

THE HISTORY OF THE HAGADA

INFORMATION TAKEN FROM THE FOLLOWING WEBSITES:

<http://www.angelfire.com/pa2/passover/haggadah-chronology-timeline.html>

<http://www.angelfire.com/pa2/passover/passoverhaggadah.html>

<http://www.angelfire.com/pa2/passover/thefourquestions.html>

שְׁמֹרֶת יֵב

ה שֶׁה תָּמִים זָכָר בֶּן-שָׁנָה, יִהְיֶה לָּכֶם; מִן-הַכֹּבָשִׁים וּמִן-הָעִזִּים, תִּקְחוּ.

5 Your lamb must be without blemish, a male of the first year; you must take it from the sheep, or from the goats;

ו וְהָיָה לָכֶם לְמִשְׁמֶרֶת, עַד אַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה; וְשָׁחֲטוּ אֹתוֹ, כָּל קָהָל עֵדֶת-יִשְׂרָאֵל--בֵּין הָעֲרָבִים.

6 and you must keep it unto the fourteenth day of the same month; and the whole assembly of the congregation of Israel must kill it at dusk.

ז וְלָקַחוּ, מִן-הַדָּם, וְנָתְנוּ עַל-שְׁתֵּי הַמְּזוּזוֹת, וְעַל-הַמַּשְׁקוּף--עַל, הַבָּתִּים, אֲשֶׁר-יֹאכְלוּ אֹתוֹ, בָּהֶם.

7 And they must take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it.

ח וְאָכְלוּ אֶת-הַבָּשָׂר, בַּלַּיְלָה הַזֶּה: צְלִי-אֵשׁ וּמִצּוֹת, עַל-מְרָרִים יֹאכְלֶהוּ.

8 And they must eat the meat in that night, roasted with fire, and unleavened bread; with bitter herbs they must eat it.

ט אַל-תֹּאכְלוּ מִמֶּנּוּ נָא, וּבָשֵׁל מִבָּשָׂל בַּמַּיִם: כִּי אִם-צְלִי-אֵשׁ, רֹאשׁוֹ עַל-כַּרְעִיו וְעַל-קִרְבוֹ.

9 Eat not of it raw, nor soaked at all with water, but roast with fire; eat all of it.

י וְלֹא-תוֹתִירוּ מִמֶּנּוּ, עַד-בֹּקֶר; וְהִנְתֵּר מִמֶּנּוּ עַד-בֹּקֶר, בָּאֵשׁ תִּשְׂרְפוּ.

10 And you must let nothing of it remain until the morning; but that which remains of it until the morning you must burn with fire.

יא וְכָכָה, תֹּאכְלוּ אֹתוֹ--מִתְנַיִכֶם חֲגָרִים, נַעֲלִיכֶם בְּרִגְלֵיכֶם וּמִקְלָכֶם בְּיַדְכֶם; וְאַכַּלְתֶּם אֹתוֹ בַּחֲפְזוֹ, פֶּסַח הוּא לַיהוָה

11 And you must eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and you must eat it in haste- it is the LORD'S passover.

יב וְעִבְרַתִּי בְּאֶרֶץ-מִצְרַיִם, בַּלַּיְלָה הַזֶּה, וְהִכִּיתִי כָל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם, מֵאָדָם וְעַד-בְּהֵמָה; וּבְכָל-אֱלֹהֵי מִצְרַיִם אֲעַשֶׂה שְׁפָטִים, אֲנִי יְהוָה .

12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the LORD.

יג וְהָיָה הַדָּם לָכֶם לְאֹת, עַל הַבֵּתִים אֲשֶׁר אַתֶּם שָׁם, וְרָאִיתִי אֶת-הַדָּם, וּפִסַּחְתִּי עֲלֵיכֶם; וְלֹא-יְהִיָּה בְּכֶם נֶגֶף לְמִשְׁחִית, בְּהִכַּתִּי בְּאֶרֶץ מִצְרַיִם .

13 And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and there will be no plague on you to destroy you, when I smite the land of Egypt.

יד וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכְרוֹן, וְחַגְתֶּם אֹתוֹ חַג לַיהוָה: לְדֹרֹתֵיכֶם, חֻקַּת עוֹלָם תִּחְגְּגוּהוּ .

14 And this day will be unto you for a memorial, and you must keep it a feast to the LORD; throughout your generations you must keep it a feast by an ordinance for ever.

טו שִׁבְעַת יָמִים, מִצּוֹת תֹּאכְלוּ--אֵד בַּיּוֹם הָרִאשׁוֹן, תִּשְׁבִּיתוּ שָׂאֵר מִבֵּיתֵיכֶם: כִּי כָל-אֹכֵל חֻמֶּץ, וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מִיִּשְׂרָאֵל--מִיּוֹם הָרִאשׁוֹן, עַד-יּוֹם הַשְּׁבִיעִי .

