Freedom, a holy convocation in remembrance of the exodus from Egypt. Thou didst choose and sanctify us above all peoples; in thy gracious love, thou didst grant us thy holy (Sabbath and) festivals for gladness and joy. Blessed art thou, O Lord, who hallowest (the Sabbath,) Israel and the festivals.

On Saturday night add:

(Blessed art thou, Lord our God, King of the universe, who createst the light of the fire.

Blessed art thou, Lord our God, King of the universe, who hast made a distinction between the sacred and the profane, between light and darkness, between Israel and the nations, between the seventh day and the six working days. Thou hast

incomplete verse is that the initial letters of **יום הששי ויכלו השמים** make up the Tetragrammaton (י' ה' ו' ה'), the four letters forming the name of God. The phrase **וייהי ערב ויהי בקר** is used so as to make the first group of words a complete sentence.

סברי מרן is used here in the sense of "Gentlemen, attention!" It is intended to call attention to the blessing which is about to be pronounced over the wine, so that those present may answer Amen. According to a midrashic source (Tanhuma, *Pekudé*), this phrase was originally used in the form of a question, namely: "Gentlemen, what is your opinion?" Is it safe to drink of this wine? The response was **להיים**!

לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה. בֵּין קִדְשַׁת שַׁבָּת לְקִדְשַׁת יוֹם טוֹב
הַבְּדִלְתָּ, וְאֵת יוֹם הַשְּׁבִיעִי מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה קִדְשָׁתָּ; הַבְּדִלְתָּ
וְקִדְשָׁתָּ אֶת עַמּוּד יִשְׂרָאֵל בְּקִדְשָׁתְךָ. בְּרוּךְ אַתָּה, יְיָ, הַמְּבַדִּיל
בֵּין קִדְשׁ לְקִדְשׁ.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, שֶׁהֵחִינוּ וְקִמְּנוּ
וְהִנֵּיעָנוּ לְזִמְנוֹ הַזֶּה.

וְרַחֵם

בְּרַפֵּם

Over the parsley:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה.

יְרַחֵם

Havdalah, marking the end of the Sabbath, is attributed to the Men of the Great Assembly (Berakhoth 33a). According to Maimonides, the symbolic use of fragrant spices during the recital of the *Havdalah* is to cheer the soul which is saddened at the departure of the Sabbath. When a festival follows immediately after the Sabbath the spices are omitted, because the soul then rejoices with the incoming holiday. The wine for the *Havdalah* is allowed to flow over as a symbol of the overflowing blessing expected in the coming week. It is customary to cup the hands around the candle and to gaze at the finger-nails. The reflection of the light on the finger-nails causes the shadow to appear on the palm of the hand, thus indicating the distinction "between light and darkness" mentioned in the *Havdalah*. A twisted candle of several wicks is used since the phrase **מאורי האש** ("lights of fire") is in the plural. The custom of dipping the finger in the wine and passing it over the eyes alludes to Psalm 19:9 where God's commands are described as "enlightening the eyes." These usages are not applicable whenever the *Havdalah* is recited as part of the Kiddush for festivals.

Washing of the hands by the leader, preparatory to the eating of parsley dipped in salt water, is in accordance with a disputed opinion that "whatever is dipped in a liquid requires the washing of the hands" (Pesahim 115a). Since this washing is really not prescribed by law, it is not accompanied by the

made a distinction between the holiness of the Sabbath and the holiness of the festival, and hast hallowed the seventh day above the six working days; thou hast distinguished and sanctified thy people Israel with thy holiness. Blessed art thou, O Lord, who makest a distinction between the greater holiness and the lesser holiness.)

Blessed art thou, Lord our God, King of the universe, who hast granted us life and sustenance and permitted us to reach this season.

WASH THE HANDS

EAT THE GREENS DIPPED IN SALT WATER

Over the parsley:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the earth.

BREAK THE MIDDLE MATZAH AND KEEP HALF FOR THE AFIKOMAN

benediction concerning the washing of the hands; it is practised merely as one of the Seder ceremonials.

The parsley (כרפס) is one of various vegetables which may be used for the purpose of the Seder. The Mishnah (Pesahim 10:3) speaks of vegetables dipped in vinegar and eaten. This custom is intended to stimulate the child's curiosity.

The breaking of the middle matzah in two and the hiding of the *afikoman* are likewise intended to awaken the children's curiosity. It has been suggested that the *afikoman* is wrapped in a napkin as a symbol of the unleavened dough which, wrapped in their garments, the Israelites carried on their shoulders out of Egypt (Exodus 12:34). According to some, the *afikoman* is symbolically concealed between the cushions, upon which the leader of the Seder service reclines, in keeping with a literal rendering of Exodus 12:17 ("you shall watch the matzoth"). However, this practice may simply be designed to preserve the *afikoman* intact till it is distributed as the last thing eaten at the Seder service in remembrance of the paschal lamb which, during Temple times, was eaten at the end of the Pesah meal.

The custom of encouraging the children to snatch the *afikoman* and make it disappear for a while is said to be based on a misinterpretation of the talmudic statement which reads: חוטפין מצות בלילי פסחים בשביל התינוקות שלא יישנו, "the matzoth are eaten hastily on the nights of Passover so that the children should not fall asleep" (Pesahim 109a).



The Four Questions of the Haggadah (Paris, 19th century)



Top part of a Seder plate (Germany, 1900)

מגיד

Raising the matzoth, the leader recites:

הָא לַחֲמַא עֲנִיָּא דִּי אֲכָלוּ אַבְהֵתְנָא בְּאַרְעָא דְמִצְרַיִם.
 כָּל דְכָפִין יִיתִי וְיִיכַל, כָּל דְצָרִיף יִיתִי וְיִפְסַח.
 הַשְׁתָּא הָכָא, לְשָׁנָה הַבְּאָה בְּאַרְעָא דְיִשְׂרָאֵל.
 הַשְׁתָּא עֲבָדִי, לְשָׁנָה הַבְּאָה בְּגֵי חוֹרֵין.

The wine cups are filled a second time;
 a young child asks the Four Questions:

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת.
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמִצֵּה, הַלַּיְלָה הַזֶּה
 כָּלוּ מִצֵּה.
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֶרֶקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר.
 שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְיָלוּ פְּעַם אַחַת,
 הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים.
 שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין,
 הַלַּיְלָה הַזֶּה כָּלְנוּ מְסֻבִּין.

The recital of the Haggadah is the most indispensable part of the Seder service. Primarily the narrative of Passover, the Haggadah tells the story of the entry into Egypt and of the liberation of the Israelites from their servitude there; it explains the use of the paschal lamb during Temple times, the matzoth, the *maror* (bitter herb); after the hymns of thanksgiving, and the symbolical explanation of the numbers *one* to *thirteen*, it ends with the song of divine retribution for the mistreatment of Israel (*Had Gadya*).

Heinrich Heine has this to say about the recital of the Haggadah: "The master of the house reads the Haggadah with an old, traditional chant; again and again the others at the table join him in chorus. The tune . . . lulls and soothes, and at the same time it rouses and calls, so that even those Jews who long since turned from the faith of their fathers . . . are touched when the well-remembered chants of Pesah reach their ears" (*The Rabbi of Bacharach*).

RECITE THE HAGGADAH

Raising the matzoth, the leader recites:

Behold, this is the bread of affliction
 Our fathers ate in the land of Egypt.
 Let all who are hungry come in to eat,
 Let all in want come to observe Pesah.
 This year here, next year in Israel;
 This year as subjects, next year as free men.

*The wine cups are filled a second time;
 a young child asks the Four Questions:*

Why is this night different from all nights?

1. On all nights we eat hametz and matzah,
 Why only matzah this night?
2. On all nights we eat any kind of greens,
 Why the bitter greens this night?
3. On all nights we do not dip even once,
 Why dip the greens twice this night?
4. On all nights we eat sitting or leaning,
 Why do we all lean this night?

Bread of affliction (לחם עני) is a phrase taken from Deuteronomy 16:3, where we are told to eat it in remembrance of the hasty departure from Egypt. Hence, according to Mahzor Vitry, the reference here is to the matzoth the Israelites ate upon leaving Egypt hastily.

The invitation extended to the poor to come and share the food of the Passover feast resembles the formula used by Rav Huna of the third century, who was accustomed to invite the poor whenever he sat down to a meal. He would open the doors and say: "Let all who are hungry come in to eat" (Ta'anith 20b).

Rabbi David Abudarham, writing in the fourteenth century, points out in his commentary that the passage **הא לחמא עניא** was composed in Aramaic, the vernacular of the Jewish people until the ninth century, so that even the ignorant might clearly understand it (ומה שנהג לאמרו בלשון ארמית, לפי שכולם היו). (מדברים בלשון ארמית, ואין עמי הארץ מבינים לשון הקודש לשנה הבאה (next year), Maimonides' Haggadah has the Aramaic equivalent **לשתא דאתא**).

Mah Nishtannah is quoted in the Mishnah (Pesahim 10:4) with one variation. Instead of asking why all the participants recline this night, the

The following reply is recited in unison:

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם, וַיּוֹצֵיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם
 בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה. וְאֵלֹהֵינוּ הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא
 אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, הָרִי אֲנֵנוּ וּבְנֵינוּ, וּבְנֵי בְנֵינוּ, מִשְׁעָבָדִים
 הָיִינוּ לְפָרְעָה בְּמִצְרַיִם. וְאֵפִילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים,
 כָּלֵנוּ זְמָנִים, כָּלֵנוּ יוֹדְעִים אֶת הַתּוֹרָה, מִצְנָה עָלֵינוּ לְסַפֵּר
 בִּיצִיאַת מִצְרַיִם. וְכָל הַמְרַבֵּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם הָרִי
 זֶה מְשַׁבֵּחַ.

מַעֲשֵׂה בְרַבֵּי אֱלֵעָזָר וְרַבֵּי יְהוֹשֻׁעַ, וְרַבֵּי אֱלֵעָזָר בֶּן
 עֲזַרְיָה וְרַבֵּי עֲמִיאֵל וְרַבֵּי טַרְפוֹן, שֶׁהָיוּ מְסַבִּין בְּבֵנֵי בְרַבֵּי,

question in the Mishnah reads: "On all nights we eat meat roasted, stewed or boiled—why do we eat only roast this night?" Obviously, the questions asked by the young child at the Seder table date back to ancient times when the paschal lamb was offered in Jerusalem and roasted. With the destruction of the Temple and the cessation of the sacrificial offerings there naturally came a change in the formula, and the question about the paschal lamb was replaced by the question about the custom of reclining.

The term *dipping* means the eating of vegetables dipped into a liquid such as vinegar. There is a talmudic statement (Gittin 70a) that anyone who desires to be well "should make it a habit to eat vegetables dipped both summer and winter" (הָא רִגִּיל בְּסִיבֹל קִיץ וְחֹרֶף). The question relating to the twofold dipping refers to the eating of parsley and bitter herbs dipped in salt water and *haroseth*, respectively, as a first course to whet the appetite. According to Rabbi Isaac Abravanel, religious philosopher of the fifteenth century, the answer to the third and fourth questions is that the Israelites were liberated from Egypt; that is, the festive meal and the reclining are both symbolic of well-being and freedom.

The number *four* is prominent throughout the Seder service: four questions, four sons, four cups of wine. The most quoted reason for the four cups of wine is the one offered by Rabbi Yoḥanan in Talmud Yerushalmi to the effect that they symbolize the fourfold promise of liberation contained in Exodus 6:6-7 ("I will free you from the burdens of the Egyptians; I will deliver you from their bondage; I will redeem you; I will take you as my own people").

The first sentence of the reply slightly varies from Deuteronomy 6:20-21, where we read: "When your son asks you . . . about the meaning of all the statutes and laws which the Lord our God has commanded you, you shall tell

The following reply is recited in unison:

We were once the slaves of Pharaoh in Egypt, but the Lord our God brought us out from there with a mighty hand and an outstretched arm. Had not God brought our fathers out of Egypt, our children and grandchildren would still be enslaved to a Pharaoh in Egypt. Even if we all were wise and intelligent, learned and versed in the Torah, it would nevertheless be our duty to tell about the exodus from Egypt. The more anyone discusses the exodus from Egypt, the more praise he deserves.

It once happened that Rabbis Eliezer, Joshua, Elazar ben Azaryah, Akiba and Tarfon were celebrating the Seder together in Bné Brak. They spent the whole night discussing the exodus

your son: We were once the slaves of Pharaoh in Egypt, but the Lord our God brought us out of Egypt with a mighty hand." Here the Septuagint adds the words "and an outstretched arm," though they are lacking in our massoretic text. The word **משם** ("from there") significantly replaces the word **ממצרים** ("out of Egypt"). According to Finkelstein (*Pre-Maccabean Documents in the Passover Haggadah*), "the omission of the last four verses of the biblical passage and the change introduced in the verse which was kept are . . . prompted by a desire to avoid giving offense to the people of Egypt [when Palestine was ruled by the Ptolemies] . . . The substitution of the word **משם** for **ממצרים** is apparently intended to clarify a possible ambiguity, which might have been particularly disturbing when Palestine was under Egyptian domination. The word **ממצרים** might mean not only *out of Egypt* but also *from the Egyptians* . . . Hence the substitution of **משם** ("from there") to indicate that the redemption of Israel from the land of Egypt is what is meant." According to Abudarham, supported by Mahzor Vitry, the last word in the phrase **היינו לפרעה משעבדים** should be omitted, since Egypt was no longer ruled by a Pharaoh at the time the Haggadah was composed (**וה השם מכיניהם בימי מחבר הגדה זו**). However, the term "Pharaoh" is here used figuratively in the sense of tyrant and oppressor.

The words **חכמים** and **וקנים** are used synonymously in the sense of wisdom and scholarship. The Sifra on Leviticus 19:32 defines *elder* as interchangeable with *scholar* (**ואין וקן אלא חכם . . . אין וקן אלא זה שקנה חכמה**).

The story about the all-night Seder in Bné Brak is like the account of Rabban Gamaliel and the elders who once observed the Seder in Lydda: **מעשה ברבן גמליאל ווקנים שהיו מסובין . . . בלוד, והיו עסוקין בהלכות פסח כל אותו הלילה** (Tosefta Pesahim 10:12).

Rabbi Eliezer ben Hyrcanus, disciple of Rabbi Yohanan ben Zakkai, was famous for his retentive memory and compared to "a cemented cistern which

וְהָיוּ מְסֻפְּרִים בְּיַצִּיאת מִצְרַיִם כָּל אוֹתוֹ הַלַּיְלָה, עַד שֶׁבָּאוּ
תַלְמִידֵיהֶם וְאָמְרוּ לָהֶם: רַבּוֹתֵינוּ, הִגִּיעַ זְמַן קְרִיאַת שְׁמַע
שֶׁל שַׁחֲרִית.

אָמַר רַבִּי אֱלִיעֶזֶר בֶּן עֲזַרְיָה: הֲרִי אֲנִי כְּכֶן שֶׁבָּעִים שָׁנָה,
וְלֹא זָכִיתִי שֶׁתֵּאמַר יַצִּיאת מִצְרַיִם בְּלֵילוֹת עַד שֶׁדָּרְשָׁה בֶּן

loses not a drop". Against the wishes of his father who threatened to disinherit him, he began to study late in life and developed into one of the greatest scholars of his period. He is frequently quoted in the Mishnah and spoken of as "Rabbi Eliezer the Great." Rabbi Yohanan ben Zakkai used to say: "If all the sages of Israel were in one scale of the balance and Eliezer ben Hyrcanus on the other, he would outweigh them all." Rabbi Eliezer was in the habit of saying: "Let your friend's honor be as dear to you as your own, and be not easily provoked to anger" (Avoth 2:11, 12, 15).

Rabbi Joshua ben Hananyah, one of the five preëminent disciples of Rabban Yohanan ben Zakkai, was one of the most prominent members of the Sanhedrin in the period immediately following the destruction of the Temple. His contemporaries held him in the highest esteem for his profound scholarship, his love of peace, and his modesty. It is related in the Palestinian Talmud that his mother used to take him as an infant to the house of learning so that his ears might become attuned to the sound of Torah. He won fame as the representative of Jewish wit and wisdom, having successfully debated with Greek philosophers. When Hadrian, the Roman emperor, refused to permit the restoration of Jerusalem, Rabbi Joshua used his influence to pacify the people who were ready to revolt. In summing up his merit, Rabban Yohanan ben Zakkai declared: "Happy is his mother!" Rabbi Joshua believed friendliness to be the best quality to which a man should cling (Avoth 2:11, 13).

Rabbi Elazar ben Azaryah used his great wealth for the welfare of his people during the relentless persecutions that preceded Bar Kokhba's revolt against Roman tyranny. At the age of eighteen he was elected president of the Sanhedrin when his predecessor, Rabban Gamaliel II, was temporarily deposed because of his policies. When Rabban Gamaliel II was restored to his former position, Rabbi Elazar was retained as vice-president of the Sanhedrin which exercised the highest religious authority after the loss of political autonomy in the year 70 of the common era. He believed that moral goodness is more essential than speculative thought, and that wisdom is valueless unless it improves a man's character. He used to say: "One whose wisdom exceeds his deeds, to what is he like? To a tree that has many branches and few roots; the wind comes and plucks it up and turns it over" (Avoth 3:22).

Rabbi Akiba, who began his career as a student at the age of forty and soon became one of the greatest leaders of Israel, trained a vast number of

from Egypt. Finally, their students came and said to them: "Rabbis, it is time for the morning service."

Rabbi Elazar ben Azaryah said: I am nearly seventy years old and I never had the good fortune to know why the exodus from Egypt should also be mentioned in the evening service, until Ben

scholars in his academy at Bné Brak, east of Jaffa. One of the main supporters of Bar Kokhba, he died as a martyr in the year 135. He is the hero of many stories describing his unselfishness, his loyalty and his devotion. Rabbi Akiba stressed the idea that man's responsibility is based upon man's unrestricted freedom of choosing between right and wrong. God's foreknowledge does not predetermine man's actions, good or bad. In matters of ethical conduct man has the ability to choose between alternative possibilities of action. He used to say: "Beloved is man, for he is created in the image of God . . . Beloved are the people of Israel, for they are called the children of God . . . Everything is foreseen by God, yet free will is granted to man" (Avoth 3:18-19).

Rabbi Tarfon, who had been a priest in the service of the Temple, used his great wealth for charitable purposes. It is related in the Talmud that his devotion to his mother reached extreme proportions. He used to place his hands beneath her feet when she was obliged to cross the courtyard barefoot (Kiddushin 61b). Despite his riches, he possessed extraordinary modesty. He used to say: "The day is short; the task is great; the workmen are lazy; the reward is great; the Master is insistent . . . You are not called upon to complete the work, yet you are not free to evade it . . ." (Avoth 2:20-21).

Bné Brak, near Jaffa, was the seat of Rabbi Akiba's academy. It has been suggested that Rabbi Akiba's older colleagues, three of whom had been his teachers, came to Bné Brak to discuss with him the preparations for the revolt of Bar Kokhba against Roman tyranny. This took place, *during all that memorable night* (כל אותו הלילה), under the guise of an exhaustive account of the historic exodus from Egypt.

Rabbi Elazar ben Azaryah's statement is taken from the Mishnah (Berakhoth 1:5), where it is proven that even the nightly recital of the *Shema* should include the biblical passage which ends with the words: "I am the Lord your God who brought you out of the land of Egypt to be your God" (Numbers 15:37-41). This Mishnah is quoted here because it contains the three subjects mentioned in the preceding paragraph, namely: Rabbi Elazar ben Azaryah, the exodus from Egypt, and the recital of the *Shema*.

The expression *הרי אני כבן שבעים ולא זכיתי* is strikingly similar to the one used by Rabbi Joshua ben Hananyah regarding his colleague Rabbi Elazar ben Azaryah: *הרי אני כבן שמונים שנה ולא זכיתי לדרבן זה בלתי היום . . . אך הדור יתום* ("I am nearly eighty years old and I never had the good fortune to know this until today . . . The generation in which Rabbi Elazar ben Azaryah lives must not be considered orphaned"—Mekhilta on Exodus 13:2).

חכב מה הוא אמר
 הערה והתקין והבטיח
 אשר צדק יצאנו אומב . ואף אמר א
 אבור לזכרה כותב הפסח . אין מפטירי אומר
 הפסח אפיקורין .



רשע מה הוא אומר מה הענינה
 הזאת לכם לכבוד אלו .
 ולפי שהוציא את עצמו מן הכלל . פטר
 בניכר

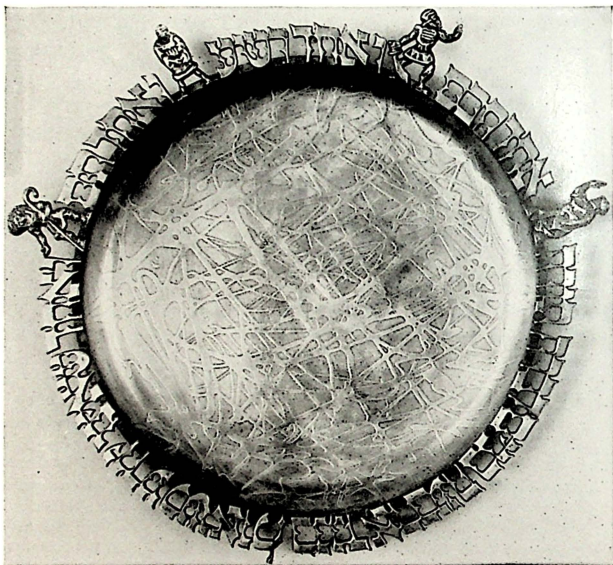


המים . כל מי חייד
 המריח וחכב אומר
 ימיהו העולם הזה
 כל מי חייד חכב
 לימות המשיח .

ברוך המקום

ברוך הוא . ברוך שנתן תורה לעמו
 ישראל . ברוך הוא . כנגד ארבעה
 בנים דברה תורה . אחד חכם . ואחד
 יאחד רשע . ואחד חב . ואחד
 שאינו יודע לשאל

חכב



The Four Sons described in the Haggadah, metal (Israel)

זֹמָא, שְׁנֵאמַר: לְמַעַן תִּזְכַּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל
 יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ הַיָּמִים; כֹּל יְמֵי חַיֶּיךָ הַלַּיְלוֹת. וְנִחְבְּמִים
 אוֹמְרִים: יְמֵי חַיֶּיךָ הָעוֹלָם הַזֶּה; כֹּל יְמֵי חַיֶּיךָ לְהָבִיא לִימוֹת
 הַמְּשִׁיחַ.

בְּרוּךְ הַמָּקוֹם, בְּרוּךְ הוּא. בְּרוּךְ שֶׁנֶּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל,
 בְּרוּךְ הוּא.

כְּנַגַּד אַרְבַּעַת בְּנִים דְּבִרְהַ תּוֹרָה: אֶחָד חָכָם, וְאֶחָד רָשָׁע,
 וְאֶחָד תָּם, וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לְשֵׁאוֹל.

חָכָם מַה הוּא אוֹמֵר: מַה הָעֵדוּת וְהַחֲקִים וְהַמּוֹשְׁפָּטִים אֲשֶׁר
 צִוָּה יי אֱלֹהֵינוּ אֶתְכֶם. וְאֵף אֶתָּה אֲמַר-לוֹ כַּהֲלֹבוֹת הַפֶּסַח,
 אִין מִפְּטִירֵין אַחַר הַפֶּסַח אֲפִיקוּמָן.

Ben Zoma died at an early age, before he could be ordained; hence his own name (שמעון) is generally omitted. He used to say: "He who learns from every man is wise; he who subdues his evil impulse is strong; he who is content with his lot is rich; he who honors his fellow men is honored" (Avoth 4:1).

הלילות (*nights*) has been interpreted metaphorically in the sense of evil times; that is, we are to recount the marvels of our liberation from Egypt even in the dark hours of persecution, so that we may ever be inspired with faith and courage. Simply understood, however, this quotation from the Mishnah refers to the third portion of the *Shema* containing the law about *tsitsith* as well as the mention of the exodus. According to Ben Zoma, though the law of *tsitsith* is not applicable at night, the third portion (ויאמר) should be included in the nightly recitation of the *Shema* because it concludes with the mention of *יצאת מצרים*.

A more simplified reading, according to Rav Amram Gaon and Maimonides, is המקום שנתן תורה. In the current Haggadah texts, however, the word ברוך is repeated four times in this benediction which introduces the exposition of four verses in the Torah concerning four types of children. The expression ברוך המקום ברוך הוא, denoting *blessed be God*, is found also in the Mishnah (Middoth 5:4). The phrase המקום ברוך הוא, like אלהינו, is one of the varied synonyms for God signifying that he is omnipresent and omniscient, holy and wise, good and just. The blessing ברוך שנתן תורה לעמו ישראל is recited every time the Torah is taken out to be read.

Four times the Torah uses the term *son* with regard to the successive

Zoma explained it at last by quoting: "That you may remember the day you left Egypt *all* the days of your life."¹ The Torah adds the word *all* to the phrase *the days of your life* to emphasize that the nights are meant as well. The sages declare that "*all* the days of your life" includes the world of today and the messianic times.

Blessed be God who has given the Torah to his people Israel; blessed be he.

The Torah speaks of four sons: a wise one, an evil one, a simple one, and one who is not able to ask a question.

The wise son asks: "What is the meaning of all the statutes and laws that the Lord our God has commanded us?"² Explain to him the laws concerning the Passover, to the very last detail that "no dessert may be had after the Passover feast."

generations that must be informed concerning the exodus from Egypt (Exodus 12:26; 13:8, 14; Deuteronomy 6:20).

The wise son, showing an interest in all the laws and precepts of the Torah, should be taught every detail prescribed for the observance of Pesah. The word **רשע** is frequently used in the sense of impiety, lacking in reverence for the Supreme Being. For example, "he who recites his prayers behind the synagogue is called *impious* (Berakhoth 6b: **רשע** הכמתפלל אחורי בית הכנסת נקרא רשע).

The name *testimonies* (עדות) is applied to God's laws as being a solemn declaration of his will. **העדות**, the *testimony* par excellence, is a technical term for the Ten Commandments (Exodus 25:16, 21; 40:20). A later usage extended the term **עדות** to the Torah in general (Psalms 19:8; 78:5). In the question of the wise son, however, the term *testimonies* is applied to the precepts which commemorate God's wondrous works; the *statutes* (**חוקים**) are laws for which the Torah gives no reason; **משפטים** are laws for the improvement of human society.

The rule concerning *afikoman* is quoted from the Mishnah (Pesahim, end) to the effect that when your son desires to know all the law on the subject of Pesah, teach him all. The word *afikoman* is of Greek derivation and denotes either *after-dinner entertainment* or *after-dinner dessert*. Accordingly, the meaning of **אין מפטירין** is said to be: one should not break off the communion meal of the paschal lamb by starting another entertainment; after the paschal lamb one must not wind up by saying, "Now to the aftermeal entertainment!" In other words, the joy of the Pesah meal with its symbolism must not turn into an ordinary entertainment. The traditional interpretation, however, is that the paschal lamb must be the last thing eaten and one must not finish with des-

¹Deuteronomy 16:3; 6:20.

רָשַׁע מָה הוּא אוֹמֵר: מָה הָעֶבְרָה הַזֹּאת לָכֶם. לָכֶם וְלֹא לּוֹ. וְלִפִּי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן הַכֶּלֶל בְּכַפֵּר בְּעַקֵּר. וְאַף אַתָּה הִקְהֵה אֶת שִׁנְיֹי, וְאָמַר-לוֹ: בְּעֵבֹר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם. לִי וְלֹא לּוֹ, אֱלֹו הָיָה שֵׁם לֹא הָיָה בְּנֶאֱלָ.

תָּם מָה הוּא אוֹמֵר: מָה זֹאת. וְאָמַרְתָּ אֵלָיו: בְּחֻזֵּק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרָיִם, מִבֵּית עֶבְרִים.

וְשִׁאֲנוּ יוֹדֵעַ לְשֹׁאֵל-אֶת פֶּתַח לּוֹ, שֶׁנֶּאֱמַר: וְהִנֵּדְתָּ לְבַנְךָ בַּיּוֹם הַהוּא לֵאמֹר: בְּעֵבֹר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם. יְכַל מְרֹאשׁ חֲדָשׁ, תִּלְמֹד לֹמֵר: בַּיּוֹם הַהוּא. אִי בַּיּוֹם

sert. This rule was later applied to the piece of matzah eaten at the end of the Passover meal.

The question "What does this service mean to you" is quoted from Exodus 12:26 where it is put in the mouth of the children in general who, on account of the symbolic acts connected with the paschal lamb, will be moved to ask why all this. The answer is contained in the next verse which reads: "You shall say, it is the Passover offering in honor of the Lord who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and spared our houses." The reply given to the evil son in our Haggadah text is taken from Exodus 13:8. According to an interpretation in the Yerushalmi (Pesahim 37d), the evil son asks: What is the meaning of this trouble with which you afflict us every year? מה הטורח הוה שאתם מטריחין עלינו בכל שנה? (רשנה).

Though the wise son, too, employs the second person (אתכם), he nevertheless refers to the *Lord our God* and obviously intends to obtain information in good faith. However, instead of the massoretic אתכם ("you"), the Septuagint reads here אותנו ("us"), a reading supported by the Mekhilta, the Yerushalmi, and the Passover Haggadah of Maimonides.

כֹּפֵר בַּעֲקָר means *he has denied the principle* of religion, the existence of God. His disbelief is inferred from the fact that his question is devoid of all reference to God. According to early sources, the reading should be שׂוֹצֵא אֶת כֹּפֵר בַּעֲקָר מִן הַכֶּלֶל וְכֹפֵר בַּעֲקָר; that is, two wrongs are here implied, namely: self-exclusion from the community of Israel, and disbelief in the existence of God.

שִׁנְיֹוֹ ("set his teeth on edge") is used figuratively in the sense of causing someone to suffer grief or defeat; compare Jeremiah 31:29; Ezekiel 18:2; Sotah 49a.

The evil son asks: "What does this service mean to you?"¹ By the expression "to you" he implies that this service means nothing to *him*. Since he excludes himself from the community and denies God, tell him bluntly: "This is on account of what the Lord did for me when I came out of Egypt."² For *me*, not for *him*; had he been there, he would not have been liberated.

The simple son merely asks: "What does this mean?" Tell him: "By force the Lord brought us out of Egypt, from the house of slavery."³

As for the son who is not able to ask a question, you must open up the subject to him, as it is written: "You shall tell your son on that day: This is on account of what the Lord did for me when I came out of Egypt."⁴

One might suppose that the Haggadah should be recited as early as the first day of the month of Nisan, but the Torah plainly says: "You shall tell your son *on that day*" [meaning, the first day of Passover]. Again, one might suppose that the phrase *on that day*

Rashi on Exodus 13:8 interprets בעבור זה ("because of this") to mean that the liberation from Egypt was intended to enable the people of Israel to fulfill the divine precepts such as the eating of matzah and maror (ועבור זה שאינם) כען פסח מצה ומרור הללו (מצותי, כען פסח מצה ומרור הללו).

The feminine pronoun את ("you") is here used in place of the masculine אתה; compare Numbers 11:15; Deuteronomy 5:24; Ezekiel 28:14. Commenting on Numbers 11:15, Ibn Ezra states that the pronoun את is both masculine and feminine (לברו וכן לשון וכן ונקבה . . . ואתה לשון וכן וברו).

The quotation from Exodus 13:8 serves as a reply given to the evil son as well as to the one who does not know how to ask questions, except that in reference to the evil son the word לי ("to me") is significantly emphasized.

The passage beginning with יכיל ("one might suppose") is closely connected with the preceding paragraph which contains the biblical quotation והגדת לבנך ("you shall tell your son"). According to Rabban Simeon ben Gamaliel, "questions are asked and lectures are given on the laws of Passover for two weeks" (Pesahim 6a); hence it might be supposed that the exodus should be explained formally as early as the first day of Nisan, that is, two weeks before Passover. The phrase *on that day*, meaning the day of the exodus.

¹⁻⁴ Exodus 12:26; 13:8, 14.

means that the exodus story should be recited in the daytime, but the Torah says: “*This* is on account of what the Lord did for me,” clearly pointing to the time when this matzah and this maror are set before you—on Passover night.

At first our forefathers worshiped idols, but now God has brought us near to his service, as it is written: “Joshua said to all the people in the name of the Lord God of Israel: In days of old your fathers lived beyond the Euphrates River, Terah the father of Abraham and Nahor, worshiping other gods. Then I took your father Abraham from the other side of the river and led him through all the land of Canaan, multiplying his family and giving him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave the hill country of Seir to possess, but Jacob and his children went down to Egypt.”¹

Blessed be God who keeps his promise to Israel; blessed be he.

The Holy One, blessed be he, designated the time for our final deliverance in order to fulfill what he had pledged to our father Abraham in a solemn covenant, as it is written: “He said to Abram, Be sure that your descendants will sojourn in a land that is not their own, where they will be oppressed and treated harshly for four hundred years; but I will punish the nation that held them in slavery, and afterwards they shall come forth with great wealth.”²

המקום לו והבדילנו מן האומות וקרבתו ליחודו. וכן מתחיל ומודיע שעבדים היינו לפרעה במצרים, וכל הרעה שגמלנו, ומסיים בנסים ובנפלאות שנעשו לנו... והלכת חמץ ומצה ו.ד.

refers to the covenant described in Genesis (15:8-18) as to the question who should be Abraham's heir and what the inheritance should be. Certain animals were slain and quartered, the corresponding parts being placed opposite one another with a space between. “When the sun went down, when it turned dark, there was a smoking furnace and a flaming torch that passed between the pieces. That day the Lord made a covenant with Abram.” In the Haggadah texts of Rav Saadyah Gaon and Maimonides the word *בברית* is omitted.

Four hundred years, a round number in place of the more precise four hundred and thirty years mentioned in Exodus 12:40 as the time spent by the children of Israel in Egypt. The Greek version of the Bible, the Septuagint, adds the words *and in the land of Canaan*. Rabbinic tradition, likewise, dates

¹Joshua 24:2-4. ²Genesis 15:13-14.

The wine cup is raised:

וְהִיא שְׁעֵמֶדָה לְאַבוֹתֵינוּ וְלָנוּ.
שְׁלֵא אֶחָד בְּלֶבֶד עָמַד עָלֵינוּ לְבַלּוֹתָנוּ,
אֶלֶּא שֶׁבְּכֹל דּוֹר וָדוֹר עוֹמְדִים עָלֵינוּ לְבַדּוֹתָנוּ,
וְהַקְדוֹשׁ בְּרוּךְ הוּא מְצִילָנוּ מִיָּדָם.

The wine cup is put down.

צָא וְלִמַּד מֵה בִּקְשׁ לְבֹן הָאָרֶץ לַעֲשׂוֹת לִיעֲקֹב אֲבִינוּ.
שֶׁפְּרָעָה לֹא נָזַר אֶלֶּא עַל הַזְּכָרִים, וְלְבֹן בִּקְשׁ לַעֲקֹר אֶת הַפֶּלֶל,
שֶׁנֶּאֱמַר: אָרְמֵי אֲבִד אָבִי, וַיֵּרַד מִצְרַיִם, וַיִּגְדַּר שָׁם בְּמַתִּי מִזַּעַם;
וַיְהִי שָׁם לְגוֹי גְדוֹל, עָצוּם וָרַב.

וַיֵּרַד מִצְרַיִם, אָנוּס עַל פִּי הַדְּבוּר. וַיִּגְדַּר שָׁם, מִלְּמַד
שֶׁלֹּא יֵרַד יַעֲקֹב אֲבִינוּ לְהַשְׁתַּקֵּעַ בְּמִצְרַיִם אֶלֶּא לְגוֹר שָׁם,
שֶׁנֶּאֱמַר: וַיֵּאמְרוּ אֵל פְּרָעָה, לָגוֹר בְּאֶרֶץ כְּנָעַן, כִּי אִין מִרְעָה
לְצֹאן אֲשֶׁר לַעֲבָדֶיךָ, כִּי כִבֵּד הָרַעַב בְּאֶרֶץ כְּנָעַן; וְעַתָּה
יִשְׁבוּ נָא עֲבָדֶיךָ בְּאֶרֶץ גִּשְׁן.

the four hundred years from the birth of Isaac who never left the land of Canaan. The additional period of thirty years is explained by Ibn Ezra as the years that elapsed between Abraham's departure from his native land and the birth of Isaac. Nahmanides interprets our text by transposition of words, like this: "Your descendants shall sojourn in a land that is not theirs for four hundred years; they shall be oppressed and treated harshly." According to tradition, they spent two hundred and ten years in Egyptian slavery, corresponding to the numerical value of רד"י (in allusion to the phrase רדו שמה, Genesis 42:2). Some are of the opinion that the expression חשב את הקץ signifies that from the four hundred years of projected servitude God subtracted 190 years, corresponding to the numerical value of ק"ץ ("end"), so that the Israelites spent in actual slavery no longer than 210 years.

צא ולמד, like the expressions צא וראה and צא וחשב, is employed to arouse attention to some remarkable statement. This paragraph continues the story of the Patriarchs which has been interrupted by the parenthetical passage (והיא שעמדה) concerning the saving power of the divine promise. The

The wine cup is raised:

This promise has sustained our fathers and us. For not only one enemy has risen against us; in every generation men rise against us to destroy us, but the Holy One saves us from their hand.

The wine cup is put down.

Consider, for example, what Laban the Syrian tried to do to our father Jacob. Pharaoh decreed only against the newborn males, but Laban tried to uproot all of Israel, as it is written: "The Syrian would have destroyed my father, but he went down to Egypt and sojourned there with a small family; there he became a nation, great, mighty, and numerous."¹

He went down to Egypt, compelled by the divine command.

He sojourned there implies that he did not come down to settle in Egypt but only to reside there temporarily, as it is written: "The sons of Jacob said to Pharaoh: We have come to sojourn in this land because there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan."²

four verses (Deuteronomy 26:5-8), which are here introduced to be midrashically interpreted by quoting a series of other biblical verses, are mentioned in the Mishnah (Pesahim 10:4) as an essential part of the Haggadah (ורדוּר (מֵאַרְמֵי אֲבוֹד אֲבִי עַד סוּף הַפְּרָשָׁה).

The quotation from Deuteronomy 26:5 is commonly rendered *my father was a wandering Aramean*, the reference being to Jacob's hasty and unprovided flight from home to the land of Syria, where he sojourned in the service of his uncle Laban. This rendering is supported by Ibn Ezra, who explains the intransitive verb אָבַד in the sense of poor and destitute. The Targum, however, yields the midrashic interpretation which is used by the Haggadah, namely: *Laban the Aramean tried to destroy my father*. Finkelstein endeavors to show that the midrash based on Deuteronomy 26:5-8, which forms the core of the Passover Haggadah, was composed in pre-Maccabean times, when Palestine was under Egyptian domination. The declaration that the people of Israel were the kinsmen of the Syrians, the rivals of the Egyptians, hardly helped cement the bonds between Palestine and Egypt. "The Palestinian authorities were thus virtually compelled to create a midrash which made

¹Deuteronomy 26:5. ²Genesis 47:4.

בְּמַחֲוֵי מִצְרַיִם, כְּמוֹ שֶׁנֶּאֱמַר: בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ
 מִצְרַיִם; וְעַתָּה שְׂמֹךְ יי אֱלֹהֶיךָ כְּכֹכְבֵי הַשָּׁמַיִם לְרַב.
 וַיְהִי שֵׁם לְגוֹי, מִלְּמַד שֶׁהָיוּ יִשְׂרָאֵל מִצְיָנִים שָׁם.
 גְּדוֹל עֲצוּם, כְּמוֹ שֶׁנֶּאֱמַר: וּבְנֵי יִשְׂרָאֵל פָּרוּ וַיִּשְׂרְצוּ, וַיִּרְבוּ
 וַיַּעֲצְמוּ בְּמֵאד מְאֹד; וַתִּמְלֵא הָאָרֶץ אֹתָם.
 וְרַב, כְּמוֹ שֶׁנֶּאֱמַר: רִבְבָה בְּצִמְחַת הַשְּׂדֵה נְתִיתִיךָ, וַתִּרְבֵּי
 וַתִּגְדְּלִי, וַתִּכְבְּאֵי בַעֲדֵי עַדְיִים; שָׂדִים נִכְנֹו, וַשְּׁעָרַי צִמְחָת,
 וְאֶת־עָרֹם וְעָרְיָה.

וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם, וַיַּעֲוֹנוּ;

וַיַּחֲנוּ עָלֵינוּ עֲבָדָה קָשָׁה.

וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם, כְּמוֹ שֶׁנֶּאֱמַר: הִבָּה נַחֲחַכְמָה לּוֹ,
 פֶּן יִרְבֶּה, וְהָיָה כִּי תִקְרָאנָה מִלְחָמָה, וְנוֹסֵף גַּם הוּא עַל שְׂנְאֵינוּ
 וְנִלְחַם בָּנוּ וְעָלָה מִן הָאָרֶץ.

Deuteronomy 26:5-8 an anti-Syrian document . . . Thus the phrase *A Syrian ready to perish was my father* becomes in the midrash: *The Syrian sought to destroy my father.*" In midrashic literature, Laban is described as a dishonest man (רמאי) by simply transposing the letters of the word ארמי ("Aramean"). There is a widespread tradition that Laban was Israel's archenemy, who attempted to destroy Jacob and his descendants and incited others to bring about the annihilation of Israel (Ginzberg, *Legends*, III, 354).

הרבור, one of the rabbinic synonyms for God, denotes divine speech or revelation. It is held that the divine command bidding Jacob to go to Egypt is implied in Genesis 46:3-4 ("fear not to go down to Egypt. . . I will go down to Egypt with you"). According to the suggestion of some, the reading should be: אנוס על פי הרבור, שנאמר לאברהם אבינו כי יריה ורעך, that is, Jacob was compelled by God to go down to Egypt inasmuch as Abraham had been told: "Your descendants shall sojourn in a land that is not theirs."

To sojourn implies a temporary habitation, an uncertain place of living.

מצינים distinguishable. Tradition has it that the Israelites, refusing to assimilate with the Egyptians, retained their Hebrew names, language and mannerisms, throughout their stay in the land.

With a small family, as it is written: "When your ancestors went down to Egypt they were only seventy persons, and now the Lord your God has made you as numerous as the stars in the sky."¹

There he became a nation means that they became a distinct people in Egypt.

Great, mighty, as it is written: "The people of Israel were fruitful and increased greatly; they grew exceedingly strong and the land was full of them."²

And numerous, as it is written: "I made you thrive like a plant of the field; you grew up and became tall and beautiful; your breasts were formed and your hair grew long; but you were bare and naked."³

"The Egyptians treated us harshly and oppressed us;
they imposed hard labor upon us."⁴

The Egyptians treated us harshly, as it is written: "Let us deal with them shrewdly lest they multiply and, if we happen to be at war, they may join our enemies and fight against us and escape from the country."⁵

Like a plant that grows better after each cutting. The prophetic description refers to the Israelites in Egypt, who were greatly increased in numbers but were much distressed ("bare and naked").

The full quotation from Ezekiel 16:6 (ואעבר עליך ואראך מתבוססת בדמיק) is not included at all in the old Haggadah texts. It was inserted here by the famous Kabbalist Rabbi Isaac Luria of the sixteenth century on account of the repeated expression *ואמר לך בדמיק חיי* midrashically interpreted as an allusion to the Passover offering and the precept of circumcision.

וירעו אותנו is the equivalent of *וירעו לנו* (Numbers 20:15). However, some commentators follow the suggestion of Heidenheim who renders *וירעו אותנו המצרים* *the Egyptians suspected us of evil*. Thus, Goldschmidt translates: "Die Ägypter verdächtigen uns als schlecht." The verb *רע* is followed by the accusative sign (*אתו*) in two more biblical passages (Numbers 16:15; I Samuel 25:34).

¹Deuteronomy 10:22. ²Exodus 1:7. ³Ezekiel 16:7. ⁴Deuteronomy 26:6.

⁵Exodus 1:10.

וַיַּעֲנוּנוּ, כְּמוֹ שֶׁנֶּאֱמַר: וַיִּשְׁיִמוּ עָלָיו שָׂרֵי מִסִּים, לְמַעַן עֲנֹתוֹ בְּסִבְלָתָם. וַיִּבֶן עָרֵי מִסְכָּנוֹת לְפָרְעָה, אֶת פַּתָּם וְאֶת רַעְמִסִּס.
וַיִּהְיֶנוּ עָלֵינוּ עֲבָדָה קָשָׁה, כְּמוֹ שֶׁנֶּאֱמַר: וַיַּעֲבֲדוּ מִצְרַיִם אֶת בְּנֵי יִשְׂרָאֵל בְּפָרֶךְ.

וַנִּצְעַק אֵל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ;
וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ, וַיִּרְא אֶת עֲנִינוֹ,
וְאֶת עֲמֻלְנוֹ, וְאֶת לַחֲצָנוֹ.

וַנִּצְעַק אֵל יְיָ אֱלֹהֵי אֲבוֹתֵינוּ, כְּמוֹ שֶׁנֶּאֱמַר: וַיְהִי בַיָּמִים הַרְבִּיבִים הָהֵם, וַיָּמָת מֶלֶךְ מִצְרַיִם, וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבָדָה וַיִּזְעָקוּ; וַתַּעַל שׁוֹעַתָם אֶל הָאֱלֹהִים מִן הָעֲבָדָה. וַיִּשְׁמַע יְיָ אֶת קִלְנוֹ, כְּמוֹ שֶׁנֶּאֱמַר, וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אֲבֹתָם, אֶת יִצְחָק וְאֶת יַעֲקֹב.

וַיִּרְא אֶת עֲנִינוֹ—זוֹ פְּרִישׁוֹת דִּרְךְ אֶרֶץ, כְּמוֹ שֶׁנֶּאֱמַר: וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל; וַיֵּדַע אֱלֹהִים.
וְאֶת עֲמֻלְנוֹ—אֵלוֹ הַבְּנִיִּים, כְּמוֹ שֶׁנֶּאֱמַר: כָּל הַבֶּן הַיְלֹוד הַיְאֻרָה תִּשְׁלִיכֶהוּ, וְכָל הַבַּת תִּחְיֶיוּ.
וְאֶת לַחֲצָנוֹ—זֶה הַדִּחְק, כְּמוֹ שֶׁנֶּאֱמַר: וְגַם רָאִיתִי אֶת הַלְחָץ אֲשֶׁר מִצְרַיִם לַחֲצִים אֲתָם.

overseers of labor gangs. The word **מסים** is the technical term for a body of men employed on forced labor.

דִּרְךְ אֶרֶץ, a euphemism for marital relations, denotes also good manners as well as an occupation, a trade. The Israelites divorced their wives so as to escape the decree of Pharaoh concerning the newborn male children (Sotah 12a). According to another version of this tradition, the Israelites were ordered

And oppressed us, as it is written: "They set taskmasters over them to oppress them with heavy labor; the people of Israel built Pithom and Raamses as treasure cities for Pharaoh."¹

They imposed hard labor upon us, as it is written: "They imposed strenuous labor upon the people of Israel."²

"We cried to the Lord God of our fathers;
the Lord heard our cry and saw our affliction,
our trouble, and our oppression."³

We cried to the Lord God of our fathers, as it is written: "In the course of those many days the king of Egypt died; the people of Israel moaned because of their servitude and cried for help; their cry out of bondage reached God."⁴

The Lord heard our cry, as it is written: "God heard their moaning; God remembered his covenant with Abraham, with Isaac, and with Jacob."⁵

And saw our affliction, that is, the enforced separation of husband and wife, as it is written: "God saw the people of Israel and God knew their plight."⁶

Our trouble refers to the drowning of the children, as it is written: "Every son that is born to the Hebrews you shall throw into the Nile, but you shall let every daughter live."⁷

Our oppression means the persecution, as it is written: "I have seen how the Egyptians are persecuting them."⁸

by their leaders to stop propagating the race (Ginzberg, *Legends*, V, 394). Eventually they followed Amram's example and renewed their marital relations, both versions assert.

או גזרה הבנים אל הניל has the connotation of **או גזרה הבנים** ("the decree against the children"). The regular name of the Nile in Hebrew is **יאר**.

¹Exodus 1:11, 13. ²Deuteronomy 26:7. ³Exodus 2:23-25. ⁴Exodus 1:22; 3:9.

וַיֹּצִיאֲנֵנוּ יְיָ מִמִּצְרַיִם בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה,
וּבְמַרְא גָדֹל, וּבְאִתּוֹת, וּבְמִפְתִּיחַ.

וַיֹּצִיאֲנֵנוּ יְיָ מִמִּצְרַיִם—לֹא עַל יְדֵי מַלְאָךְ, וְלֹא עַל יְדֵי שָׂרָף,
וְלֹא עַל יְדֵי שְׁלִיחַ, אֲלֵא הַקְּדוֹשׁ בְּרוּךְ הוּא בְּכַבּוּדוֹ וּבְעֲצֻמוֹ,
שֶׁנֶּאֱמַר: וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, וְהַבֵּיתִי כָּל
בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד בְּהֵמָה; וּבְכָל אֱלֹהֵי מִצְרַיִם
אֲעֹשֶׂה שְׁפָטִים, אֲנִי יְיָ.

וְעִבְרַתִּי בְּאֶרֶץ מִצְרַיִם בְּלִילָה הַזֶּה, אֲנִי וְלֹא מַלְאָךְ;
וְהַבֵּיתִי כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם, אֲנִי וְלֹא שָׂרָף; וּבְכָל אֱלֹהֵי
מִצְרַיִם אֲעֹשֶׂה שְׁפָטִים, אֲנִי וְלֹא הַשְּׁלִיחַ; אֲנִי יְיָ, אֲנִי הוּא וְלֹא
אֲחֵר.

בְּיַד חֲזָקָה—זו הַדְּבָר, כְּמוֹ שֶׁנֶּאֱמַר: הִנֵּה יַד יְיָ הוֹיָה בְּמִקְנֶךָ
אֲשֶׁר בַּשָּׂדֶה, בַּסּוּסִים, בַּחֲמֹרִים, בַּבְּנִמְלִים, בַּבָּקָר וּבַצֹּאן,
דְּבַר כְּבֹד מְאֹד.

וּבְזֵרַע נְטוּיָה—זו הַחֲרֵב, כְּמוֹ שֶׁנֶּאֱמַר: וְחָרְבוּ שְׁלוֹפָה
בְּיָדוֹ, נְטוּיָה עַל יְרוּשָׁלַיִם.

וּבְמַרְא גָדֹל—זֶה גְלוּי שְׂכִינָה, כְּמוֹ שֶׁנֶּאֱמַר: או הַנְּסָה
אֱלֹהִים לְבֹא לְקַחַת לֹו גּוֹי מִקְרֵב גּוֹי בְּמִסְפָּה, בְּאִתּוֹת וּבְמִפְתִּיחַ
וּבְמִלְחָמָה, וּבְיַד חֲזָקָה וּבְזֵרַע נְטוּיָה, וּבְמוֹרָאִים גְּדֹלִים,
כְּכֹל אֲשֶׁר עָשָׂה לָכֶם יְיָ אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֵיכֶם.

Myself and not an angel refers to the tenth plague, the chief event contributing to the liberation of Israel, and not to the other plagues most of which were brought about through Moses and Aaron. *The destroyer* (Exodus 12:23) signifies the last plague itself, according to a statement in *Shibbole ha-Leket* by Rabbi Zedekiah Anaw of the thirteenth century.

“The Lord brought us out of Egypt with a mighty hand and outstretched arm, with great awe, signal acts and wonders.”¹

The Lord brought us out of Egypt not by an angel, not by a seraph, not by a messenger, but by himself, as it is written: “I will pass through the land of Egypt that night; I will strike down all the firstborn in the land of Egypt, man and beast alike; on all the gods of Egypt I will execute judgments; I am the Lord.”²

I will pass through the land of Egypt that night, myself and not an angel; *I will strike down all the firstborn in the land of Egypt*, myself and not a seraph; *on all the gods of Egypt I will execute judgments*, myself and not a messenger; *I am the Lord*, I and none else.

Mighty hand refers to the disease among the cattle, as it is written: “Behold, the *hand* of the Lord will fall with a very severe pestilence upon your cattle which are in the field, upon the horses, the donkeys, the camels, the herds, and the flocks.”³

Outstretched arm implies the sword, as it is written: “His drawn sword in his hand, *outstretched* over Jerusalem.”⁴

Great awe alludes to the divine revelation, as it is written: “Has God ever attempted to take to himself a people from the midst of a nation by trials, signal acts and wonders, by war and sheer force and *awesome* revelations, just as you saw the Lord your God do for you in Egypt?”⁵

The paragraph beginning with **ועברתי** (“I will pass through”) conveys the thought already expressed in the preceding paragraph and elaborates on it. The early Haggadah texts of Rav Saadyah Gaon and Maimonides omit this passage.

The Targum renders **מרא** and **מראים** (Deuteronomy 4:34; 26:8) in the sense of vision and revelation (**תחונא**), as if **מרא** (“awe”) and **מראה** (“sight”) stem from the same root. Hence the statement that “great awe” alludes to the divine revelation. For a similar use of these words as equivalents though they differ in origin, see Friedmann, Sifré Deuteronomy 161, note 3.

¹Deuteronomy 26:8. ²Exodus 12:12. ³Exodus 9:3. ⁴I Chronicles 21:16.
⁵Deuteronomy 4:34.

ובבאותות-זה המַטָּה, כְּמוֹ שֶׁנֶּאֱמַר: וְאֵת הַמַּטָּה הַזֶּה תִּקַּח
בְּיַדְךָ, אֲשֶׁר תַּעֲשֶׂה בּוֹ אֵת הָאֹתוֹת.

ובמִפְתִּים - זֶה הַדָּם, כְּמוֹ שֶׁנֶּאֱמַר: וְנִתְּתִי מוֹפְתִים בְּשִׁמְיִם
וּבְאָרְץ:

Three drops of wine are spilt

דָּם, נֶאֱשׁ, וְתִמְרוֹת עָשָׂן.

דָּבָר אַחֵר: בְּיַד חֲזָקָה שְׁתִּיב, וּבִזְרָע נְטוּיָה שְׁתִּיב,
וּבְמַרְא גּוֹל שְׁתִּיב, וּבְאֹתוֹת שְׁתִּיב, וּבְמִפְתִּים שְׁתִּיב.
אֱלֹהֵי עֲשֶׂה מִכּוֹת שֶׁהֵבִיא הַקָּדוֹשׁ בְּרוּךְ הוּא עַל הַמִּצְטָרִים
בְּמִצְרַיִם, וְאֱלֹהֵינוּ:

At the mention of each plague a drop of wine is spilt

דָּם,	שְׁתִּיב,
צְבָרֶדַע,	בָּרָד,
בְּנִים,	אֲרָבָה,
עָרֹב,	חֲשָׁן,
דָּבָר,	מִכַּת בְּכוֹרוֹת.

רַבִּי יְהוּדָה הֵיךְ נוֹתֵן בָּהֶם סַמֵּינִים:

Three drops of wine are spilt

דָּצ"ד, עַד"ש, בְּאֶח"ב.

The curious practice of spilling drops of wine when the plagues are enumerated is intended to stress the idea that we must not rejoice over the misfortunes that befell our foes and made the cup of our salvation incomplete. Similarly, only half-Hallel is recited on the last six days of Pesah in keeping with the following tradition: When the Egyptians were drowning in the Red Sea, God restrained the angels from singing his praise, saying: "How can you sing while my creatures are drowning in the sea?" (Megillah 10b). It all goes back to the biblical warning which says: "Do not rejoice when your enemy falls, do not exult when he is overthrown; lest the Lord see it and be displeased . . ." (Proverbs 24:17-18).

Signal acts is taken to mean the miracles performed with the staff of Moses, as it is written: "Take this staff in your hand, that you may perform the signal acts with it."¹

Wonders indicates the plague of blood, as it is written: "I will show wonders in the sky and on the earth:

Three drops of wine are spill

Blood, fire, and columns of smoke."²

Another interpretation of the preceding verse is suggested by the rabbis. Each two-word phrase signifies two plagues, thus: *strong hand*, two; *outstretched arm*, two; *great awe*, two; *signal acts*, two; *wonders* (in plural), two.

These make up the ten plagues which God brought upon the Egyptians in Egypt, namely:

At the mention of each plague a drop of wine is spill

- | | |
|-------------------|----------------------------|
| 1. BLOOD | 6. BOILS |
| 2. FROGS | 7. HAIL |
| 3. VERMIN | 8. LOCUSTS |
| 4. FLIES | 9. DARKNESS |
| 5. CATTLE DISEASE | 10. DEATH OF THE FIRSTBORN |

Rabbi Judah, using the Hebrew initials of the ten plagues, composed three words as an aid to memory:

Three drops of wine are spill

D'TSAK, ADASH, B'AHAB.

The noun ארבה, derived from a word signifying "to multiply," is highly descriptive of the locust swarms filling the whole air, to twelve or fifteen feet above the ground; they are appalling in their power of collective devastation. Their destructiveness is compared with that of a mighty army (Joel 2:2-9).

Rabbi Judah, one of the most eminent tannaim of the second century, stressed the serious responsibility of a teacher when he said: "Be careful in teaching, for an error in teaching amounts to intentional sin" (Avoth 4:16). Elsewhere Rabbi Judah suggested a mnemonic of two words "lest you should

¹Ezodus 4:17. ²Joel 3:3.

רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים
במצרים עֶשֶׂר מכות, ועל הים לקו חמשים מכות. במצרים
מה הוא אומר: ויאמרו החרטמים אל פרעה, אצבע אלהים
היא. ועל הים מה הוא אומר: ויֵרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדוֹלָה
אֲשֶׁר עָשָׂה יְיָ בְּמִצְרַיִם, וַיִּירָאוּ הָעָם אֶת יְיָ; וַיֹּאמְרוּ בְּנֵי וּבְמִשָּׁה
עֲבָדָיו. בְּמָה לָקוּ בְּאֶצְבַּע, עֶשֶׂר מכות. אָמור מֵעַתָּה: בְּמִצְרַיִם
לָקוּ עֶשֶׂר מכות, ועל הים לקו חמשים מכות.

רבי אליעזר אומר: מנין שכל מכה ומכה, שהביא הקדוש
ברוך הוא על המצרים במצרים, היתה של ארבע מכות,
שנאמר: ישלח בם חרון אפו, עבֶרָה, וזַרְהָ, וזַרְהָ, וזַרְהָ
מְלֹאכֵי רָעִים. עבֶרָה אחת, וזַרְהָ שְׁתַּיִם, וזַרְהָ שְׁלֹשׁ, מְלֹאכֵי
רָעִים אַרְבַּע. אָמור מֵעַתָּה: בְּמִצְרַיִם לָקוּ אַרְבַּעִים
מכות, ועל הים לקו מאתיים מכות.

רבי עקיבא אומר: מנין שכל מכה ומכה, שהביא הקדוש
ברוך הוא על המצרים במצרים, היתה של חמש מכות,
שנאמר: ישלח בם חרון אפו, עבֶרָה, וזַרְהָ, וזַרְהָ, וזַרְהָ
מְלֹאכֵי רָעִים. חרון אפו אחת, עבֶרָה שְׁתַּיִם, וזַרְהָ שְׁלֹשׁ,
וּזַרְהָ אַרְבַּע, מְלֹאכֵי רָעִים חֲמִשָּׁה. אָמור מֵעַתָּה:
בְּמִצְרַיִם לָקוּ חֲמִשִּׁים מכות, ועל הים לקו חמשים ומאתיים
מכות.

make an error" (Menahoth 11:4). The plagues inflicted upon the Egyptians are mentioned in Psalms 78 and 105 where the order differs from the order of the plagues detailed in Exodus 7:8-12:30 and indicated by the mnemonic combination of Rabbi Judah. According to Rabbi Judah, quoted in Exodus Rabba 6:7; 8:3, the initial letters of the ten plagues were engraved on the staff of Moses that he might remember their proper sequence (עשר מכות חקוקות עליו) (טטריקין ודצ' ערש באחב). The rabbis of the Talmud maintain that each plague corresponds to a crime committed by the Egyptians against the people of

Rabbi Yosé of Galilee says: You can prove that, after the ten plagues in Egypt, the Egyptians suffered fifty plagues at the Red Sea. About the plagues in Egypt the Torah tells us that “the magicians said to Pharaoh, it is the *finger* of God.”¹ But at the Red Sea the text reads: “Israel saw the great *hand* with which the Lord performed against the Egyptians, and the people revered the Lord; they believed in the Lord and in his servant Moses.”² Now, you may say that if by one finger of God the Egyptians were made to suffer ten plagues in Egypt, they must have been made to suffer fifty plagues by the *hand* of God at the Red Sea.

Rabbi Eliezer says: You can prove that every plague that God inflicted upon the Egyptians in Egypt was equal to four blows, for it is written: “He sent upon them his blazing anger, wrath and fury and trouble, a band of messengers of evil.”³ Now, since each plague was composed of 1) wrath, 2) fury, 3) trouble, and 4) a band of messengers of evil, they must have suffered forty plagues in Egypt and two hundred at the Red Sea.

Rabbi Akiba says: You can prove that every plague that God inflicted upon the Egyptians in Egypt was equal to five blows, for it is written: “He sent upon them his blazing anger, wrath, and fury and trouble, a band of messengers of evil.”⁴ Now, since each plague was composed of 1) blazing anger, 2) wrath, 3) fury, 4) trouble, and 5) a band of messengers of evil, they must have suffered fifty plagues in Egypt and two hundred and fifty at the Red Sea.

Israel (“measure for measure”). The period of each plague was seven days; twenty-four days intervened between one plague and the next; the ten plagues lasted nearly twelve months: **משפט המצריים יב חודש** (Eduyoth 9:10).

Rabbi Yosé of Galilee (second century) was a student and then a colleague of Rabbi Akiba. The conflicting views concerning the number of plagues (50, 200, 250) are found in the Mekhilta. They all seem to convey the idea that God was exceedingly merciful in sparing his people when the Egyptians were made to suffer the severest blows. The three *tannaim* are all agreed that at the Red Sea, where Pharaoh and his army were completely crushed, the blows were five times as severe as in Egypt. According to the Mishnah (Avoth 5:5), “ten miracles were performed for our fathers in Egypt, and ten at the Red Sea; ten plagues did God bring upon the Egyptians in Egypt, and ten at the sea.”

¹Exodus 8:15; 14:31. ²Psalm 78:49.

בָּמָה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ.

- דִּינֵנוּ אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׂפָטִים,
- דִּינֵנוּ אֱלוֹ עָשָׂה בָּהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם,
- דִּינֵנוּ אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת בְּכוֹרֵיהֶם,
- דִּינֵנוּ אֱלוֹ הָרַג אֶת בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת מִזְמוֹנָם,
- דִּינֵנוּ אֱלוֹ נָתַן לָנוּ אֶת מִזְמוֹנָם, וְלֹא קָרַע לָנוּ אֶת הַיָּם,
- דִּינֵנוּ אֱלוֹ קָרַע לָנוּ אֶת הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה,
- דִּינֵנוּ אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,
- אֱלוֹ שָׁקַע צָרֵינוּ בְּתוֹכוֹ, וְלֹא סַפַּק צָרְבָנוּ
בַּמַּדְבָּר אַרְבַּעַיִם שָׁנָה,
- דִּינֵנוּ אֱלוֹ סַפַּק צָרְבָנוּ בַּמַּדְבָּר אַרְבַּעַיִם שָׁנָה, וְלֹא
הֵאֱכִילָנוּ אֶת הַמָּן,
- דִּינֵנוּ אֱלוֹ הֵאֱכִילָנוּ אֶת הַמָּן, וְרַא נָתַן לָנוּ אֶת הַשַּׁבָּת,
- דִּינֵנוּ אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת, וְלֹא קָרְבָנוּ לְפָנֵי הַר סִינַי,
- דִּינֵנוּ אֱלוֹ קָרְבָנוּ לְפָנֵי הַר סִינַי, וְלֹא נָתַן לָנוּ אֶת הַתּוֹרָה,
- דִּינֵנוּ אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה, וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,
- דִּינֵנוּ אֱלוֹ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל, וְלֹא בָנָה לָנוּ
אֶת בַּיִת הַבְּחִירָה,

מעלות, the passage which summarizes the successive favors that God bestowed upon Israel since the exodus, is partly quoted in Sifré Deuteronomy, 337. The fifteen divine favors, enumerated here as **מעלות**, are said to correspond to the fifteen psalms known as **שיר המעלות** and also the numerical value of the letters י"ה which spell the divine name *Yah*. In Ezekiel 11:5, the word **מעלות** has the connotation of *designs, thoughts*.

Rabbi Yehudah Halevi, the famous Hebrew poet and religious philosopher of the twelfth century, quotes this passage when he writes: "Let him who despairs think of the liberation from Egypt and all that is mentioned in the

D A Y Y E N U

God has bestowed many favors on us.

Had he brought us out of Egypt, And not punished the Egyptians,	<i>Dayyenu.</i>
Had he punished the Egyptians, And not castigated their gods,	<i>Dayyenu.</i>
Had he castigated their gods, And not put to death their firstborn,	<i>Dayyenu.</i>
Had he put to death their firstborn, And not given us of their wealth,	<i>Dayyenu.</i>
Had he given us of their wealth, And not split the Red Sea for us,	<i>Dayyenu.</i>
Had he split the Red Sea for us, And not led us through it dryshod,	<i>Dayyenu.</i>
Had he led us through it dryshod, And not engulfed our foes in it,	<i>Dayyenu.</i>
Had he engulfed our foes in it, And not sustained us in wasteland,	<i>Dayyenu.</i>
Had he sustained us in wasteland, And not fed us with the manna,	<i>Dayyenu.</i>
Had he fed us with the manna, And not given us the Sabbath,	<i>Dayyenu.</i>
Had he given us the Sabbath, And not brought us to Mount Sinai,	<i>Dayyenu.</i>
Had he brought us to Mount Sinai, And not given us the Torah,	<i>Dayyenu.</i>
Had he given us the Torah, And not brought us to Israel,	<i>Dayyenu.</i>
Had he brought us to Israel, And not built the Temple for us,	<i>Dayyenu.</i>

paragraph *God has bestowed many favors on us*. He will find no difficulty in picturing how we may recover our greatness, even if only one of us should remain" (*Kuzari*, 3:11).

The refrain *Dayyenu* at the end of each verse means *we should have been contented*, or *we should have thought it enough*. The general idea conveyed in this passage is that the liberation from Egypt was not completed until Israel had received the Torah and settled in the promised land. Omitted from the Haggadah prepared by Maimonides, the poem *Dayyenu* is based upon Psalm 136:10-21 and Nehemiah 9:10-15 ("Thou didst perform signal acts upon



*The three things explained at the Seder, porcelain,
(France, 19th century)*



*Seder plate, West European, pewter, 17th century;
Engraving 19th century*

עַל אַחַת בְּמָה וּבְמָה, טוֹבָה כְּפוּלָה וּמְכַפֵּלֶת לַמָּקוֹם
עָלֵינוּ: שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם, וְעָשָׂה בְּהֵם שְׁפָטִים, וְעָשָׂה
בְּאַלְהֵיהֶם, וְהָרַג אֶת בְּכוֹרֵיהֶם, וְנָתַן לָנוּ אֶת מְנוּחָם, וְקָרַע
לָנוּ אֶת הַיָּם, וְהִעֲבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּה, וְשָׁמַע צְרִירָנוּ בְּתוֹכוֹ,
וּסְפַק צָרְבָנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה, וְהֶאֱבִילָנוּ אֶת הַמָּן, וְנָתַן
לָנוּ אֶת הַשַּׁבָּת, וְקָרְבָנוּ לַפְּנֵי הַר סִינִי, וְנָתַן לָנוּ אֶת הַתּוֹרָה,
וְהִכְנִיסָנוּ לָאָרֶץ יִשְׂרָאֵל, וּבָנָה לָנוּ אֶת בֵּית הַבְּחִירָה לְכַפֵּר
עַל כָּל עֲוֹנוֹתֵינוּ.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שְׁלֹא אָמַר שְׁלֹשָׁה דְבָרִים
אֵלּוּ בַּפֶּסַח לֹא יֵצֵא יְרֵי חוּבָתוֹ, וְאֵלּוּ הֵן:
פֶּסַח, מִצָּה, וּמְרֹר.

פֶּסַח, שְׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִים בְּזִמְן שְׁבִית הַמִּקְדָּשׁ קִיָּם,
עַל שׁוֹם מָה. עַל שׁוֹם שֶׁפֶּסַח הַקָּדוֹשׁ בָּרוּךְ הוּא עַל בְּתוּי

Pharaoh . . . and all the people of his land . . . Thou didst divide the sea before them till they went through the middle of the sea on dry ground, and their pursuers thou didst throw into the depths . . . Thou camest down upon Mount Sinai . . . giving them just decrees and true laws . . . Thou didst reveal to them thy holy Sabbath . . . Thou gavest them bread from heaven when they were hungry . . . Thou didst command that they should enter and take possession of the land which thou hadst pledged to give them").

The word שְׁפָטִים denotes fatal judgments, such as are mentioned in Ezekiel 14:21 (sword, famine, evil beasts, and pestilence). Some of the plagues were meant to blot out the superstitious beliefs that were cherished by the Egyptians. The first plague, for example, was aimed against the Nile, regarded as a god because its regular overflow between June and November produced fertility of the soil without the benefit of rain. The newborn infants were cast into the Nile as offerings to the river god, perhaps. One of the most remarkable features of the religion of the Egyptians was their veneration for animals. The number of animals which were deemed sacred was prodigious indeed. Some of these, such as the frog, became the cause of intense annoyance to them. Other sacred animals, such as the sacred bull Apis, may have been attacked with disease in the gorgeous temples where they were kept.

How much more so, then, should we be grateful to God for the manifold favors that he conferred upon us: He brought us out of Egypt, and punished the Egyptians; he smote their gods, and slew their firstborn; he gave us their wealth, and split the Red Sea for us; he led us through it dryshod, and engulfed our foes in it; he sustained us in the desert for forty years, and fed us with the manna; he gave us the Sabbath, and brought us to Mount Sinai; he gave us the Torah, and brought us to Israel; he built the Temple for us, to atone for all our sins.

Rabbi Gamaliel said: Whoever has not explained these three things on Passover has not fulfilled his duty, namely:

Pesah, the Passover Offering;

Matzah, the Unleavened Bread;

Maror, the Bitter Herb.

Why did our fathers eat the Passover lamb at the time of the Temple? Because God passed over the houses of our fathers in

He had given us of their wealth, in fulfillment of his pledge that the children of Abraham “will come forth with great wealth” (Genesis 15:14). The Talmud (Berakhoth 9b) emphasizes the thought that the Israelites were satisfied with gaining their freedom and did not care for the wealth taken from the Egyptians, but they were urged by the divine command to accept what the Egyptians gave them *בבקשה מכס שאלו ממצרים כלי כסף וכלי זהב, שלא יאמר אותו צדיק . . . ואחרים בהם כן יצאו ברכוש גדול לא קיים בהם*.

The Temple of Jerusalem is meant by the *Chosen House* (בית הבחירה) on the basis of Deuteronomy 12:11 (“the place that the Lord your God shall choose as the abiding-place of his name”).

Rabban Gamaliel I, who lived shortly before the Second Temple was destroyed in the year 70, was the first to be known by the title *Rabban* (“great master”), given by way of eminence to the heads of the Sanhedrin, if of the house of Hillel the Great. Like his grandfather Hillel, Rabban Gamaliel I was also known by the title *Zaken* (“elder”). The Mishnah (Pesahim 10:5) quotes the statement of Rabban Gamaliel, including the following paragraphs down to *גאל ישראל*, with but several slight variations.

Explaining the laws concerning the paschal lamb, which was eaten roasted and no parts of it could be sent from house to house, Maimonides writes: “Just as the Israelites were commanded to eat unleavened bread because they could prepare it hastily, so were they commanded for the sake of haste to roast the lamb, because there was not sufficient time to boil it or to prepare

אבותינו במצרים, שנאמר: וַאֲמַרְתֶּם זֶבַח פֶּסַח הוּא לִּי, אֲשֶׁר פֶּסַח עַל בְּתֵי בְנֵי יִשְׂרָאֵל בְּמִצְרַיִם בְּנִגְפוֹ אֶת מִצְרַיִם, וְאֵת בְּתֵינוּ הִצִּיל; וַיִּקַּד הָעָם וַיִּשְׁתַּחֲוּוּ.

The leader points to the matzah:

מצה זו, שאנו אוכלים, על שום מה. על שום שלא הספיק בצקם של אבותינו להחמיץ עד שנגלה עליהם מזלזל מלכי המלכים, הקדוש ברוך הוא, ונאלם, שנאמר: וַיֹּאפֹּו אֶת הַבֶּצֶק אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם, עֲגַת מִצּוֹת כִּי לֹא חָמוּץ; כִּי גִרְשׁוּ מִמִּצְרַיִם, וְלֹא יָכְלוּ לְהַחְמִמָהּ, וְגַם צָדָה לֹא עָשׂוּ לָהֶם.

The leader points to the maror:

מרור זה, שאנו אוכלים, על שום מה. על שום שמררו המצרים את בני אבותינו במצרים, שנאמר: וַיִּמְרְרוּ אֶת חַיֵּיהֶם בְּעִבְדָה קָשָׁה, בְּחָמֹר וּבִלְבַנִּים, וּבְכָל עֲבָדָה בְּשָׂדֶה; אֵת כָּל עֲבָדְתָם אֲשֶׁר עָבְדוּ בָהֶם בְּפָרֶךְ.

בכל דור דור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר: כִּי עָבָד יָדָי לֵי בְּצִאתִי מִמִּצְרַיִם. לֹא אֵת אֲבוֹתֵינוּ בִּלְבָד נֶאֱלַל הַקְּדוֹשׁ בְּרוּךְ הוּא, אֲלֵא אִף אוֹתָנוּ נֶאֱלַל עִמָּהֶם, שנאמר: וְאוֹתָנוּ הוֹצִיא מִשָּׁם, לְמַעַן הִבִּיא אֹתָנוּ, לְחַת לָנוּ אֵת הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם.

other food; even the delay caused by breaking the bones . . . was prohibited . . . so that none should be too late to leave Egypt with the main body of the people and be thus exposed to the attacks of the enemy. These temporary commands were then made permanent in order that we may remember what was done in those days . . . Each paschal lamb was eaten only by those who had previously agreed to consume it together, in order that people . . . should not rely on friends, relations, or on chance, without themselves taking any trouble about it before Passover" (*Guide of the Perplexed*, 3:46).

Egypt, as it is written: "You shall say: It is the Passover offering in honor of the Lord, who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and spared our houses. The people bowed and worshiped."¹

The leader points to the matzah:

Why do we eat this matzah? Because the supreme King of kings, the Holy One, blessed be he, revealed himself to our fathers and redeemed them even before their dough had time to ferment, as it is written: "They baked matzoth of the unleavened dough which they had brought out of Egypt; they were thrust out of Egypt and could not wait, nor had they prepared any food for their journey."²

The leader points to the maror:

Why do we eat this bitter herb? Because the Egyptians embittered the lives of our fathers in Egypt, as it is written: "They made life bitter for them with hard labor, with mortar and bricks, and with all kinds of work in the fields; whatever work they imposed on them was rigorous and harsh."³

In every generation it is man's duty to regard himself as though he personally had come out of Egypt, as it is written: "You shall tell your son on that day: This is on account of what the Lord did for *me* when I came out of Egypt."⁴ It was not only our fathers whom God set free from slavery; along with them he freed us too, as it is written: "He brought us out from there that he might bring us home, to give us the land which he had pledged to our fathers."⁵

The matzah, rich in ethical symbolism, is a reminder of the joyous eagerness which marked the departure from slavery into freedom, and also suggests purity of heart since leaven is a symbol of decay. In the Zohar, matzah is called *celestial bread* (עילארי) in the sense that it is served as an antidote to Egyptian bondage and corruption.

¹Exodus 12:27, 39. ²Exodus 1:14; 13:8. ⁵Deuteronomy 6:23.

The wine cup is raised:

לְפִיכָּךְ אֲנַחְנוּ חַיִּיבִים לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר,
לְרוֹמֵם, לְהַדְר, לְבָרֵךְ, לְעַלֶּה וּלְקַלֵּס לְמִי שֶׁעָשָׂה לְאַבּוֹתֵינוּ
וְלָנוּ אֶת כָּל הַנְּסִים הָאֵלֹהִים. הוֹצִיאָנוּ מֵעֲבָדוֹת לְחֵרוֹת, מִיַּגְוֹן
לְשִׁמְחָה, מֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גָּדוֹל, וּמִשְׁעָבוֹד
לְנִאֲלָה. וְנֹאמַר לְפָנָיו שִׁירָה חֲדָשָׁה; הַלְלוּיָהּ.

The wine cup is put down.

ההלים ק"ב

הַלְלוּיָהּ; הַלְלוּ, עֲבָדֵי יְיָ, הַלְלוּ אֶת שֵׁם יְיָ. יְהִי שֵׁם יְיָ
מְבָרָךְ, מֵעַתָּה וְעַד עוֹלָם. מִמְזֻרַח שָׁמֶשׁ עַד מְבוֹאוֹ, מִזְהַלֵּל שֵׁם
יְיָ. רֵם עַל כָּל גּוֹיִם יְיָ, עַל הַשָּׁמַיִם כְּבוֹדוֹ. מִי כִּי אֱלֹהֵינוּ,
הַמְּנַבְיָהוּ לְשִׁבְתָּהּ. הַמְּשַׁפִּילֵי לְרֵאוֹת בְּשָׁמַיִם וּבָאָרֶץ. מִקִּימֵי
מַעַפְרֵי דָל, מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן. לְהוֹשִׁיבֵי עַם נְדִיבִים, עִם
נְדִיבֵי עַמּוֹ. מוֹשִׁיבֵי עֲקָרַת הַבַּיִת, אִם הַבָּנִים שְׂמִיחָה; הַלְלוּיָהּ.

ההלים ק"ד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם, בֵּית יַעֲקֹב מֵעַם לַעֲזוֹ. הִתְחַה
יְהוּדָה לְקַדְשׁוֹ, יִשְׂרָאֵל מִמְּשֻׁלוֹתָיו. הֵיטֵב רָאָה וַיִּנָּס; הִנְרִדוֹן
יֹסֵב לְאַחֹר. הֶהָרִים רָקְדוּ כְּאֵילִים, וּגְבְעוֹת כְּבָנֵי צֹאן. מַה
לָךְ הֵיטֵב כִּי תִנוּס; הִנְרִדוֹן, תֹּסֵב לְאַחֹר. הֶהָרִים, תִּרְקְדוּ
כְּאֵילִים; וּגְבְעוֹת, כְּבָנֵי צֹאן. מִלְּפָנֵי אֲדוֹן חוֹלֵי אֲרֶץ, מִלְּפָנֵי
אֱלֹהֵי יַעֲקֹב. הַהֲפֹכֵי הַצִּוּר אֲנִים מָוִם, חֲלָמִישׁ לְמַעֲיֹנֵי-מָוִם.

The Gaon of Wilna, in his commentary on the Haggadah, points out that the ten synonyms of praise in the paragraph preceding the Hallel correspond to the ten plagues which miraculously had no ill effect on the Israelites. He is of the opinion that the Hallel recited at the conclusion of the Haggadah corresponds to the song at the Red Sea, and that the phrase *servants of the Lord* emphasizes that we are no longer the servants of a Pharaoh.

The wine cup is raised:

Therefore it is our duty to thank and praise, laud and glorify, extol and honor, exalt and adore him who performed all these miracles for our fathers and for us. He brought us out of slavery into freedom, out of grief into joy, out of mourning into festivity, out of darkness into great light, out of subjection into redemption. Let us recite a new song before him! Halleluyah, praise the Lord!

*The wine cup is put down.**Psalm 113*

Praise the Lord! Praise, you servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord henceforth and forever. From the rising of the sun to its setting, the Lord's name is to be praised. High above all nations is the Lord; above the heavens is his glory. Who is like the Lord our God, enthroned on high, looking down upon heaven and earth? He raises the poor out of the dust, and lifts the needy out of the dunghill, to seat them with princes, with the princes of his people. He turns the barren housewife into a happy mother of children. Praise the Lord!

Psalm 114

When Israel went out of Egypt, Jacob's household from a people of strange speech, Judah became God's sanctuary, Israel his dominion. The sea beheld and fled; the Jordan turned backward; the mountains skipped like rams, and the hills like lambs. What ails you, O sea, that thus you flee? Why, O Jordan, do you turn backward? You mountains, why do you skip like rams? You hills, why do you leap like lambs? Tremble, O earth, at the Lord's presence, at the presence of the God of Jacob, who turns the rock into a pool of water, the flint into a flowing fountain.

According to Mishnah Pesahim (5:7; 10:6), the Hallel was chanted in Temple times during the sacrifice of the paschal lamb and in the course of the Passover meal.

Psalm 114, one of the finest lyrics in literature, alludes to the dividing of the Red Sea and the Jordan. The sea and the river are personified and represented as awe-struck by the presence of the Lord. **הַיַּרְדֵּן רָקְדוּ** is a poetical description of the earthquake which accompanied the giving of the Torah. **מִיַּם הַצֹּר אָנֹכִי** alludes to the miraculous supply of water in the wilderness (Exodus 17:6).

The wine cup is raised:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, אֲשֶׁר נִאֲלָנוּ וְנֵאל
 אֶת אֲבוֹתֵינוּ מִמִּצְרַיִם, וְהִנֵּיעָנוּ לְלֵילָה הַזֶּה, לְאֵכֶל-בּוֹ מִצֵּה
 וּמִרֹר. כֵּן, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, הִנֵּיעָנוּ לְמוֹעֲדִים
 וְלִרְגָלִים אַחֲרִים, הַבָּאִים לְקִרְאתָנוּ לְשָׁלוֹם, שְׂמֵחִים בְּבִנְיָן
 עִירָה, וְשָׂשִׂים בַּעֲבוּדְתָהּ. וְנֵאכֵל שָׂם מִן הַזִּבְחִים וּמִן הַפְּסָחִים,
 אֲשֶׁר יִיָּע דָמָם עַל קִיר מִזְבִּיחֶךָ לְרִצּוֹן, וְנוֹדֶה לְךָ שִׁיר חֲדָשׁ
 עַל נִאֲלָתָנוּ וְעַל פְּדוּתֵנוּ נִפְשָׁנוּ. בְּרוּךְ אַתָּה, יי, נֵאל יִשְׂרָאֵל.

Over the second cup of wine:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַתְּנָפֶן.

רְחִיצָה

Upon washing the hands for the meal:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

מוֹצֵיא, מִצֵּה

Two blessings over the matzah:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, הַמוֹצֵיא לָחֶם לֶחֶם מִן
 הָאָרֶץ.

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ עַל אֲכִילַת מִצֵּה.

Mishnah Pesahim 10:6 has *מן הובחים ומן הפסחים*, and so in the Haggadah text of Maimonides. This phrase is reversed in the Mishnah of the Talmud (Pesahim 116b), where the reading is *מן הפסחים ומן הובחים*, and so in the Haggadah text of Rav Saadyah Gaon. This is a scribal error, according to

The wine cup is raised:

Blessed art thou, Lord our God, King of the universe, who hast redeemed us and our fathers from Egypt and permitted us to reach this night when we eat matzah and maror. Lord our God and God of our fathers, mayest thou enable us to reach also the forthcoming feasts and festivals peacefully, rejoicing in the restoration of Zion thy city, and joyful at thy service. There we shall eat of the offerings and paschal lambs which will be acceptably presented upon thy altar; we shall sing a new hymn of praise to thee for our freedom and for the redemption of our soul. Blessed art thou, O Lord, who hast redeemed Israel.

Over the second cup of wine:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

WASH THE HANDS FOR THE MEAL

Upon washing the hands for the meal:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the washing of the hands.

HAMOTZI AND A SPECIAL BLESSING OVER THE MATZAH

Two blessings over the matzah:

Blessed art thou, Lord our God, King of the universe, who bringest forth bread from the earth.

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of matzah.

the Tosafoth. A marginal note in a medieval Haggadah to the effect that the Mishnah in the Talmud (*במ' שבת*) has a variant reading was misunderstood by copyists or printers to mean *on Saturday night* (*במוצאי שבת*). This is why most printed texts of the Haggadah indicate here that on Saturday night one is to reverse the order of the phrase and say *מן הפסחים ומן הובחים*. In the meantime, varied ingenious explanations have been offered.



Seder plate, brass, with pewter dishes (early 18th century)



Elijah's Cup with the Hebrew inscription "In memory of the exodus from Egypt," silver (Lemberg, 1880)

מָרֹר

Over the maror:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וַצַּגְנוּ עַל אֲבִילַת מָרֹר.

בּוֹרֶף

Upon inserting the maror between two pieces of matzah:

זָכַר לְמִקְדָּשׁ בְּהִלָּל. בּוֹ עָשָׂה הַלֵּל בְּזִמְנוֹ שְׁבִית הַמִּקְדָּשׁ
הַיְהוּדָה קָיָם: הִנֵּה בּוֹרֶף מִצָּה וּמָרֹר וְאוֹכֵל בַּיַּחַד, לְגַמּוֹם מַה
שֶׁנֶּאֱמָר: עַל מִצְוֹת וּמְרָרִים יֵאֱהָלוּ.

שְׁלֵחוּ עוֹרֶף

צָפוֹן

בְּרֶף

זהלים קבו

שִׁיר הַמַּעֲלוֹת. בְּשׁוּב יי אֶת שִׁבְתַּי צִיּוֹן הִינֵנוּ בְּחֻלְמִים. אָז
יִמְלֵא שְׁחוֹק פִּינוּ, וְלִשְׁוֹנְנוּ רִנָּה; אָז יֹאמְרוּ בְּנוֹים, הַגִּדִּיל יי
לַעֲשׂוֹת עִם אֱלֹהֵי. הַגִּדִּיל יי לַעֲשׂוֹת עִמָּנוּ, הִינֵנוּ שְׂמֵחִים. שׁוּבָה
יי אֶת שְׁבִיתָנוּ, בְּאִפְיָקִים בְּנִנְב. הַזְרַעִים בְּדַמְעָה, בְּרִנָּה
יִקְצְרוּ. הֲלֶף יִלְךְ וּבָכָה נִשְׂא מִשְׁךְ הַזְרַע; פֹּא יִבֵּא בְּרִנָּה נִשְׂא
אֶלְמָתָיו.

Hillel came from Babylon to Jerusalem, where he lived several decades before the common era and was famous for his meek and gentle disposition. His outlook on life is shown by his answer to the mocking heathen who asked to be taught the whole Torah while standing on one leg. Hillel said: "What is hateful to yourself do not to another; this is the whole Torah; go and study it; the rest is commentary" (Shabbath 31a). He taught "Be one who loves

THE BITTER HERBS DIPPED IN HAROSETH

Over the maror:

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the eating of bitter herb.

THE MAROR AND MATZAH SANDWICH

Upon inserting the maror between two pieces of matzah:

In memory of the Temple, we do as Hillel did in Temple times: he combined matzah and maror and ate them together, to fulfill what is written in the Torah: "They shall eat it with unleavened bread and bitter herbs."¹

THE PESAH MEAL

AFTER THE MEAL, THE AFIKOMAN IS DISTRIBUTED TO ALL

GRACE AFTER THE MEAL

Psalm 126

A Pilgrim Song. When the Lord brought the exiles back to Zion, we were like those who dream. Our mouth was filled with laughter, and our tongue with ringing song; then it was said among the nations: "The Lord has done great things for them." The Lord had done great things for us, and we rejoiced. Restore our fortunes, O Lord, like streams in the Negev. Those who are sowing in tears shall reap in joy. Sadly the farmer bears the bag of seed to the field; he shall come home with joy, bearing his sheaves.

his fellow men and draws them near to the Torah; do not keep aloof from the community; do not judge your fellow man until you have been in his position; in a place where there are no men strive to be a man" (Avoth 1:14; 2:5-6).

Psalm 126 cheerfully describes the restoration of Zion and is therefore appropriate for days when we ought to be full of joy. It is a song of those who have been redeemed from exile, and a hopeful prayer for those who have not yet returned. כַּאֲפִיקִים בְּנֶגֶב like the hill streams of the Negev, dry in summer but becoming suddenly swollen torrents in the rains of the autumn.

¹Numbers 9:11.

בְּרַכַּת הַמְּזוֹן

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a *minyan* is present.

Leader:

רְבוּתִי, נְבָרְךָ.

Company, then Leader:

יְהִי שֵׁם ייִ מְבָרְךָ מְעַתָּה וְעַד עוֹלָם.

Leader:

בְּרִשׁוֹת מְרָנוּ וְרְבוּתִי נְבָרְךָ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְּׁלֹו.

Company, then Leader:

בְּרוּךְ (אֱלֹהֵינוּ) שְׂאֲכָלְנוּ מִשְּׁלֹו וּבָטִיבוּ חַיֵּינוּ.

All:

בְּרוּךְ הוּא וּבְרוּךְ שְׁמוֹ.

בְּרוּךְ אַתָּה, ייִ אֱלֹהֵינוּ, מְלִכֵּי הָעוֹלָם, הַזֶּן אֶת הָעוֹלָם בְּלוֹ
בָּטִיבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים. הוּא נוֹתֵן לָחֶם לְכֹל בָּשָׂר, כִּי
לְעוֹלָם חֶסֶד. וּבָטִיבוֹ הַגָּדוֹל תִּמְיֵד לֹא חֶסֶד לָנוּ, וְאֵל יַחֲסֵר
לָנוּ מְזוֹן לְעוֹלָם וְעַד בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל. כִּי הוּא אֵל זֶן
וּמְפָרְנֵס לְכֹל, וּמְטִיב לְכֹל, וּמְכִין מְזוֹן לְכֹל בְּרִיּוֹתָיו אֲשֶׁר
בָּרָא. בְּרוּךְ אַתָּה, ייִ, הַזֶּן אֶת הַכֹּל.

נוֹדָה לָךְ, ייִ אֱלֹהֵינוּ, עַל שֶׁהִנְחַלְתָּ לְאַבּוֹתֵינוּ אֶרֶץ חֲמֻדָּה
שׁוֹבָה וְרַחֲבָה; וְעַל שֶׁהוֹצֵאתָנוּ, ייִ אֱלֹהֵינוּ, מֵאֶרֶץ מִצְרַיִם.

The introductory formula used when three or more men recite grace jointly (ברכה הוימוח) is taken from the Mishnah (Berakhoth 7:3). The duty of inviting the table-companions to recite grace jointly is derived from Psalm 34:4 ("Exalt the Lord with me, and let us extol the Lord together").

GRACE

When three men or more have eaten together, the following is used as an introduction to the grace. The word in parentheses is included when a minyan is present.

Leader:

Gentlemen, let us say grace.

Company, then Leader:

Blessed be the name of the Lord henceforth and forever.

Leader:

With your consent, let us now bless (our) God whose food we have eaten.

Company, then Leader:

Blessed be (our) God whose food we have eaten and through whose goodness we live.

All:

Blessed be he and blessed be his name.

Blessed art thou, Lord our God, King of the universe, who sustainest the whole world with goodness, kindness and mercy. Thou givest food to all creatures, for thy mercy endures forever. Through thy abundant goodness we have never yet been in want; may we never be in want of sustenance for thy great name's sake. Thou, O God, sustainest all, doest good to all, and providest food for all the creatures thou hast created. Blessed art thou, O Lord, who dost sustain all.

We thank thee, Lord our God, for having given a lovely and spacious land to our fathers as a heritage; for having taken us out, Lord our God, from the land of Egypt and freed us from the house

הַמִּן is of high antiquity. According to the Talmud, the first benediction of grace after meals (**הַתּוֹן**) was composed by Moses, the second (**עוֹדוֹ**) by Joshua, the third (**רַחֵם**) by David and Solomon, and the fourth (**הַטּוֹב וְהַמְּסִיב**) by the sages shortly after Bar Kokhba's defeat (Berakhoth 48b). The petitions beginning with **הַרְחֵם** are later additions. The third benediction ends with **אֲמֵן** so as to mark the end of the three benedictions which are based on the biblical command: "You shall eat... and you shall bless the Lord for the good land he has given you" (Deuteronomy 8:10).

וּפְדִיתָנוּ מִבֵּית עֲבָדִים; וְעַל בְּרִיתְךָ שִׁחַתְמֹת בְּבִשְׂרָנוּ; וְעַל תּוֹרַתְךָ שְׁלֵמֵדָתָנוּ; וְעַל חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ; וְעַל חַיִּים, חֵן וְחֶסֶד שֶׁחֻנַּנְתָּנוּ; וְעַל אֲכִילַת מַזֶּן שֶׁאַתָּה זָן וּמִפְרֵיָם אוֹתָנוּ תָּמִיד, בְּכֹל יוֹם וּבְכֹל עֵת וּבְכֹל שָׁעָה.

וְעַל הַפֶּל, יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ, וּמְבַרְכִים אוֹתְךָ; יתְבַרַךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, בְּכַתוּב: וְאֲבָלְתָּ וְשִׁבַּעְתָּ, וּבִרְבֻתְךָ אַתָּה יי אֱלֹהֵינוּ עַל הָאָרֶץ הַטְּבִיחָה אֲשֶׁר נָתַן לָךְ. בְּרוּךְ אַתָּה, יי, עַל הָאָרֶץ וְעַל הַמַּזֶּן.

רַחֵם, יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מוֹשְׁבֹן בְּבוּדְךָ, וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו. אֱלֹהֵינוּ אֲבִינוּ, רַעֲנוּ וּזְנַנּוּ, פְּרַנְסֵנוּ וּכְלַפְלַנּוּ וְהַרְוִיחֵנוּ; וְהַרְנַח לָנוּ, יי אֱלֹהֵינוּ, מִהֲרָה מִכָּל צָרוֹתֵינוּ. וְנָא, אֵל תִּצְרִיכֵנוּ, יי אֱלֹהֵינוּ, לֹא לִיְדֵי מַתְנַח בְּשׂוֹר וְדָם וְלֹא לִיְדֵי הַלְוָאָתָם, כִּי אִם לִיְדֵי הַמְּלָאָה הַפְּתוּחָה, הַקְּדוּשָׁה וְהַרְחֵבָה, שְׁלֹא גְבוּשׁ וְלֹא נִפְלֵם לְעוֹלָם וָעֶד.

On Sabbath add:

(רְצֵה וְהַחֲלִיצֵנוּ, יי אֱלֹהֵינוּ, בְּמִצְוֹתֶיךָ וּבְמִצְוֹת יוֹם הַשְּׁבִיעִי, הַשְּׁבֵת הַגָּדוֹל וְהַקְּדוֹשׁ הַזֶּה; כִּי יוֹם זֶה גָּדוֹל וְקְדוֹשׁ הוּא לְפָנֶיךָ, לְשִׁבְתְּ-בוֹ וְלָנוּחַ בוֹ בְּאַהֲבָה כְּמִצְוֹת רְצוֹנָה. וּבְרַצוֹנָה הֵנַח לָנוּ, יי אֱלֹהֵינוּ, שְׁלֹא תִהְיֶה צָרָה, וְיָנוּחַ וְאֲנַחָה, בְּיוֹם מְנוּחָתָנוּ. וְהִרְאֵנוּ, יי אֱלֹהֵינוּ, בְּנִחְמַת צִיּוֹן עִירְךָ, וּבִבְנֵי יְרוּשָׁלַיִם עִיר קְדוֹשָׁה, כִּי אַתָּה הוּא בַּעַל הַיְשׁוּעוֹת וּבַעַל הַנְּחֻמוֹת.)

הנוּשָׁה is a variant of הַנּוּשָׁה ("superabundant"). The context supports הַנּוּשָׁה. The reading in the Spanish *Siddur* is הַעֲשִׂירָה. It has therefore been suggested to read הַנּוּשָׁה וְהַרְחֵבָה.

of slavery; for thy covenant which thou hast sealed in our flesh; for thy Torah which thou has taught us; for thy laws which thou hast made known to us; for the life, grace and kindness thou has bestowed on us; and for the sustenance thou grantest us continuously.

For everything, Lord our God, we thank thee and bless thee—be thy name forever blessed by all—as it is written: “When you have eaten and are satisfied, you shall bless the Lord your God for the good land he has given you.”¹ Blessed art thou, O Lord, for the land and the sustenance.

Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on the royal house of David thy chosen one, and on the great and holy Temple that bears thy name. Our God, our Father, tend and nourish us; sustain and maintain us; grant us deliverance. Speedily, Lord our God, grant us relief from all our troubles. Lord our God, O make us not dependent on the gifts and loans of men but rather on thy full, open and generous hand, that we may never be put to shame and disgrace.

On Sabbath add:

(O strengthen us, Lord our God, with thy commandments—with the commandment concerning the seventh day, this great and holy Sabbath. This day is indeed great and holy to thee; on it we are to abstain from work and rest on it with delight according to thy will. In thy grace, Lord our God, grant us rest; may there be no sorrow and grief on our day of rest. Let us, Lord our God, live to see Zion thy city comforted, Jerusalem thy holy city rebuilt, for thou art Lord of all salvation and consolation.)

בו ושבה בו ונתח בו, the reading in the Sephardic *Siddur*, makes better sense. It is found in several early texts, including the tenth century *Siddur* of Rav Saadyah Gaon and the *Mishneh Torah* of Maimonides (*Berakhoth* 2:8). These early sources have retained the correct reading הנה לנו (instead of הניח לנו). The use of הניח as an imperative in the singular is an obvious error in many printed editions of the prayerbook. In his *Avodath Yisrael*, page 557, Baer quotes הנה from Rav Amram Gaon, Maimonides, and others; but he decides against this correct reading because he misreads הניח in place הנה.

¹*Deuteronomy* 8:10.

אֱלֹהֵינוּ ואלֹהֵי אֲבוֹתֵינוּ, יַעֲלֶה וְיָבֵא, וְיַגִּיעַ וְיַרְאֶה, וְיַרְצֶה וְיִשְׁמַע, וְיִפְקֹד וְיִזְכֹּר זְכוּרֵנוּ וּפְקֻדוֹתֵנוּ, וְזִכְרוֹן אֲבוֹתֵינוּ, וְזִכְרוֹן מְשִׁיחַ בֶּן דָּוִד עַבְדְּךָ, וְזִכְרוֹן יְרוּשָׁלַיִם עִיר קְדוֹשָׁךְ, וְזִכְרוֹן כָּל עַמֶּךָ בֵּית יִשְׂרָאֵל לְפָנֶיךָ, לְפִלִּיטָה וּלְטוֹבָה, לְחַן וּלְחַסְדֶּךָ וּלְרַחֲמִים, לְחַיִּים וּלְשָׁלוֹם, בְּיוֹם חַג הַמַּצּוֹת הַזֶּה. זָכְרָנוּ, יְיָ אֱלֹהֵינוּ, בּוֹ לְטוֹבָה, וּפְקֻדָנוּ בּוֹ לְבִרְכָה, וְהוֹשִׁיעֵנוּ בּוֹ לְחַיִּים. וּבְדָבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחַנּוּן, וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ, כִּי אֵל מְלֹךְ חַנּוּן וְרַחוּם אַתָּה.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ בְּמַהֲרָה בְּיָמֵינוּ. בְּרוּךְ אַתָּה, יְיָ, בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם, אָמֵן.

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֹךְ הָעוֹלָם, הָאֵל, אֲבִינוּ, מְלֻכָנוּ, אֲדִירָנוּ, בּוֹרְאָנוּ, גּוֹאֲלָנוּ, יוֹצְרָנוּ, קְדוֹשָׁנוּ, קְדוֹשׁ יַעֲקֹב, רוֹעֵנוּ, רוֹעֵה יִשְׂרָאֵל, הַמְּלֹךְ הַטּוֹב וְהַמְּטִיב לְכָל, שֶׁבְכָל יוֹם נִיוֹם הוּא הַטִּיב, הוּא מְטִיב, הוּא יִטִּיב לָנוּ. הוּא גְּמֻלָנוּ, הוּא גּוֹמְלָנוּ, הוּא יְגַמְלָנוּ לְעַד, לְחַן וּלְחַסְדֶּךָ וּלְרַחֲמִים וּלְרַחֲמֶיךָ, הַצֵּלָה וְהַצִּלָּתָה, בְּרַכָּה וְיִשׁוּעָה, נַחֲמָה פְּרִנְסָה וְכַלְכָּלָה, וְרַחֲמִים וְחַיִּים וְשָׁלוֹם וְכָל טוֹב, וּמְכַל טוֹב לְעוֹלָם אֵל יַחֲסֹרָנוּ.

הַרְחֵמֵנוּ, הוּא יְמַלּוֹךְ עָלֵינוּ לְעוֹלָם וָעֶד.

הַרְחֵמֵנוּ, הוּא יַחַבְרֵךְ בְּשָׂמַיִם וּבְאָרֶץ.

הַרְחֵמֵנוּ, הוּא יִשְׁתַּבַּח לְדוֹר דּוֹרִים, וְיַחֲפָאֵר בָּנוּ לְעַד וּלְנֶצַח נְצָחִים, וְיַתְהַדִּיר בָּנוּ לְעַד וּלְעוֹלָמֵי עוֹלָמִים.

הַרְחֵמֵנוּ, הוּא יַפְרִינְסֵנוּ בְּכָבוֹד.

הַרְחֵמֵנוּ, הוּא יִשְׁבּוֹר עָלֵנוּ מֵעַל צָוָאֲרָנוּ, וְהוּא יוֹלִיכֵנוּ

קוֹמָמוֹת לְאֶרֶצְנוּ.

Our God and God of our fathers, may the remembrance of us, of our fathers, of Messiah the son of David thy servant, of Jerusalem thy holy city, and of all thy people the house of Israel, ascend and come and be accepted before thee for deliverance and happiness, for grace, kindness and mercy, for life and peace, on this day of the Feast of Unleavened Bread.

Remember us this day, Lord our God, for happiness; be mindful of us for blessing; save us to enjoy life. With a promise of salvation and mercy spare us and be gracious to us; have pity on us and save us, for we look to thee, for thou art a gracious and merciful God and King.

Rebuild Jerusalem the holy city speedily in our days. Blessed art thou, O Lord, merciful Restorer of Jerusalem. Amen.

Blessed art thou, Lord our God, King of the universe. O God, thou art our Father, our King, our Creator, our Redeemer, the Holy One of Jacob, the Shepherd of Israel, the good King who doest good to all. Thou bestowest favors on us continuously; thou dost ever confer on us kindness and mercy, relief and deliverance, prosperity and blessing, life and peace and all goodness. Mayest thou never deprive us of any good thing.

May the Merciful One reign over us forever and ever.

May the Merciful One be worshiped in heaven and on earth.

May the Merciful One be praised for countless generations; may he be glorified in us forever and ever; may he be honored in us to all eternity.

May the Merciful One grant us a respectable livelihood.

May the Merciful One break the yoke from our neck; may he lead us securely into our land.

יְעִלָּה וַיִּבֵּא is mentioned in Sofrim 19:7, and is based on the following passage: "On your feasts and new moon festivals you shall sound the trumpets . . . they will serve as a reminder of you before your God" (Numbers 10:10).

הַרְחֵמֵנוּ, הוּא יִשְׁלַח בְּרָכָה מְרֻבָּה בְּבֵית הַזֶּה, וְעַל שְׁלֹחַן
זֶה שְׂאֵבְלָנוּ עָלֵינוּ.

הַרְחֵמֵנוּ, הוּא יִשְׁלַח לָנוּ אֶת אֱלֹהֵינוּ הַנְּבִיא, זְכוּר לְטוֹב,
וַיִּבְשֶׁר-לָנוּ בְּשׂוֹרוֹת טוֹבוֹת, יְשׁוּעוֹת וְנִחְמוֹת.

Variations suitable to different occasions:

הַרְחֵמֵנוּ, הוּא יִבְרַךְ אוֹתִי (וְאֶת אִשְׁתִּי וְאֶת זְרַעִי) וְאֶת כָּל
אֲשֶׁר לִי.

הַרְחֵמֵנוּ, הוּא יִבְרַךְ-אֶת (אָבִי מוֹרֵי) בְּעַל הַבַּיִת הַזֶּה
וְאֶת (אִמִּי מוֹרְתִי) בְּעַלֹת הַבַּיִת הַזֶּה, אוֹתָם וְאֶת בֵּיתָם וְאֶת
זְרַעָם וְאֶת כָּל אֲשֶׁר לָהֶם-אוֹתָנוּ וְאֶת כָּל אֲשֶׁר לָנוּ. כָּמוֹ
שְׁנַתְּבָרְכוּ אֲבוֹתֵינוּ אֲבָרְהָם יִצְחָק וַיַּעֲקֹב בְּכֹל מִבֵּל כֹּל, בֶּן
יִבְרַךְ אוֹתָנוּ, בְּלָנוּ יַחַד, בְּבְרָכָה שְׁלֵמָה, וְנֹאמַר אָמֵן.

בְּמָרוֹם יִלְמְדוּ (עַלֵיהֶם ו) עַלֵינוּ זְכוּת, שֶׁתְּהֵא לְמוֹשְׁמֵרֵת
שְׁלוֹם. וְנִשְׂא בְרָכָה מֵאֵת יי, וַיְדַקֵּה מֵאֱלֹהֵי יִשְׁעָנוּ, וְנִמְצָא חֵן
וְשָׂכַל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם.

On Sabbath:

הַרְחֵמֵנוּ, הוּא יִנְחִילָנוּ יוֹם שֶׁכֵּלוּ שַׁבַּת וּמְנוּחָה לְחַיֵּי
הָעוֹלָמִים.)

הַרְחֵמֵנוּ, הוּא יִנְחִילָנוּ יוֹם שֶׁכֵּלוּ טוֹב.

הַרְחֵמֵנוּ, הוּא יִזְכְּנוּ לַיְמֹת הַמְּשִׁיחַ וְלְחַיֵּי הָעוֹלָם הַבָּא.
מְגִדוֹל יְשׁוּעוֹת מְלָבוּ וְעֵשָׂה חֶסֶד לְמִשְׁיחוֹ, לְדוֹד וְלִזְרַעוֹ עַד
עוֹלָם. עֵשָׂה שְׁלוֹם בְּמָרוֹמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל
יִשְׂרָאֵל, וְאָמַרוּ אָמֵן.

were the words used in connection with the three patriarchs, respectively (Genesis 24:1; 27:33; 33:11). The Talmud (Baba Bathra 17a) states that the use of כל מכל כל with reference to Abraham, Isaac and Jacob, shows that they were completely righteous.

May the Merciful One send abundant blessings into this house and upon this table at which we have eaten.

May the Merciful One send us Elijah the prophet—of blessed memory—to bring us the good tidings of deliverance and comfort.

Variations suitable to different occasions:

May the Merciful One bless me, (my wife, my children) and all that is mine.

May the Merciful One bless (my dear father) the master of this house and (my dear mother) the mistress of this house, their entire family and all that is theirs.

May he bless us and all that is ours; may he bless us all alike with a perfect blessing even as our forefathers Abraham, Isaac and Jacob were blessed in every way; and let us say, Amen.

May they in heaven plead for all of us that we may have enduring peace. May we receive gifts from the Lord, justice from our saving God; may we be in the good graces of God and men.

On Sabbath:

(May the Merciful One grant us the day which will be all Sabbath and rest in life everlasting.)

May the Merciful One grant us the day of unmixed happiness.

May the Merciful One grant us life in the days of the Messiah and in the world to come.

He gives great victories to his chosen king, and shows kindness to his anointed prince, to David and his dynasty forever.¹

He who creates peace in his celestial heights, may he create peace for us and for all Israel; and say, Amen.

במרומ expresses the idea found in the Talmud (Hullin 92b) that the angels on high plead the cause of Israel. **עליהם** refers to the hosts who entertain the guests. **ותשא ברכה** and **ותמצא חן** are somewhat modified quotations from Psalm 24:5 and Proverbs 3:4.

... **זים שכולו שבת** is borrowed from the Mishnah (Tamid, end).

¹*I Samuel 22:51.*

יִרְאוּ אֶת יְיָ קְדָשׁוֹ, כִּי אֵין מַחְסוֹר לִירְאָיו. כְּפִירִים רָשׁוּ
וְרַעְבּוּ, וְדָרְשׁוּ יְיָ כִּי רַא יַחְסְרוּ כָּל טוֹב. הוֹדוּ לַיְיָ כִּי טוֹב, כִּי
לְעוֹלָם חֲסִדוֹ. פּוֹתַח אֶת יַדָּהּ, וּמַשְׁבִּיעַ לְכָל חַי רִצּוֹן. בְּרוּךְ
הַגֹּבֵר אֲשֶׁר יִבְטַח בֵּינֵי, וְהִיָּה יְיָ מִבְּטַחוֹ. נָעַר הָיִתִּי גַם זְקַנְתִּי,
וְלֹא רָאִיתִי צָדִיק נֶעְזֵב, וְזָרְעוּ מִבְּקֶשׁ-לֶחֶם. יְיָ עֹז לְעַמּוֹ יִתֵּן;
יְיָ יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם.

Over the third cup of wine:

בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מְלֶכֶד הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

The door is opened:

שְׂפָדָה חֲמַתָּה אֶל הַגּוֹיִם אֲשֶׁר לֹא יִדְעוּהָ, וְעַל מַמְלַכּוֹת
אֲשֶׁר בְּשִׁמּוֹהָ לֹא קָרְאוּ. כִּי אָכַל אֶת יַעֲקֹב, וְאֶת נוֹהוּ הַשָּׁמַיִם.
שְׂפָדָה-עֲלֵיהֶם זַעֲמָהּ, וַחֲרוֹן אַפָּהּ יִשִּׁיגֵם. תִּרְדָּף בְּאֶף וְתִשְׁמַדֵּם
מִתַּחַת שָׁמַיִם יְיָ.

הַלֵּל

ההללים קטו, א-יא

לֹא לָנוּ, יְיָ, לֹא לָנוּ, כִּי לְשִׁמּוֹהָ תֵּן כְּבוֹד, עַל חֲסִדָּהּ, עַל
אַמְתָּהּ. לָמָּה יִאֲמְרוּ הַגּוֹיִם, אֵיזָה נָא אֱלֹהֵיהֶם. וְאֱלֹהֵינוּ בְּשִׁמּוֹיִם;
כֹּל אֲשֶׁר חָפֵץ עָשָׂה. עֲצַבֵּיהֶם כָּסַף וְזָהָב, מַעֲשֵׂה יְרֵי אֲדָם.

קוראים (Psalm 99:6) is pronounced קוראים just as קוראים is pronounced קוראים; compare the mishnaic use of קורין in place of קוראים.

that is, the poor and needy among the righteous are never completely abandoned. Sooner or later, righteousness is vindicated.

is composed of four biblical verses (Psalms 79:6-7; 69:25; Lamentations 3:66). The first two verses reappear with a little variation in Jeremiah 10:25. This passage is recited while the door is kept open so as to indicate that this night, denominated *night of vigils* (ליל שמורים), is protected against all harmful forces. The opening of the door also symbolizes the

Revere the Lord, you his holy ones; those who revere him suffer no want. Lions may be famishing and starving, but those who seek the Lord are not in want of any good thing. Give thanks to the Lord, for he is good; his mercy endures forever. Thou openest thy hand and satisfiest every living thing with favor. Blessed is the man who trusts in the Lord, ever relying on the Lord. I have been young and now I am old, but never have I seen the righteous man forsaken, nor his children begging bread. The Lord will give strength to his people; the Lord will bless his people with peace.¹

Over the third cup of wine:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

The door is opened:

Pour out thy wrath upon the nations that do not acknowledge thee, upon realms that do not invoke thy name. For they have devoured Jacob and laid waste his habitation. Pursue them in anger, destroy them from under the heavens of the Lord.²

HALLEL

Psalm 115:1-11

Not for our sake, O Lord, not for our sake, but for thy name's sake grant glory, because of thy kindness and thy truth. Why should the heathen say: "Where is their God?" Our God is in the heavens! He does whatever he pleases. Their idols are but silver and gold, the work of human hands. They have a mouth, but they

awaited appearance of Elijah as the forerunner of the Messiah, according to the view held that the messianic era will begin during the Passover season (בניסן נואלו ובניסן עתידין להגאול).

Psalm 115 appeals to God to raise his people from their degradation. Their restoration would vindicate the honor of his name. כְּמוֹהֵם יִהְיֶה עוֹשֵׂיהֶם that is, men become like the objects of their worship. עוֹרֵם וּמַעֲמֵם הוּא is the response of the choir.

¹*Psalms 34:10-11; 118:1; 145:16; Jeremiah 17:7; Psalms 37:25; 29:11.*
²*Psalms 79:6-7; 69:25; Lamentations 3:66.*

פַּה לָהֶם וְלֹא יִדְבְּרוּ, עֵינַיִם לָהֶם וְלֹא יֵרְאוּ. אֲזַנַּיִם לָהֶם וְלֹא יִשְׁמְעוּ, אָף לָהֶם וְלֹא יִרְחוּ. יָדֵיהֶם וְלֹא יִמְשִׁיחוּ, רַגְלֵיהֶם וְלֹא יִחַלְכוּ; לֹא יִהְיוּ בְּגִרוֹנָם. בְּמוֹתָם יִהְיוּ עֹשִׂיהֶם, כֹּל אֲשֶׁר בְּטַחַח בָּהֶם. יִשְׂרָאֵל, בְּטַח בֵּי; עֲזָרָם וּמִגָּנָם הוּא. בֵּית אֲחֵרוֹן, בְּטַחוֹ בֵּי; עֲזָרָם וּמִגָּנָם הוּא. יֵרְאֵי יְיָ, בְּטַחוֹ בֵּי; עֲזָרָם וּמִגָּנָם הוּא.

תהלים קטו, יב-ח

יְיָ זְכַרְנוּ יִבְרָךְ; יִבְרָךְ אֶת בֵּית יִשְׂרָאֵל, יִבְרָךְ אֶת בֵּית אֲחֵרוֹן. יִבְרָךְ יֵרְאֵי יְיָ, הַקְּטָנִים עִם הַגְּדֹלִים. יִסֵּף יְיָ עֲלֵיכֶם, עֲלֵיכֶם וְעַל בְּנֵיכֶם. בְּרוּכִים אַתֶּם לַיְיָ, עֹשֵׂה שְׁמַיִם וָאָרֶץ. הַשְּׁמַיִם שְׁמַיִם לַיְיָ, וְהָאָרֶץ נְתַן לְבְנֵי אָדָם. לֹא חֲמֹתִים יִחַלְלוּ יְהָ, וְלֹא כָּל יִרְדֵי דוֹמָחַ. וְאַנְחֵנוּ נִבְרָךְ יְהָ מֵעַתָּה וְעַד עוֹלָם; הַלְלוּיָהּ.

תהלים קטו, א-יא

אֶהְבֵּתִי כִּי יִשְׁמַע יְיָ אֶת קוֹלִי תַחֲנוּנָי. כִּי הִטָּה אָזְנוֹ לִי, וּבִגְמֵי אֶקְרָא. אֶפְפוּנֵי חִבְלֵי מוֹת, וּמִצְרֵי שְׂאוֹל מִצְאוּנֵי; צָרָה וְגִזּוֹן אֶמְצָא. וּבִשְׁם יְיָ אֶקְרָא, אָנֹכָה יְיָ, מִלְּטָה נַפְשִׁי. חַנּוּן יְיָ וְצַדִּיק, וְאַלֹהֵינוּ מִרְחָם. שְׁמֹר פִּתְאִים יְיָ; דַּלְתֵי וְלֵי יְהוֹשִׁיעַ. שׁוּבֵי נַפְשִׁי לְמוֹתֵיכִי, כִּי יְיָ גָּמַל עָלַיְכִי. כִּי חִלַּצְתָּ נַפְשִׁי מִמּוֹת, אֶת עֵינַי מִן דְּמָעָה, אֶת רַגְלֵי מִדְּחִי. אֶתְהַלֵּךְ לִפְנֵי יְיָ, בְּאַרְצוֹת חַיִּים. הֶאֱמַנְתִּי כִּי אֲדַבֵּר, אֲנִי עָנִיתִי מְאֹד. אֲנִי אֶמְרֹתִי בְּחַפְזִי, כָּל הָאָדָם כֹּזֵב.

תהלים קטו, יב-ט

מַה אָשִׁיב לַיְיָ כָּל תַּגְּמוֹלוֹהֶי עָלַי. כּוֹס יְשׁוּעוֹת אֲשָׂא, וּבִשְׁם יְיָ אֶקְרָא. נִדְרֵי לַיְיָ אֲשַׁלֵּם, נִגְדָה־נָּא לְכָל עַמּוֹ. יִקַּר בְּעֵינַי יְיָ

cannot speak; they have eyes, but they cannot see; they have ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they make a sound with their throat. Those who make them shall become like them, whoever trusts in them. O Israel, trust in the Lord! He is your help and your shield. House of Aaron, trust in the Lord! He is your help and your shield. You who revere the Lord, trust in the Lord! He is your help and your shield.

Psalm 115:12-18

The Lord who has remembered us will bless; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who revere the Lord, small and great alike. May the Lord increase you, both you and your children. May you be blessed by the Lord, Creator of heaven and earth. The heaven is the Lord's heaven, but the earth he has given to mankind. The dead cannot praise the Lord, none of those who sink into silence. We will bless the Lord henceforth and forever. Praise the Lord!

Psalm 116:1-11

I love the Lord, for he hears my supplications. Because he has inclined his ear to me, I will call upon him as long as I live. The pangs of death encircled me; the agony of the grave seized me; I was in distress and sorrow. But I called upon the name of the Lord: "O Lord, save my life!" Gracious is the Lord, and righteous; our God is merciful. The Lord protects the simple; when I was brought low, he saved me. Be again at rest, O my soul, for the Lord has dealt kindly with you. Thou hast delivered my soul from death, my eyes from tears and my feet from stumbling. I shall walk before the Lord in the world of life. I trust even when I cry out: "I am greatly afflicted." [I have faith] even when I say in haste: "All men are deceitful."

Psalm 116:12-19

What can I render to the Lord for all his kind acts toward me? I will take the cup of deliverance, and will call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his

Psalm 116 is a song of thanksgiving on being saved from imminent danger. The psalmist's experiences pass through the stages of suffering, prayer, deliverance and public thanksgiving.

הַפְּנוּתָהּ לַחֲסִידָיו. אָנָּה יְיָ, כִּי אֲנִי עֲבָדְךָ, אֲנִי עֲבָדְךָ בְּיוֹם אֲמִתְּךָ;
 פִּתְחֵתָ לְמוֹסְרֵי. לֵךְ אֲזַבַּח זֶבַח תּוֹדָה, וּבִשְׁם יְיָ אֶקְרָא. נִדְרֵי
 לִי אֲשַׁלֵּם, וְנִגְדַּה־נָּא לְכָל עַמּוֹ. בְּחִצְרוֹת בַּיִת יְיָ, בְּתוֹכֵי
 יְרוּשָׁלָּיִם; הַלְלוּיָהּ.

תתנ

ההלים קיז

הַלְלוּ אֵת יְיָ, כָּל גּוֹיִם; שִׁבְחֻהוּ, כָּל הָאֲמִיּוֹם. כִּי נִבְרַעַלְנוּ
 חֲסִדוֹ, וַיִּאֲמַת יְיָ לְעוֹלָם; הַלְלוּיָהּ.

סג

ההלים קיח

הודו לַיְיָ כִּי טוֹב	כִּי לְעוֹלָם חֲסִדוֹ.
יֹאמַר נָא יִשְׂרָאֵל	כִּי לְעוֹלָם חֲסִדוֹ.
יֹאמְרוּ נָא בַּיִת אֲהָרֹן	כִּי לְעוֹלָם חֲסִדוֹ.
יֹאמְרוּ נָא יִרְאֵי יְיָ	כִּי לְעוֹלָם חֲסִדוֹ.

מִן הַמִּצַּר קָרָאתִי יְהוָה, עֲנֵנִי בַמִּרְחֵב יְהוָה. יְיָ לִי, לֹא אִירָא;
 מַה יַּעֲשֶׂה לִּי אָדָם. יְיָ לִי בַעֲזָרִי, וְאֲנִי אֲרָאָה בְּשִׁנְאֵי. טוֹב
 לַחֲסוֹת בְּיָי מִבְּטָח בְּאָדָם. טוֹב לַחֲסוֹת בְּיָי מִבְּטָח בַּנְּדִיבִים.
 כָּל גּוֹיִם סִבְבוּנִי; בְּשֵׁם יְיָ, כִּי אֲמִילֵם. סִבְבוּנִי גַם סִבְבוּנִי; בְּשֵׁם
 יְיָ, כִּי אֲמִילֵם. סִבְבוּנִי כַדְבָּרִים, דַּעֲבוּ בְּאֵשׁ קוֹצִים; בְּשֵׁם יְיָ,
 כִּי אֲמִילֵם. דַּחַח דְּחִיתַנִּי לְנֶפֶל, וַיִּי עֲזָרְנִי. עֲזֵי וְזִמְרַת יְהוָה, וַיְהִי
 לִי לִישׁוּעָה. קוֹל רִנָּה וִישׁוּעָה בְּאֶהְלִי צְדִיקִים; יָמִין יְיָ עֲשֶׂה
 חֵיל. יָמִין יְיָ רוֹמְמָה, יָמִין יְיָ עֲשֶׂה חֵיל. לֹא אָמוֹת כִּי אֲחַתָּה,

Psalm 117 is the shortest chapter in the Bible. Its two verses are an invitation to all nations to join in acknowledging God.

Psalm 118 is intended for alternating choirs. The last nine verses, from אודך to 'הוֹדוּ לַה', are spoken twice when the *Hallel* is recited, because they do not follow the arrangement of synonymous parallelism of the previous verses. Each of the last nine verses expresses a new thought.

people. Grievous in the sight of the Lord is the death of his faithful followers. O Lord, I am indeed thy servant; I am thy servant, the son of thy servant; thou hast removed my chains. To thee I offer thanksgiving, and call upon the name of the Lord. My vows to the Lord I will pay in the presence of all his people, in the courts of the Lord's house, in the midst of Jerusalem. Praise the Lord!

Psalm 117

Praise the Lord, all you nations; laud him, all you peoples! For great is his kindness toward us; the Lord's truth endures forever.

Psalm 118:1-4

Give thanks to the Lord, for he is good;

His mercy endures forever.

Let Israel say:

His mercy endures forever.

Let the house of Aaron say:

His mercy endures forever.

Let those who revere the Lord say:

His mercy endures forever.

Psalm 118:5-29

Out of distress I called upon the Lord; he answered me by setting me free. The Lord is with me; I have no fear. What can man do to me? The Lord is my helper; I shall see the defeat of my foes. It is better to seek refuge in the Lord than to trust in man. It is better to seek refuge in the Lord than to trust in princes. The heathen were all swarming round me; relying on the Lord, I routed them. Swarming round me, they beset me; relying on the Lord, I routed them. They swarmed like bees about me, but they were extinguished like a fire of thorns; relying on the Lord, I surely routed them. You did thrust at me that I might fall, but the Lord helped me. The Lord is my strength and my song; he has delivered me indeed. A joyful shout of triumph rings in the tents of the righteous: "The right hand of the Lord does valiantly. The Lord's right hand triumphs; the Lord's right hand does valiantly!" I shall not

וְאִסְפַּר מַעֲשֵׂי יְהוָה. יִסַּר יִסְרֵינִי יְהוָה, וְלִמּוֹת לֹא נִתְּנִי. פִּתְחוּ לִי
 שַׁעֲרֵי צְדָק; אֲבֹא בָם, אֹדְדֵה יְהוָה. זֶה הַשַּׁעַר לַיהוָה, צַדִּיקִים
 יִבְאוּ בוֹ.

Each verse is chanted twice:

אֹדְדֵה כִּי עָנִיתָנִי, וַתְּהִי לִי לִישׁוּעָה.
 אֲבֹן מָאֲסוֹ הַבּוֹנִים, הִיְתָה לְרֹאשׁ פְּנֵה.
 מֵאֵת יְיָ הִיְתָה זֹאת; הִיא נִפְלְאֹת בְּעֵינֵינוּ.
 זֶה הַיּוֹם עָשָׂה יְיָ, נִגִּילָה וְנִשְׂמְחָה בוֹ.

אָנָּה יְיָ, הוֹשִׁיעָה נָּא.

אָנָּה יְיָ, הוֹשִׁיעָה נָּא.

אָנָּה יְיָ, הַצְּלִיחָה נָּא.

אָנָּה יְיָ, הַצְּלִיחָה נָּא.

Each verse is chanted twice:

בָּרוּךְ הוּא בְּשֵׁם יְיָ; בְּרַכּוּכֶם מִבֵּית יְיָ.
 אֵל יְיָ וַיֵּאָר לָנוּ, אֲסֵרוּ חַג בְּעַבְתִּים, עַד קַרְנוֹת הַמִּזְבֵּחַ.
 אֱלֹהֵי אֲתָה וְאוֹדְדֵה, אֱלֹהֵי אֲרוֹמְמֶךָ.
 הוֹדוּ לַיהוָה כִּי טוֹב, כִּי לְעוֹלָם חֲסִדוֹ.

יְהַלְלוּהוּ, יְיָ אֱלֹהֵינוּ, כָּל מַעֲשֵׂי; וַחֲסִידֵיהּ, צַדִּיקִים עוֹשֵׂי
 רְצוֹנָהּ, וְכָל עַמֵּה בֵּית יִשְׂרָאֵל, בְּרִנָּה יוֹדוּ וַיְבָרְכוּ, וַיִּשְׂבְּחוּ
 וַיִּפְאֲרוּ, וַיְרוֹמְמוּ וַיַּעֲרִיצוּ, וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שְׁמֶךָ מִלְּבָנוּ.
 כִּי לָהּ טוֹב לְהוֹדוֹת, וּלְשִׁמְךָ נֶאֱדָה לְזַמֵּר, כִּי מְעוֹלָם עַד עוֹלָם
 אֲתָה אֵל. בָּרוּךְ אַתָּה, יְיָ, מְלֹךְ מְהֻלָּל בַּתְּשׁוּבָחוֹת.

יְהַלְלוּהוּ, mentioned in Pesahim 118a, is similar to יִשְׂבַּח in its phraseology. It concludes the recital of the *Hallel* psalms.

die, but live to recount the deeds of the Lord. The Lord has indeed punished me, but he has not left me to die. Open for me the gates of righteousness, that I may enter and praise the Lord. This is the gateway of the Lord; the righteous alone may enter.

Each verse is chanted twice:

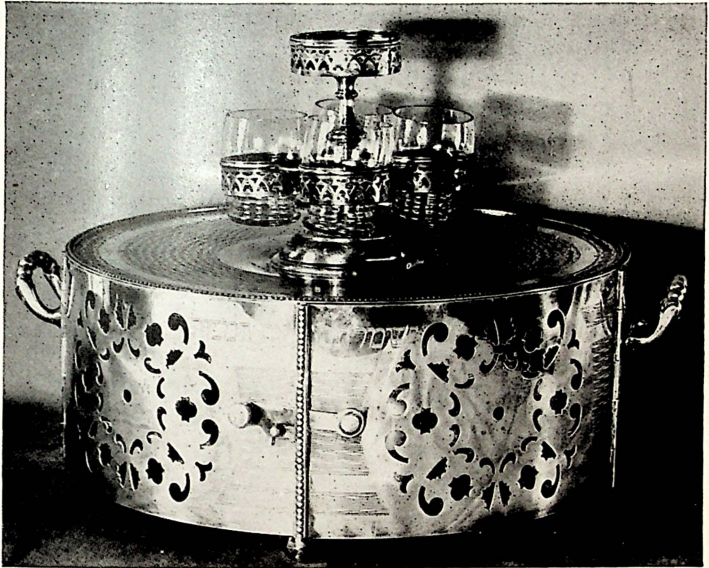
I thank thee because thou hast answered me
 And hast been my salvation.
 The stone which the builders rejected
 Has become the chief cornerstone.
 This is the Lord's doing;
 It is marvelous in our eyes.
 This is the day which the Lord has made;
 Let us be glad and rejoice on it.

We implore thee, O Lord, save us!
 We implore thee, O Lord, save us!
 We implore thee, O Lord, prosper us!
 We implore thee, O Lord, prosper us!

Each verse is chanted twice:

Blessed be he who comes in the name of the Lord;
 We bless you from the house of the Lord.
 The Lord is God who has given us light;
 Link the dance with boughs, up to the altar-horns.
 Thou art my God, and I thank thee;
 Thou art my God, and I extol thee.
 Give thanks to the Lord, for he is good;
 His mercy endures forever.

All thy works praise thee, Lord our God; thy righteous followers who do thy will, and all thy people the house of Israel, joyously thank and bless, praise and glorify, extol and revere, sanctify and acclaim thy name, our King. It is good indeed to render thanks to thee; it is pleasant to sing praises to thy name, for thou art God from eternity to eternity. Blessed art thou, O Lord, King extolled with praises



*Seder plate with interior partitions for holding the three matzot,
silver (Germany, about 1900)*



The Four Sons and the Passover offering, pewter (Germany, 1771)

ההלים קלו

בי לעולם חסדו.	הודו ליי כי טוב
בי לעולם חסדו.	הודו לאלהי האלהים
בי לעולם חסדו.	הודו לאדני האדנים
בי לעולם חסדו.	לעשה נפלאות גדלות לבדו
בי לעולם חסדו.	לעשה השמים בתבונה
בי לעולם חסדו.	לרוקע הארץ על המים
בי לעולם חסדו.	לעשה אורים גדלים
בי לעולם חסדו.	את השמש למשלת ביום
בי לעולם חסדו.	את הירח וכוכבים למשלות בלילה
בי לעולם חסדו.	למכה מצרים בבכוריהם
בי לעולם חסדו.	ויצא ישראל מתוכם
בי לעולם חסדו.	ביד חזקה וברוע נטויה
בי לעולם חסדו.	לגזר ים סוף לגזרים
בי לעולם חסדו.	והעביר ישראל בתוכו
בי לעולם חסדו.	ונער פרעה וחילו בים סוף
בי לעולם חסדו.	למוליד עמו במדבר
בי לעולם חסדו.	למכה מלכים גדלים
בי לעולם חסדו.	ויהרג מלכים אדירים
בי לעולם חסדו.	לסיוחון מלך האמרי
בי לעולם חסדו.	ולעוג מלך הבשן

Psalm 136 is called in the Talmud *Hallel ha-Gadol*, "the Great Hallel" (Pesahim 118a) to distinguish it from the "Egyptian Hallel" (Psalms 113-118) sung on festivals. It differs from all other psalms in that each verse closes with a refrain, probably designed to be sung in full chorus by the people.

Psalm 136

Give thanks to the Lord, for he is good,
His mercy endures forever;
Give thanks to the supreme God,
His mercy endures forever;
Give thanks to the Lord of lords,
His mercy endures forever;
To him who alone does great wonders,
His mercy endures forever;
To him who made the heavens with wisdom,
His mercy endures forever;
To him who spread the earth over the waters,
His mercy endures forever;
To him who made the great lights,
His mercy endures forever;
The sun to rule by day,
His mercy endures forever;
The moon and the stars to rule by night,
His mercy endures forever;
To him who smote Egypt's first-born,
His mercy endures forever;
And brought out Israel from among them,
His mercy endures forever;
With strong hand and with outstretched arm,
His mercy endures forever;
To him who divided the Red Sea,
His mercy endures forever;
And brought Israel through it,
His mercy endures forever;
And drowned Pharaoh and his host in the Red Sea,
His mercy endures forever;
To him who led his people through the wilderness,
His mercy endures forever;
To him who struck down great kings,
His mercy endures forever;
And slew mighty kings,
His mercy endures forever;
Sihon, king of the Amorites,
His mercy endures forever;
And Og, king of Bashan,
His mercy endures forever;

בי לעולם חסדו.	ונתן ארצם לנחלה
בי לעולם חסדו.	נחלה לישראל עבדו
בי לעולם חסדו.	שבשפלנו זכר לנו
בי לעולם חסדו.	ויפרקנו מצריו
בי לעולם חסדו.	נתן לחם לכל בשר
בי לעולם חסדו.	הודו לאל השמים

נשמת כל חי תברך את שמך, יי אדונינו, ורוח כל בשר
תפאר ותרוםם זכרה, מלבנו, תמיד. מן העולם ועד העולם
אתה אל, ומבלעדי אין לנו מלך גואל ומושיע, פודה
ומציל ומפרנס, ומרחם בכל עת צרה וצוקה; אין לנו מלך
אלא אתה. אלהי הראשונים והאחרונים, אלוה כל בריות,
אדון כל תולדות, המהלל ברב התשבחות, המנהיג עולמו
בחסד ובריותיו ברחמים. וי לא ינום ולא ישן, המעורר
ישנים, והמקיץ נרדמים, והמשיח אלמים, והמתיר אסורים,
והסומך נופלים, והזוקף בפופים. לה לבדך אנחנו מודים.
אלו פינו מלא שירה בים, ולשוננו רנה בהמון גליו,
ושפתותינו שבח במרחבי רקיע, ועינינו מאירות בשמש
ובכרם, וידינו פרושות בנשרי שמים, ורגלינו קלות כאילות,
אין אנחנו מספיקים להודות לך, יי אלהינו ואלהי אבותינו,

nishmath was well known in the talmudic period. A portion of this poem is quoted as part of the prayer for rain (Berakhoth 59b; Ta'anith 6b). The phrase "countless millions of favors" probably refers to the drops of rain, each drop being a separate favor; indeed, the Talmud suggests that thanks should be given for every drop of rain. *Nishmath* is identified in the Talmud (Pesahim 118a) with *ברכת השיר*, recommended by the Mishnah for the closing of the *Haggadah* service on Passover. Many biblical phrases have been utilized

And gave their land as a heritage,
 His mercy endures forever;
 A heritage to Israel his servant,
 His mercy endures forever;
 Who remembered us when we were downcast,
 His mercy endures forever;
 And delivered us from our foes,
 His mercy endures forever;
 Who gives food to all creatures,
 His mercy endures forever;
 Give thanks to the God of heaven,
 His mercy endures forever.

NISHMATH

The soul of every living being shall bless thy name, Lord our God; the spirit of all mortals shall ever glorify and extol thy fame, our King. From eternity to eternity thou art God. Besides thee we have no king who redeems and saves, ransoms and rescues, sustains and shows mercy in all times of woe and stress. We have no King but thee.

God of the first and of the last, God of all creatures, Lord of all generations, endlessly praised be he who guides his world with kindness and his creatures with mercy. The Lord neither slumbers nor sleeps; he rouses those who sleep and awakens those who slumber; he enables the speechless to speak and sets the captives free; he supports all who fall and raises all who are bowed down. To thee alone we give thanks.

Were our mouth filled with song as the sea [is with water], and our tongue with ringing praise as the roaring waves; were our lips full of adoration as the wide expanse of heaven, and our eyes sparkling like the sun or the moon; were our hands spread out in prayer as the eagles of the sky and our feet as swift as the deer—we should still be unable to thank thee and bless thy name, Lord

in this beautiful poem, which has been modified and expanded in the course of centuries. It is held that *Nishmath* is a composite poem, consisting of three independent parts. The first paragraph was known in mishnaic times, the second was composed in talmudic times (up to **תשחזרה**), and the concluding part was added during the early geonic period.

וּלְבָרַךְ אֶת שְׁמֶךָ עַל אַחַת מֵאַלְפֵי (אַלְפֵי) אַלְפֵי אֱלֹפִים וְרַבִּי
 רַבְבוֹת פְּעָמִים הַטּוֹבוֹת שְׁעֵשִׂיתָ עִם אֲבוֹתֵינוּ וְעִמָּנוּ. מִמְצַרִּים
 וְנֹאֲלֵתָנוּ, יְיָ אֱלֹהֵינוּ, וּמִבֵּית עֲבָדִים פְּדִיתָנוּ; בְּרָעַב זָנַתָּנוּ
 וּבְשִׁבְעַת בָּלְבַלְתָּנוּ; מִחֶרֶב הִצַּלְתָּנוּ וּמִדְּבַר מַלְטָתָנוּ, וּמִחֲלָאִים
 רָעִים וְנֹאֲמָנִים דִּלִּיתָנוּ. עַד הִנֵּה עֲזָרוּנוּ רַחֲמֶיךָ וְלֹא עֲזָבוּנוּ
 חֲסִדֶיךָ; וְאַל תִּטְשֵׁנוּ, יְיָ אֱלֹהֵינוּ, לְנִצָּחַת. עַל כֵּן, אֲבָרִים שְׁפִלְגַת
 בָּנוּ, וְרוּחַ וְנִשְׁמָה שְׁנִפְחַתָּ בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַתָּ בְּפִינוּ, הֵן
 הֵם יוֹדוּ וַיְבָרְכוּ, וַיִּשְׁבְּחוּ וַיְפָאֲרוּ, וַיְרוֹמְמוּ וַיְעַרְיִצּוּ, וַיִּמְקְדִישׁוּ
 וַיִּמְלִיכוּ אֶת שְׁמֶךָ, מִלְּבָנוּ. כִּי כָל פֶּה לֹהַ יוֹדֶה, וְכָל לִשׁוֹן לֹהַ
 תִּשָּׁבַע, וְכָל בֶּרֶךְ לֹהַ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה.
 וְכָל לִבְבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּבְקִלּוֹת יִזְמְרוּ לְשִׁמְךָ, בְּדָבָר
 שְׂבָחוּב; כָּל עֲצָמוֹתַי תֹּאמְרֶנָּה, יְיָ מִי כְמוֹךָ, מִצִּיל עֲנִי מִחֲזֹק
 מִמָּוֶה, וְעֲנִי וְאֲבִיוֹן מִנְזִלוֹ. מִי יִדְמֶה לָּךְ, וּמִי יִשְׁוֶה לָּךְ, וּמִי
 יַעֲרֹךְ לָּךְ, הָאֵל הַגָּדוֹל, הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיוֹן, קִנְיַת שָׁמַיִם
 וְאָרֶץ. נִחַלְלֶיךָ וְנִשְׁבַּחְךָ וְנִפְאֲרֶיךָ, וְנִבְרַךְ אֶת שֵׁם קְדוֹשְׁךָ,
 בְּאֵמוּנָה: לְדוֹד, בְּרִכֵּי נִפְשֵׁי אֶת יְיָ, וְכָל קֶרֶב אֶת שֵׁם קְדוֹשׁוֹ.
 הָאֵל בְּתַעֲצוּמוֹת עֲזָךְ, הַגָּדוֹל בְּכְבוֹד שְׁמֶךָ, הַגִּבּוֹר לְנִצָּחַת
 וְהַנּוֹרָא בְּנוֹרְאוֹתֶיךָ, הַמְלִיךָ הַיּוֹשֵׁב עַל כִּסֵּא רָם וְנִשְׂא.
 שׁוֹכֵן עַד, מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכַתוּב: רַנְּנוּ צְדִיקִים בַּיְיָ,
 לְיִשְׂרָאֵל נְאֻמָּה תְהִלָּהּ.

is the correct reading, and in accordance with *Siddur Rav Amram Gaon*, *Siddur Rav Saadyah Gaon*, Maimonides, Abudarham and other authorities. Countless worshipers, however, are in the habit of saying מאלף אלפי אלפים. The redundant word אלף has therefore been left here in parentheses.

our God and God of our fathers, for one thousandth of the countless millions of favors which thou hast conferred on our fathers and on us. Thou hast delivered us from Egypt, Lord our God, and redeemed us from slavery. Thou hast nourished us in famine and provided us with plenty. Thou hast rescued us from the sword, made us escape the plague, and freed us from severe and lasting diseases. Until now thy mercy has helped us, and thy kindness has not abandoned us; mayest thou, Lord our God, never forsake us.

Therefore, the limbs which thou hast branched out in us, the spirit and soul which thou hast breathed into our nostrils, and the tongue which thou hast placed in our mouth, shall all thank and bless, praise and glorify, extol and revere, hallow and do homage to thy name, our King. Indeed, every mouth shall praise thee; every tongue shall vow allegiance to thee; every knee shall bend to thee, and every person shall bow before thee. All hearts shall revere thee, and men's inmost being shall sing to thy name, as it is written: "All my being shall say: O Lord, who is like thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him."¹ Who is like thee, who is equal to thee, who can be compared to thee, O great, mighty and revered God, supreme God, Master of heaven and earth? We will praise, laud and glorify thee and bless thy holy name, as it is said by David: "Bless the Lord, O my soul, and let my whole being bless his holy name."²

Thou art God in thy tremendous power, great in thy glorious name, mighty forever and revered for thy awe-inspiring acts; thou, O King, art seated upon a high and lofty throne.

Thou who abidest forever, exalted and holy is thy name. It is written: "Rejoice in the Lord, you righteous; it is fitting for the upright to give praise."³

שכן ער is borrowed from Isaiah 57:15. The initials of the four synonyms for "righteous" in בפי ישרים happen to form the acrostic יצחק; by re-arranging the verbs תהלהלל, תחידש, תחברך, תחרום, the third letters spell רבקה. Such re-arrangement is found in the Sephardic *Siddur*.

¹Psalm 35:10. ²Psalm 103:1. ³Psalm 33:1.

בְּפִי יִשְׂרָאֵל תִּתְהַלֵּל,
 וּבִדְבָרֵי צְדִיקִים תִּתְבָּרַךְ,
 וּבִלְשׁוֹן חֲסִידִים תִּתְרוֹמַם,
 וּבִקְרֹב קְדוּשִׁים תִּתְקַדַּשׁ.

וּבְמִקְהֵלוֹת רַבּוֹת עִמָּךְ בֵּית יִשְׂרָאֵל בְּרִנָּה יִתְפָּאֵר שְׁמֶךָ,
 מִלִּפְנֵי כָּל דּוֹר וָדוֹר; שָׁבוֹן חוֹבֵת כָּל הַיְצוּרִים לְפָנֶיךָ, יי
 אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, לְהוֹדוֹת, לְהַלְלֵךְ, לְשַׁבַּח, לְפָאֵר,
 לְרוֹמַם, לְהַדְרֵךְ, לְבָרַךְ, לְעַלֵּה וּלְקַלַּס עַל כָּל דְּבָרֵי שִׁירוֹת
 וְתִשְׁבַּחֹת דָּוָד בְּיָשִׁי עֲבֹדֶךָ מִשִּׁיחָךָ.

יִשְׁתַּבַּח שְׁמֶךָ לְעַד, מִלִּפְנֵי הָאֵל הַמְּלִיךְ הַגָּדוֹל וְהַקְּדוֹשׁ,
 בְּשָׁמַיִם וּבָאָרֶץ. בִּי לָךְ נָא, יי אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שִׁיר
 וְשִׁבְחָךָ, הַלֵּל וְזַמְרָה, עֲזֵר וּמְמוֹשְׁלָה, נִצְחָה, גְּדֻלָּה וּגְבוּרָה, תִּתְהַלֵּךְ
 וְתִתְפָּאֵר, קְדוּשָׁה וּמְלֻכוֹת, בְּרֻכּוֹת וְהוֹדָאוֹת, מֵעַתָּה וְעַד עוֹלָם.
 בְּרוּךְ אַתָּה, יי, אֵל מְלִיךְ גָּדוֹל בְּתִשְׁבַּחוֹת, אֵל הַהוֹדָאוֹת,
 אֲדוֹן הַנִּפְלְאוֹת, הַבּוֹחֵר בְּשִׁירֵי זַמְרָה, מְלִיךְ, אֵל, חֵי הָעוֹלָמִים.

Over the fourth cup of wine:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַנֶּגֶפֶן.

After the fourth cup:

בְּרוּךְ אַתָּה, יי אֱלֹהֵינוּ, מְלִיךְ הָעוֹלָם, עַל הַנֶּגֶפֶן וְעַל פְּרֵי
 הַנֶּגֶפֶן, וְעַל תְּנוּבַת הַשְּׂדֵה, וְעַל אֶרֶץ חֲמֵדָה טוֹבָה וּרְחֻבָה
 שְׂרָצִית וְהַנְחִלֹת לְאֲבוֹתֵינוּ לְאֹכַל מִפְרֵיהָ וּלְשִׁבְעַ מִטוֹבָה.
 רַחֲסֵ-נָא, יי אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמָּךְ, וְעַל יְרוּשָׁלַיִם עִירֶךָ,
 וְעַל צִיּוֹן מוֹשְׁבֵן כְּבוֹדֶךָ, וְעַל מוֹצְבֹתֶךָ וְעַל הַיְכָלֶךָ. וּבִנְה
 יְרוּשָׁלַיִם עִיר הַקְּדוֹשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְהַעֲלֵנוּ לְתוֹכָהּ וְשִׁמְחֵנוּ
 בְּכִבְיֹנָהּ, וְנֹאכַל מִפְרֵיהָ וּנְשַׁבַּע מִטוֹבָהּ, וּנְבָרְכֶךָ עָלֶיהָ בְּקִדְשָׁהּ

By the mouth of the upright thou art praised;
 By the words of the righteous thou art blessed;
 By the tongue of the faithful thou art extolled;
 And among the holy thou art sanctified.

In the assemblies of the tens of thousands of thy people, the house of Israel, with ringing song shall thy name, our King, be glorified in every generation; for this is the duty of all creatures towards thee, Lord our God and God of our fathers, to thank and praise, laud and glorify, extol and honor, bless and exalt, even beyond all the songs of praise by David, son of Jesse, thy anointed servant.

Praised be thy name forever, our King, great and holy God and King, in heaven and on earth; for to thee, Lord our God and God of our fathers, pertain song and praise, hymn and psalm, power and dominion, victory, greatness and might, renown and glory, holiness and kingship, blessings and thanks, henceforth and forever. Blessed art thou, O Lord, most exalted God and King, Lord of wonders, who art pleased with hymns, thou God and King, the life of the universe.

Over the fourth cup of wine:

Blessed art thou, Lord our God, King of the universe, who createst the fruit of the vine.

After the fourth cup:

Blessed art thou, Lord our God, King of the universe, for the fruit of the vine and produce of the field, for the lovely and spacious land which thou didst grant to our fathers as a heritage to eat of its fruit and enjoy its good gifts. Have mercy, Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the abode of thy majesty, on thy altar and thy shrine. Rebuild the holy city of Jerusalem speedily in our days. Bring us there and gladden us with the restoration of our land; may we eat of its fruit and enjoy its good gifts; may we bless thee for it in holiness and purity. (Be

It has been suggested that the name of the author of *Yishtabah* was Solomon, since the initial letters of the words שמך לעד מלכנו האל form the acrostic שלמה. According to some, the fifteen synonyms of praise correspond to the fifteen psalms known as *שיר המעלות*.

ובְּטָהֲרָה. (רְצֵה וְהַחֲלִיצֵנוּ בַיּוֹם הַשְּׁבִיט הַזֶּה, וְ)שִׁמְחֵנוּ בַיּוֹם
חַג הַמִּצּוֹת הַזֶּה. כִּי אַתָּה, יְיָ, טוֹב וּמְטִיב לְכָל, וְנוֹדֶה לְךָ עַל
הָאֲרֶז וְעַל פְּרֵי הַנֶּגֶף. בְּרוּךְ אַתָּה, יְיָ, עַל הָאֲרֶז וְעַל פְּרֵי הַנֶּגֶף.

נִרְצָה

חֶסֶל סְדוּר פֶּסַח כְּהַלְבָתוֹ,
כָּבֵל מִשְׁפָּטוֹ וְחֻקָּתוֹ;
כְּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ,
כִּן נִזְכָּה לַעֲשׂוֹתוֹ.
זָךְ שׁוֹכֵן מְעוֹנָה,
קוֹמֵם קָהֵל עֲדַת מִי מְנָה;
בְּקָרוֹב נִהַל נְטָעֵי כְנָה,
פְּדוּיִם לְצִיּוֹן בְּרִנָּה.
לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

סְפִירַת הָעֶמֶר

On the second night of Pesah:

הִנְנִי מוֹכֵן וּמְזַמֵּן לְקַיֵּם מִצְוַת עֲשֵׂה שֶׁל סְפִירַת הָעֶמֶר,
כִּמוֹ שְׁבָתוֹב בַּתּוֹרָה: וּסְפִירָתָם לְכֶם מִמִּחְרַת הַשְּׁבִיט, מִיּוֹם
הַבִּיאָכֶם אֶת עֶמֶר הַתְּנוּפָה, שֶׁבַע שְׁבָתוֹת תְּמוּימוֹת תִּהְיֶינָה;
עַד מִמִּחְרַת הַשְּׁבִיט הַשְּׁבִיעִית תִּסְפְּרוּ חֲמִשִּׁים יוֹם.
בְּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ, מִלֵּךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וּצְוֵנוּ עַל סְפִירַת הָעֶמֶר.
הַיּוֹם יוֹם אֶחָד לְעֶמֶר.

pleased to strengthen us on this Sabbath day and) grant us joy on this Festival of Unleavened Bread. For thou, O Lord, art good and beneficent to all; we thank thee for the land and the fruit of the vine. Blessed art thou, O Lord, for the land and the fruit of the vine.

CLOSING PRAYER

The Seder now ends according to rule,
Complete in all detail, custom and law.

Just as we were favored to arrange it,
So may we be granted to perform it.

O Pure One who art in the heights above,
Make us a countless people once again.

Speedily guide thou Israel redeemed,
To the land of Zion with joyful song.

NEXT YEAR IN JERUSALEM

COUNTING THE OMER

On the second night of Pesah:

I am ready and prepared to perform the positive command concerning the counting of the *Omer*, as it is written in the Torah: "You shall count from the day following the day of rest, from the day you brought the sheaf of the wave-offering; seven full weeks shall be counted; you shall count fifty days to the day following the seventh week."

Blessed art thou, Lord our God, King of the universe, who hast sanctified us with thy commandments, and commanded us concerning the counting of the *Omer*.

This is the first day of the *Omer*.

for the Sabbath before Passover and named סדר לשבת הנדול, this piyyut contains a summary of the rules and regulations regarding the day preceding Pesah and the Seder. The wording of חסל סדור is largely based on biblical expressions (Psalm 76:3; Numbers 23:10; Psalm 80:16; Isaiah 35:10).

ספירת העומר, the counting of seven weeks from the day on which the *omer* was offered till *Shavuoth*, the Feast of Weeks, serves to connect the anniversary of the exodus from Egypt with the festival that commemorates the giving of the Torah on Mount Sinai. According to tradition, it was announced



Page from the famous Darmstadt Haggadah (14th century)



Moses and Aaron before Pharaoh, silver, 19th century

On the first night:

וַיְהִי בַּחֲצֵי הַלַּיְלָה.
אָז רֹבב נְסִים הַפְּלֹאֶת בַּלַּיְלָה,
בְּרֹאשׁ אֲשֶׁמֹּרוֹת זֶה הַלַּיְלָה,
גַּר צָדֵק נִצְחָתוֹ בְּנִחְלָק לֹו לַיְלָה.
וַיְהִי בַּחֲצֵי הַלַּיְלָה.

דָּ נֶת מְלֹךְ נֶרַר בַּחֲלוֹם הַלַּיְלָה,
הַ פְּחֻדֵת אֲרָמִי בְּאֶמֶשׁ לַיְלָה,
וַיִּשְׂרַ יִשְׂרָאֵל לְמִלְאָךְ וַיִּוֹבֵל לֹו לַיְלָה.
וַיְהִי בַּחֲצֵי הַלַּיְלָה.

זָרַע בְּכוֹרֵי פִתְרוֹס מִחֻצֹת בַּחֲצֵי הַלַּיְלָה,
חַיִּים לֹא מִצְאוּ בְּקוֹמָם בַּלַּיְלָה,
טַיִסַת נְגִיד חֲרָשֶׁת סְלִיַת בְּכוֹכְבֵי לַיְלָה.
וַיְהִי בַּחֲצֵי הַלַּיְלָה.

to the Israelites in Egypt that fifty days after the exodus the Torah would be given to them. As soon as they were liberated, they were so eager for the arrival of the promised day that they began to count the days, saying each time: "Now we have one day less to wait for the giving of the Torah." To commemorate this, the Torah prescribes that the days from *Pesah* to *Shavuoth* be counted.

נסים, an alphabetical acrostic, formerly ascribed to Rabbi Joseph Bonfils of the eleventh century, is now generally attributed to Rabbi Yannai who lived in Eretz Yisrael during the seventh century. This poem, which forms part of the piyyutim designed for the Sabbath before Passover, recounts several events in the early history of Israel that occurred on the first night of Pesah, and concludes with an allusion to the messianic era, which, according to tradition, will begin on the Seder night. The refrain *יהי בחצי הלילה* is from Exodus 12:29.

The same is treated in Exodus Rabba 18:12, where *ליל שמרים* is explained to mean that God has kept the night of Pesah specially for Israel's deliverance:

On the first night:

IT CAME TO PASS AT MIDNIGHT

Of yore didst thou show most wonders at night,
 In the early watches of Pesah night;
 Abraham didst thou spur to triumph at night;

It came to pass at midnight.

Grar's king didst thou judge in a dream by night;
 Thou didst stun Laban in the dark of night;
 Israel fought an angel and won by night;

It came to pass at midnight.

Egypt's firstborn didst thou smite at midnight;
 Their strength they found not when they rose at night;
 Sisera didst thou rout through stars of the night;

It came to pass at midnight.

"On that night he saved Hezekiah, Hananiah and his companions, Daniel from the lions' den, and on that night Messiah and Elijah will appear, for it is written: The watchman said, Morning has come and also night . . ."

The division of the night into three watches continues throughout the biblical period. They were referred to in these terms: ראש אשמורת, *the first watch*; האשמורת התיכונה, *the middle watch*; אשמורת הבקר, *the morning watch* (Lamentations 2:19; Judges 7:19; Exodus 14:24). The Roman division of the night into four watches was also known (Berakhoth 3b). The author of this poem uses the phrase בראש האשמורת in the sense of midnight, that is, at the beginning of the last watches, obviously because he maintains that the night consists of four watches.

The first two stanzas allude to Genesis 14:15; 20:3; 31:24, 42; 32:25. The expression וישר למלאך ויחבל is taken from Hosea 12:5.

פְּתוּרִים is identified with Upper Egypt (Jeremiah 44:1; Ezekiel 29:14), which was the original seat of the Egyptians. חֵילָם *their offspring* (Genesis 49:3; Joel 2:22). טִיסָה נְגִיד חֲרוּשָׁה *the flight of the general who lived in Harosheth-goyim* (Judges 4:2; 5:20).

י עץ מחרף לנזפה אווי הובשת פגריי בלילה,
 כ רע בל ומצבו באישון לילה,
 ל איש חמודות נגלה רז חזות לילה.
 ויהי בחצי הלילה.

מ שתכר בכלי קדש נהרג בו בלילה,
 נ ושע מבור אריות פותר בעתותי לילה,
 ש נאה נטר אנני וכתב ספרים בלילה.
 ויהי בחצי הלילה.

ע וררת נצחה עליו בנרד שנת לילה,
 פ ורה תדרוך לשומר מה מלילה,
 צ רח כשומר ושח אתא בקר וגם לילה.
 ויהי בחצי הלילה.

ק רב יום אשר הוא לא יום ולא לילה,
 ר ם הודע כי לה היום אף לה הלילה,
 ש ומרים הפקר לעירך כל היום וכל הלילה,
 ת איר באור יום חשבת לילה.
 ויהי בחצי הלילה.

רף יעץ מחרף refers to II Kings 19:4, 35. לטמף alludes to Isaiah 10:32, where the king of Assyria is described as shaking his fist against Zion. The word אווי is derived from Psalm 132:13, where Zion is described as the place which the Lord *desired* for his habitation. The phrase **בל רע** is borrowed from Isaiah 46:1, speaking of the principal god of the Babylonians as thrown down ignominiously by the conqueror. There was in Babylon a splendid temple erected to Bel, the ruins of which are still visible.

דניאל איש חמודות (Daniel 10:11) was spoken to Daniel as the *greatly beloved*. נגלה רז חזות לילה refers to the mystery of Nebuchadnezzar's dream

Sennacherib's hosts didst thou shame by night;
 Babylon's god fell in the dark of night;
 Daniel was shown the king's dream of the night;

It came to pass at midnight.

Drunken Belshazzar was killed that same night;
 Daniel was saved from the lions' den at night;
 Hateful Haman wrote letters in the night;

It came to pass at midnight.

Thou didst triumph in the king's sleepless night;
 Thou wilt help those who ask: "What of the night?"
 Thou wilt respond: "Morning comes after night";

It came to pass at midnight.

Hasten the bright day which is without night;
 Most High, proclaim that thine are day and night;
 Set guards about thy city day and night;
 Brighten as day the darkness of the night;

May it come to pass at midnight.

concerning which we read: "The secret was revealed to Daniel in a vision of the night" (Daniel 2:19).

מְשַׁחֵר בְּכָלֵי קֹדֶשׁ King Belshazzar drank out of the vessels which had been taken away from the holy temple . . . that night Belshazzar was slain (Daniel 5:3, 30). **וַיִּהְיֶה בַּלְשַׁזְּצָר כְּעֵת לַיְלָה** Daniel who interpreted the frightening visions of the night was saved from the den of lions (Daniel 6:17-20). **אָנֹכִי** Haman the Agagite . . . (Esther 3:1, 12-13; 6:1). **לְשׁוֹמְרֵי מַה מִּלַּיְלָה** that is, on behalf of the people of Israel waiting for deliverance and asking: "When will the black night of the *galuth* come to an end?" (Isaiah 63:3; 21:11-12). **לֹא יוֹם וְלֹא לַיְלָה** (Zechariah 14:7) that is, not day succeeded by night, *but at evening there shall be light* (**וְהָיָה לַעֲרִב יְהִי אֹרֶךְ**), referring to an eternal, glorious day of light which shall arrive at a time known only to the Lord.

On the second night:

וּבְכֵן, וְאִמְרַתֶּם זָבַח פֶּסַח.

אֶמֶץ גְּבוּרוֹתֶיךָ הִפְלֵאתָ בַּפֶּסַח,

בְּרֹאשׁ כָּל מוֹעֲדוֹת נִשְׁאֵת פֶּסַח,

וְלֵיֵת לְאַזְרְחֵי חֲצוֹת לַיִל פֶּסַח.

וְאִמְרַתֶּם זָבַח פֶּסַח.

דִּלְתִּיּוֹ דְפָקֶתָ כָּחֵם הַיּוֹם בַּפֶּסַח,

הַסְעִיר נּוֹצְצִים עֲגוֹת מִצּוֹת בַּפֶּסַח,

וְאֵל הַבְּקָר רִץ זָכָר לְשׁוֹר עֶרְךָ פֶּסַח.

וְאִמְרַתֶּם זָבַח פֶּסַח.

זַעֲמוּ סְדוּמִים וְלִהְטוּ בְּאֵשׁ בַּפֶּסַח,

חֶלֶץ לֹוֶשׁ מֵהֶם וּמִצּוֹת אָפֶה בְּקֶץ פֶּסַח,

טֹאטְאֵת אֲדַמַּת מִן וְנֹר בְּעֶבְרֶךָ בַּפֶּסַח.

וְאִמְרַתֶּם זָבַח פֶּסַח.

יְהִי רֹאשׁ כָּל אוֹן מְחַצֵּת בְּלַיִל שְׁמוֹר פֶּסַח,

כִּבְיָר עַל בֶּן בְּכוֹר פֶּסַחֶתָ בְּדָם פֶּסַח,

לְבִלְתִּי תַתּ מִשְׁחִית לָבֵא בַפֶּתְחֵי בַפֶּסַח.

וְאִמְרַתֶּם זָבַח פֶּסַח.

וּבְכֵן, וְאִמְרַתֶּם זָבַח פֶּסַח, an alphabetical acrostic by Rabbi Elazar ha-Kallir who lived in the eighth century, resembles the preceding poem in form and contents. The poet furnishes biblical references pertaining to a variety of miraculous deeds that were performed on Pesah, according to midrashic findings. The introductory formula וּבְכֵן ("and so") is used in both poems, which were chanted already in the fourteenth century in the time of Rabbi Jacob Moelln ha-Levi (מהר"ל). The refrain ending each verse is borrowed from Exodus 12:27.

On the second night:

THIS IS THE FEAST OF PESAḤ.

Thy wondrous powers didst thou wield on Pesah;
Supreme above all feasts didst thou make Pesah;
Thou didst show Abraham the midnight of Pesah;

This is the feast of Pesah.

To his door didst thou come at noon on Pesah;
With matzoth he feasted angels on Pesah;
To the herd he ran for the ox on Pesah;

This is the feast of Pesah.

The cursed men of Sodom were burned on Pesah;
Lot was saved, he baked matzoth on Pesah;
Thou didst sweep Egypt when passing on Pesah;

This is the feast of Pesah.

Lord, every firstborn thou didst smite on Pesah;
But thy firstborn thou didst spare by the Pesah;
No evil entered Israel's homes on Pesah;

This is the feast of Pesah.

בראש כל מועדות that is, Pesah is first mentioned among the festivals in Leviticus 23:4-44. According to Baba Bathra 15a, Abraham was known as **איתן האורחי** (Psalm 89:1). **גלמים נוצצים** (Ezekiel 1:7). **זכר לשור ערך** alluding to the festive sacrifice (**חגיגה**) offered by the pilgrims on *erev Pesah*. **ומצות אפה** (Genesis 19:3). **טאטאת** is reminiscent of the expression "I will sweep it with a broom of destruction" (Isaiah 14:23). **מף** and **נף** (Hosea 9:6; Isaiah 19:13) are known as Memphis, an important Egyptian city; twenty pyramids and the sphinx present the most impressive memorials of its former greatness.

ראש כל און is equivalent to **כל ראשית און**, that is, every firstborn son; compare Genesis 49:3. **צליל לחם שעורים** is the phrase in Judges 7:13, where we are told that Gideon overheard one Midianite telling his comrade: "I had a dream; there was a barley-cake rolling into the camp of Midian; it reached one tent and turned it upside down!" **פול ולוד** and **לעמר** **הזים** are from Isaiah 61:19; 10:32. **ניעה** instead of **הניעה**.

מִסְנֵרֵת סְנֵרָה בְּעִתּוֹתַי פֶּסַח,
 נִשְׁמְדָה מְדִינָה בְּצִלְלֵי שְׁעוֹרֵי עֵמֶר פֶּסַח,
 שֶׁרָפוּ מְשֻׁמְנֵי פוּל וְלוֹד בִּיקָד יְקוֹד פֶּסַח.
 וְאִמְרָתֶם זָבַח פֶּסַח.

ע וְד הַיּוֹם בְּנוֹב לְעִמּוֹד עַד נֶעְדָה עוֹנֵת פֶּסַח,
 פ ס יָד בְּתַבָּה לְקַעֲקַע צוּל בַּפֶּסַח,
 צ פֹּה הַצְּפִית עָרוּךְ הַשְּׁלַחֵן בַּפֶּסַח.
 וְאִמְרָתֶם זָבַח פֶּסַח.

ק הָל בְּנִסָּה הַדְּסָה צוּם לְשֵׁלֶשׁ בַּפֶּסַח,
 ר אִשׁ מִבֵּית רָשָׁע מִחֻצָּת בְּעֵץ חַמְשִׁים בַּפֶּסַח,
 שׁ חַי אֱלֹהֵי רְנַע תְּבִיא לְעוֹצִיַת בַּפֶּסַח,
 ת עוֹ יָדָה תְּרוּם יְמִינָה בְּלִיל הַתְּקוּדֵשׁ חַג פֶּסַח.
 וְאִמְרָתֶם זָבַח פֶּסַח.

בִּי לֹא נֶאֱדָה, בִּי לֹא יֶאֱדָה
 אֲדִיר בְּמְלוֹכָה, בַּחּוֹר בְּהַלְכָה, גְּדוּדֵיו יֹאמְרוּ לֹא:
 לָהּ וּלְהָ, לָהּ בִּי לָהּ, לָהּ אַף לָהּ, לָהּ יְיָ הַמְּמַלְכָה.
 בִּי לֹא נֶאֱדָה, בִּי לֹא יֶאֱדָה.

האומר לצולה חרסב (Daniel 5:25) refers to the Aramaic inscription written by a hand on the wall at Belshazzar's feast (Daniel 5:25). צול alludes to Isaiah 44:27 which refers to the stratagem whereby Cyrus captured Babylon, diverting the Euphrates from its course through the city and effecting an entrance for his soldiers along the empty channel.

In Isaiah 21:5 the text reads: ערך השלחן, צפה הצפית ("they prepare the table, they set the watch"), there is feasting within the palace, and sentinels without. In Isaiah 47:9 the text reads: שכול רגע ביזם אחד, שכול ואלמן ("both sorrows shall befall you in a moment, on one day, widowhood and loss of children").

The city of Jericho crashed on Pesah;
 Midian succumbed through a barley-cake on Pesah;
 Assyria's mighty hosts were consumed on Pesah;

This is the feast of Pesah.

Sennacherib fled from the siege on Pesah;
 A hand inscribed Babylon's doom on Pesah;
 Feasting Babylon was conquered on Pesah;

This is the feast of Pesah.

Esther imposed a three-day fast on Pesah;
 Thou didst cause the hanging of Haman on Pesah;
 Doubly wilt thou punish our foes on Pesah;
 Let thy might free us on the night of Pesah;

This is the feast of Pesah.

K I L O N A E H

Glorious in kingship, truly supreme,
 His legions sing to him: "Thine, only thine,
 O Lord, is the glory and the majesty."

Hymns of praise are his due.

ארץ עמון the people of Edom, referred to as the inhabitants of עמון (Lamentations 4:21). חרום ימין, תעו ירך, is from Psalm 89:14, and כליל חן התקדש חן is taken from Isaiah 30:29.

אדיר במלכה, an alphabetical acrostic of unidentified authorship is mentioned in the thirteenth century work תשב"ץ, section 99, by a disciple of Rabbi Meir of Rothenburg. The refrain alludes to several biblical verses: לך ולך (Psalm 65:2, "It is fitting to praise thee . . . and unto thee the vow is fulfilled"); לך כי לך (I Chronicles 29:11, "Thine, O Lord, is the greatness . . . for all that is in heaven and on earth is thine; thine, O Lord, is the kingdom . . ."); לך אף לך (Psalm 89:12, "The heavens are thine, the earth also is thine"). The expression כח נאה כי לו נאה is based on Jeremiah 10:7 (כי לך יאהר).

דַּגּוּל בַּמְלוּכָה, הָדוּר בַּהֲלָכָה, וְהִיקִיּוּ יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְמַלְכָה.
 בִּי לוֹ נְאֻה, בִּי לוֹ יְאֻה.

זְכַאי בַּמְלוּכָה, חָסִין בַּהֲלָכָה, טַפְסְרִיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְמַלְכָה.
 בִּי לוֹ נְאֻה, בִּי לוֹ יְאֻה.

יְחִיד בַּמְלוּכָה, כַּבִּיר בַּהֲלָכָה, לַמּוֹדִיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְמַלְכָה.
 בִּי לוֹ נְאֻה, בִּי לוֹ יְאֻה.

מוֹזֵל בַּמְלוּכָה, נוֹרָא בַּהֲלָכָה, סְבִיבֵיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְמַלְכָה.
 בִּי לוֹ נְאֻה, בִּי לוֹ יְאֻה.

עֲנֹו בַּמְלוּכָה, פּוֹדֶה בַּהֲלָכָה, צְדִיקֵיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְמַלְכָה.
 בִּי לוֹ נְאֻה, בִּי לוֹ יְאֻה.

קְדוֹשׁ בַּמְלוּכָה, רַחוּם בַּהֲלָכָה, שְׁנֵאֲנֵיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְמַלְכָה.
 בִּי לוֹ נְאֻה, בִּי לוֹ יְאֻה.

תַּקִּיף בַּמְלוּכָה, תּוֹמֵךְ בַּהֲלָכָה, תְּמִימֵיו יֹאמְרוּ לוֹ:
 לֵךְ וּלְךָ, לֵךְ בִּי לֵךְ, לֵךְ אַף לֵךְ, לֵךְ יְיָ הַמְמַלְכָה.
 בִּי לוֹ נְאֻה, בִּי לוֹ יְאֻה.

In addition, the poet alludes to the following biblical verses: Psalm 8:2; Job 25:3; Deuteronomy 32:4; Psalm 89:9 (חסס ית); Jeremiah 27 (שפטר); Job

Foremost in kingship, truly resplendent,
 His faithful sing to him: "Thine, only thine,
 O Lord, is the glory and the majesty."

Hymns of praise are his due.

Guiltless in kingship, truly powerful,
 His princes sing to him: "Thine, only thine,
 O Lord, is the glory and the majesty."

Hymns of praise are his due.

One alone in kingship, truly mighty,
 His disciples sing to him: "Thine, only thine,
 O Lord, is the glory and the majesty."

Hymns of praise are his due.

Exalted in kingship, truly revered,
 His near ones sing to him: "Thine, only thine,
 O Lord, is the glory and the majesty."

Hymns of praise are his due.

Gentle in kingship, truly liberating,
 His upright sing to him: "Thine, only thine,
 O Lord, is the glory and the majesty."

Hymns of praise are his due.

Holy in kingship, truly merciful,
 His angels sing to him: "Thine, only thine,
 O Lord, is the glory and the majesty."

Hymns of praise are his due.

Potent in kingship, truly sustaining,
 His perfect sing to him: "Thine, only thine,
 O Lord, is the glory and the majesty."

Hymns of praise are his due.

אָדיר הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב,
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

בְּחֹר הוּא, גְּדוֹל הוּא, דָּגוּל הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב,
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

הָדוּר הוּא, וְחֵיק הוּא, זְכַאי הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב,
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

חֲסִיד הוּא, שְׁהוּר הוּא, יָחִיד הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב,
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

בְּבִיר הוּא, לְמוּד הוּא, מְלֵךְ הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב,
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

נֹרָא הוּא, סְנִיב הוּא, עֲזוּז הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב,
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

פּוֹדֶה הוּא, צְדִיק הוּא, קְדוֹשׁ הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב,
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

רַחוּם הוּא, שְׂדֵי הוּא, תַּקִּיף הוּא, יבְנֶה בֵּיתוֹ בְּקָרוֹב,
בְּמַהֲרָה בְּמַהֲרָה בְּיָמֵינוּ בְּקָרוֹב,
אֵל בְּנֵה, אֵל בְּנֵה, בְּנֵה בֵּיתֶךָ בְּקָרוֹב.

A D D I R H U

Glorious and mighty he is;
 May he build his temple very soon.
 O God, build thy temple speedily.

Chosen, great and foremost he is;
 May he build his temple very soon.
 O God, build thy temple speedily.

Splendid, guiltless and pure he is;
 May he build his temple very soon.
 O God, build thy temple speedily.

Kindly, faultless, unique he is;
 May he build his temple very soon.
 O God, build thy temple speedily.

Potent, wise, supreme King he is;
 May he build his temple very soon.
 O God, build thy temple speedily.

Revered and exalted he is;
 May he build his temple very soon.
 O God, build thy temple speedily.

Redeeming, just, holy he is;
 May he build his temple very soon.
 O God, build thy temple speedily.

Merciful, Almighty he is;
 May he build his temple very soon.
 O God, build thy temple speedily.

אדיר הוא, an alphabetical acrostic, is of unknown authorship. Its well-known tune has been popular since the beginning of the seventeenth century (Idelsohn, *Jewish Music*, page 174). The central thought expressed in this poem is the speedy restoration of Israel.

אָחד מי יוֹדֵעַ, אָחד אָני יוֹדֵעַ:
אָחד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁנַיִם מי יוֹדֵעַ, שְׁנַיִם אָני יוֹדֵעַ:
שְׁנֵי לְחוֹת הַבְּרִית,
אָחד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁלֹשָׁה מי יוֹדֵעַ, שְׁלֹשָׁה אָני יוֹדֵעַ:
שְׁלֹשָׁה אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אָחד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אַרְבַּע מי יוֹדֵעַ, אַרְבַּע אָני יוֹדֵעַ:
אַרְבַּע אַמְהוֹת, שְׁלֹשָׁה אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אָחד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

חֲמִשָּׁה מי יוֹדֵעַ, חֲמִשָּׁה אָני יוֹדֵעַ:
חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אַמְהוֹת,
שְׁלֹשָׁה אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אָחד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שֵׁשׁ מי יוֹדֵעַ, שֵׁשׁ אָני יוֹדֵעַ:
שֵׁשׁ סִדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
אַרְבַּע אַמְהוֹת, שְׁלֹשָׁה אַבוֹת, שְׁנֵי לְחוֹת הַבְּרִית,
אָחד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

אחד מי יודע, a cumulative riddle designed to keep the children awake till the end of the service, imparts by means of questions and answers the fundamental Jewish beliefs and traditions. Special emphasis is placed upon the principle that God is One, which recurs throughout the cumulative refrain.

EḤAD MI YODEA

Who knows *one*? I know *one*!
One is our God in heaven and earth.

Who knows *two*? I know *two*!
Two are the tablets of the covenant;
One is our God in heaven and earth.

Who knows *three*? I know *three*!
Three are the fathers of Israel;
Two are the tablets of the covenant;
One is our God in heaven and earth.

Who knows *four*? I know *four*!
Four are the mothers of Israel;
Three are the fathers of Israel;
Two are the tablets of the covenant;
One is our God in heaven and earth.

Who knows *five*? I know *five*!
Five are the books of the Torah;
Four are the mothers of Israel;
Three are the fathers of Israel;
Two are the tablets of the covenant;
One is our God in heaven and earth.

Who knows *six*? I know *six*!
Six are the parts of the Mishnah;
Five are the books of the Torah;
Four are the mothers of Israel;
Three are the fathers of Israel;
Two are the tablets of the covenant;
One is our father in heaven and earth.

The Aramaic forms מדיא, שבטיא, שבטיא, דבריא, דבריא, (instead of שבתים, שבטים, ברות, וכבים, שבטים) are used for purposes of rhyme. חשעה ירחי לירה signifies the ripeness of the newly-born infant. עשר כוכביא refers to the dream of Joseph concerning the eleven stars bowing down to him (Genesis 37:9).

שְׁבַעַה מִי יוֹדֵעַ, שְׁבַעַה אֲנִי יוֹדֵעַ:
 שְׁבַעַה יְמֵי שִׁבְתָּא, שְׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

שְׁמָנָה מִי יוֹדֵעַ, שְׁמָנָה אֲנִי יוֹדֵעַ:
 שְׁמָנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שִׁבְתָּא,
 שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
 אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

תְּשַׁעָה מִי יוֹדֵעַ, תְּשַׁעָה אֲנִי יוֹדֵעַ:
 תְּשַׁעָה יְרַחֵי לְדָה, שְׁמָנָה יְמֵי מִילָה,
 שְׁבַעַה יְמֵי שִׁבְתָּא, שְׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אִמָּהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

עֶשְׂרָה מִי יוֹדֵעַ, עֶשְׂרָה אֲנִי יוֹדֵעַ:
 עֶשְׂרָה דְּבִרְיָא, תְּשַׁעָה יְרַחֵי לְדָה,
 שְׁמָנָה יְמֵי מִילָה, שְׁבַעַה יְמֵי שִׁבְתָּא,
 שְׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
 אַרְבַּע אִמָּהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאָרֶץ.

Who knows *seven*? I know *seven*!
Seven are the days of the week;
Six are the parts of the Mishnah;
Five are the books of the Torah;
Four are the mothers of Israel;
Three are the fathers of Israel;
Two are the tablets of the covenant;
One is our God in heaven and earth.

Who knows *eight*? I know *eight*!
Eight are the days to *brith milah*;
Seven are the days of the week;
Six are the parts of the Mishnah;
Five are the books of the Torah;
Four are the mothers of Israel;
Three are the fathers of Israel;
Two are the tablets of the covenant;
One is our God in heaven and earth.

Who knows *nine*? I know *nine*!
Nine are the months to childbirth;
Eight are the days to *brith milah*;
Seven are the days of the week;
Six are the parts of the Mishnah;
Five are the books of the Torah;
Four are the mothers of Israel;
Three are the fathers of Israel;
Two are the tablets of the covenant;
One is our God in heaven and earth.

Who knows *ten*? I know *ten*!
Ten are the divine commandments;
Nine are the months to childbirth;
Eight are the days to *brith milah*;
Seven are the days of the week;
Six are the parts of the Mishnah;
Five are the books of the Torah;
Four are the mothers of Israel;
Three are the fathers of Israel;
Two are the tablets of the covenant;
One is our God in heaven and earth.

אחד עֶשֶׂר מִי יוֹדֵעַ, אֶחָד עֶשֶׂר אֲנִי יוֹדֵעַ:
 אֶחָד עֶשֶׂר בּוֹכְבִּיא, עֲשָׂרָה דְּבַרְיָא,
 תְּשַׁעָּה יִרְחֵי לְדָה, שְׁמֹנֶה יָמֵי מִילָה,
 שִׁבְעָה יָמֵי שְׁבֻתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאַרְיָן.

שְׁנַיִם עֶשֶׂר מִי יוֹדֵעַ, שְׁנַיִם עֶשֶׂר אֲנִי יוֹדֵעַ:
 שְׁנַיִם עֶשֶׂר שְׁבַטְיָא, אֶחָד עֶשֶׂר בּוֹכְבִּיא,
 עֲשָׂרָה דְּבַרְיָא, תְּשַׁעָּה יִרְחֵי לְדָה,
 שְׁמֹנֶה יָמֵי מִילָה, שִׁבְעָה יָמֵי שְׁבֻתָא,
 שֵׁשָׁה סְדְרֵי מִשְׁנָה, חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה,
 אַרְבַּע אֲמָהוֹת, שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאַרְיָן.

שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ, שְׁלֹשָׁה עֶשֶׂר אֲנִי יוֹדֵעַ:
 שְׁלֹשָׁה עֶשֶׂר מַדְיָא, שְׁנַיִם עֶשֶׂר שְׁבַטְיָא,
 אֶחָד עֶשֶׂר בּוֹכְבִּיא, עֲשָׂרָה דְּבַרְיָא,
 תְּשַׁעָּה יִרְחֵי לְדָה, שְׁמֹנֶה יָמֵי מִילָה,
 שִׁבְעָה יָמֵי שְׁבֻתָא, שֵׁשָׁה סְדְרֵי מִשְׁנָה,
 חֲמִשָּׁה חֲמִשֵּׁי תוֹרָה, אַרְבַּע אֲמָהוֹת,
 שְׁלֹשָׁה אָבוֹת, שְׁנֵי לַחֹת הַבְּרִית,
 אֶחָד אֱלֹהֵינוּ שְׁבַשְׁמַיִם וּבְאַרְיָן.

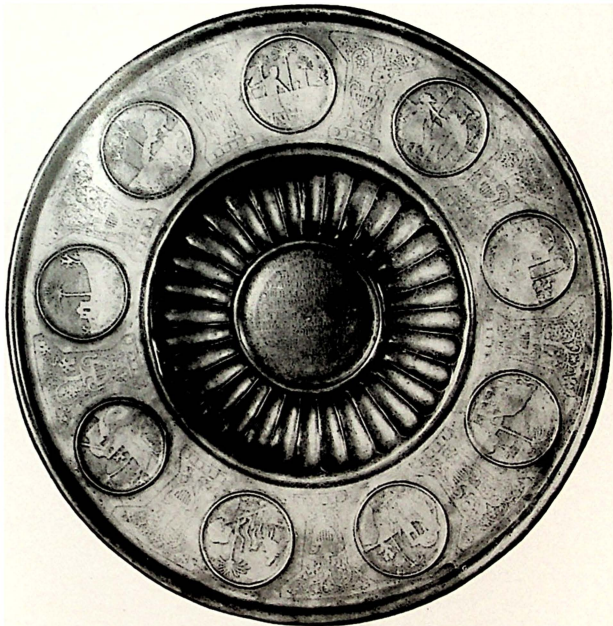
שְׁלֹשָׁה עֶשֶׂר מִי יוֹדֵעַ alludes to the thirteen attributes of God mentioned in Exodus 34:6-7, where God is described as being merciful, gracious and kind. The numerical value of אחד (13) may have determined the number of stanzas

Who knows *eleven*? I know *eleven!*
 Eleven are the stars in Joseph's dream;
 Ten are the divine commandments;
 Nine are the months to childbirth;
 Eight are the days to *brith milah*;
 Seven are the days of the week;
 Six are the parts of the Mishnah;
 Five are the books of the Torah;
 Four are the mothers of Israel;
 Three are the fathers of Israel;
 Two are the tablets of the covenant;
 One is our God in heaven and earth.

Who knows *twelve*? I know *twelve!*
 Twelve are the tribes of Israel;
 Eleven are the stars in Joseph's dream;
 Ten are the divine commandments;
 Nine are the months to childbirth;
 Eight are the days to *brith milah*;
 Seven are the days of the week;
 Six are the parts of the Mishnah;
 Five are the books of the Torah;
 Four are the mothers of Israel;
 Three are the fathers of Israel;
 Two are the tablets of the covenant;
 One is our God in heaven and earth.

Who knows *thirteen*? I know *thirteen!*
 Thirteen are the divine qualities;
 Twelve are the tribes of Israel;
 Eleven are the stars in Joseph's dream;
 Ten are the divine commandments;
 Nine are the months of childbirth;
 Eight are the days to *brith milah*;
 Seven are the days of the week;
 Six are the parts of the Mishnah;
 Five are the books of the Torah;
 Four are the mothers of Israel;
 Three are the fathers of Israel;
 Two are the tablets of the covenant;
 One is our God in heaven and earth.

(13) in this song, which concludes with the mention of the thirteen divine qualities.



*Had Gayda engraved in center, copper, Bezalel School
(Jerusalem, 1920)*



At the Seder, porcelain, Hungary, 19th century

חַד גְּדִיָּא, חַד גְּדִיָּא,
 דְּזִבְנ אָבָא בְּתַרֵּי זִוְי;
 חַד גְּדִיָּא, חַד גְּדִיָּא.
 וְאַתָּא שׁוֹנְגָרָא וְאַכְל לְגְדִיָּא,
 דְּזִבְנ אָבָא בְּתַרֵּי זִוְי;
 חַד גְּדִיָּא, חַד גְּדִיָּא.
 וְאַתָּא כְּלָבָא וְנִשְׁדָּ לְשׁוֹנְגָרָא,
 דְּאַכְל לְגְדִיָּא, דְּזִבְנ אָבָא בְּתַרֵּי זִוְי;
 חַד גְּדִיָּא, חַד גְּדִיָּא.
 וְאַתָּא חוּטְרָא וְהִפְהָ לְכְלָבָא,
 דְּנִשְׁדָּ לְשׁוֹנְגָרָא, דְּאַכְל לְגְדִיָּא,
 דְּזִבְנ אָבָא בְּתַרֵּי זִוְי;
 חַד גְּדִיָּא, חַד גְּדִיָּא.
 וְאַתָּא נוֹרָא וְשֶׁרֶף לְחוּטְרָא,
 דְּהִפְהָ לְכְלָבָא, דְּנִשְׁדָּ לְשׁוֹנְגָרָא,
 דְּאַכְל לְגְדִיָּא, דְּזִבְנ אָבָא בְּתַרֵּי זִוְי;
 חַד גְּדִיָּא, חַד גְּדִיָּא.
 וְאַתָּא מִיָּא וְכִבְהָ לְנוֹרָא,
 דְּשֶׁרֶף לְחוּטְרָא, דְּהִפְהָ לְכְלָבָא,
 דְּנִשְׁדָּ לְשׁוֹנְגָרָא, דְּאַכְל לְגְדִיָּא,
 דְּזִבְנ אָבָא בְּתַרֵּי זִוְי;
 חַד גְּדִיָּא, חַד גְּדִיָּא.

חַד גְּדִיָּא, consisting of ten stanzas written in the form of a nursery-rhyme and phrased in the simplest style of Aramaic-Hebrew, was not made part of the Haggadah text until late in the sixteenth century, when it was included

H A D G A D Y A

One kid, one kid
 Father bought for two zuzim;
 One kid, one kid.

The cat came and ate the kid
 That father bought for two zuzim;
 One kid, one kid.

The dog came and bit the cat
 That ate the kid
 That father bought for two zuzim;
 One kid, one kid.

The stick came and beat the dog
 That bit the cat
 That ate the kid
 That father bought for two zuzim;
 One kid, one kid.

The fire came and burned the stick
 That beat the dog
 That bit the cat
 That ate the kid
 That father bought for two zuzim;
 One kid, one kid.

The 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 kid, one kid.

in the Prague edition of 1590. *Had Gadya*, intended for the entertainment of the children so as to keep them awake until the conclusion of the Seder service, has been variously allegorized. The principal idea conveyed in this song seems to be identical with the famous utterance of Hillel concerning measure for measure: "Because you have drowned others, others have drowned you; and those who have drowned you shall themselves be drowned" (Avoth 2:7).

וְאָתָּא תּוֹרָא וְשָׁתָּה לְמִיָּא,
 דְּכִבְּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא,
 דְּהִכְּה לְכַלְפָּא, דְּנִשְׂף לְשׁוּנְרָא,
 דְּאָכַל לְגַדְיָא, דְּזָבַן אָפָּא בְּתַרְי זַוְי;
 חַד גְּרִיָּא, חַד גְּרִיָּא.

וְאָתָּא הַשׁוּחַט וְשַׁחַט לְתוֹרָא,
 דְּשָׁתָּה לְמִיָּא, דְּכִבְּה לְנוֹרָא,
 דְּשָׂרְף לְחוּטְרָא, דְּהִכְּה לְכַלְפָּא,
 דְּנִשְׂף לְשׁוּנְרָא, דְּאָכַל לְגַדְיָא,
 דְּזָבַן אָפָּא בְּתַרְי זַוְי;
 חַד גְּרִיָּא, חַד גְּרִיָּא.

וְאָתָּא מְלֵאדַּי הַמְּנוֹת, וְשַׁחַט לְשׁוּחַט,
 דְּשַׁחַט לְתוֹרָא, דְּשָׁתָּה לְמִיָּא,
 דְּכִבְּה לְנוֹרָא, דְּשָׂרְף לְחוּטְרָא,
 דְּהִכְּה לְכַלְפָּא, דְּנִשְׂף לְשׁוּנְרָא,
 דְּאָכַל לְגַדְיָא, דְּזָבַן אָפָּא בְּתַרְי זַוְי;
 חַד גְּרִיָּא, חַד גְּרִיָּא.

וְאָתָּא הַקָּדוֹשׁ בְּרוּךְ הוּא, וְשַׁחַט לְמְלֵאדַּי הַמְּנוֹת,
 דְּשַׁחַט לְשׁוּחַט, דְּשַׁחַט לְתוֹרָא,
 דְּשָׁתָּה לְמִיָּא, דְּכִבְּה לְנוֹרָא,
 דְּשָׂרְף לְחוּטְרָא, דְּהִכְּה לְכַלְפָּא,
 דְּנִשְׂף לְשׁוּנְרָא, דְּאָכַל לְגַדְיָא,
 דְּזָבַן אָפָּא בְּתַרְי זַוְי;
 חַד גְּרִיָּא, חַד גְּרִיָּא.

The ox came 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 kid, one kid.

The butcher came and killed 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 kid, one kid.

The angel of death came
And slew the butcher
That killed 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 kid, one kid.

The Holy One, blessed be he,
Came and slew the angel of death
That slew the butcher
That killed 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 kid, one kid.

ירושלים:

מעל פסגת הר הצופים, שלום לך ירושלים;

מעל פסגת הר הצופים, אשתחיה לך אפים.

מאה דורות חלמתי עליך,

לזכות לראות באור פניך.

ירושלים, ירושלים, האירי פניך לבגד;

ירושלים, ירושלים, מחרבתיך אבגד.

מעל פסגת הר הצופים, שלום לך ירושלים;

אלפי גולים מקצות כל תבל, נושאים אליך עינים.

באלפי ברכות היי ברוכה,

מקדש מלך עיר מלוכה.

ירושלים, ירושלים, אני לא אזוז מפה;

ירושלים, ירושלים, יבא המשיח, יבא.

התקנה

כל עוד בלבב פנימה

נפש יהודי הומיה,

וילפאתי מזרח קדימה

עון לציון צופיה –

עוד לא אבדה תקותנו,

התקנה בת שנות אלפים,

להיות עם חפשי בארצנו,

בארץ ציון וירושלים.