15 Seven days you must eat unleavened bread; but the first day you must put away leaven out of your houses; for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

טז וּבַיּוֹם הַרְאִשׁוֹן, מִקְרָא-קֹדֶשׁ, וּבַיּוֹם הַשְּׁבִיעִי, מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם: כָּל-מְלָאכָה, לֹא-יַעֲשֶׂה בָהֶם--אֶדְ אֲשֶׁר יֹאכַל לְכָל-נֶפֶשׁ, הוּא לְבַדּוֹ יַעֲשֶׂה לָכֶם .

16 And in the first day there you will have a holy day, and in the seventh day a holy day; no manner of work can be done in them, save that which every man must eat, that only may be done by you.

יז וּשְׂמֵרְתֶם, אֶת-הַמִּצְוֹת, כִּי בְּעֶצֶם הַיּוֹם הַזֶּה, הוֹצֵאתִי אֶת-צְבֹאוֹתֵיכֶם מֵאֶרֶץ מִצְרַיִם; וּשְׂמֵרְתֶם אֶת-הַיּוֹם הַזֶּה, לְדֹרֹתֵיכֶם--חֻקַּת עוֹלָם.

17 And you must observe the feast of unleavened bread; for in this same day have I brought your hosts out of the land of Egypt; therefore you must observe this day throughout your generations by an ordinance forever.

יח בָּרִאשׁוֹן בְּאַרְבַּעַת עָשָׂר יוֹם לַחֹדֶשׁ, בְּעָרֵב, תֹּאכְלוּ, מִצַּת: עַד יוֹם הָאֶחָד וְעֶשְׂרִים, לַחֹדֶשׁ--בְּעָרֵב.

18 In the first month, on the fourteenth day of the month in the evening, you must eat unleavened bread, until the twenty-first day of the month in the evening.

יט שִׁבְעַת יָמִים--שָׂאֵר, לֹא יִמָּצֵא בְּבֵיתֵיכֶם: כִּי כָל-אֹכֵל מִחֻמְצָת, וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מֵעַדַת יִשְׂרָאֵל--בִּגְר, וּבְאֶזְרַח הָאָרֶץ .

19 Seven days there must be no leaven found in your houses; for whoever eats that which is leavened, that soul will be cut off from the congregation of Israel, whether he be a traveler, or one that is born in the land.

כ כָּל-מִחֻמְצָת, לֹא תֹאכְלוּ; בְּכֹל, מוֹשְׁבֵיתֵיכֶם, תֹּאכְלוּ, מִצֹּת.

20 You must eat nothing leavened; in all your dwellings you must eat unleavened bread.'

כּו וְהָיָה, כִּי-יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם : מָה הָעֲבֹדָה הַזֹּאת, לָכֶם .

26 And it comes to pass, when your children ask you: What mean you by this service?

כּז וְאָמַרְתֶּם זָבַח-פֶּסַח הוּא לַיהוָה, אֲשֶׁר פָּסַח עַל-בְּתֵי בְנֵי-יִשְׂרָאֵל
בְּמִצְרַיִם, בְּנִגְפוֹ אֶת-מִצְרַיִם, וְאֶת-בְּתֵינֹו הֲצִיל; וַיִּקַּד הָעָם,
וַיִּשְׁתַּחֲוּוּ .

27 that you will say: It is the sacrifice of the LORD'S passover, for that He passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses.' And the people bowed the head and worshipped.

1ST CENTURY C.E.

- The Passover Haggadah is based on the Passover Seder as outlined in Pesachim 10 of the Talmud.
- This Passover Seder is a description of the Seder conducted in Bnai Berak during the time of the Roman occupation of Israel where Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar Ben Azaryah, Rabbi Akiva and Rabbi Tarfon were reclining and discussing the Exodus from Egypt.
- The order of this Seder was a Rabbinic version of 1st-century C.E. Greco-Roman ritualized meals called "Symposia".
- The original Rabbinic version of the Seder began with serving and eating the meal, followed by spontaneous questions among the Seder participants to prompt discussion, a Midrashic recounting of the Exodus from Egypt told in Exodus 13:8, and finally, a recitation of the ten plagues.

2ND CENTURY C.E.

- By 200 C.E., the Seder meal was postponed until after the liturgy was recited and set questions ("Ma Nishtanah") replaced the spontaneous questions.
- The narrative to the Seder meal - the Haggadah – (telling) and refers to telling the story of the Exodus from Egypt as told in Exodus 13:8 which accompanies the ritual meal called the Seder (order).
- Hallel was also included in the Haggadah from this time onward.
- Over time, the Haggadah - grew larger and more varied, reflecting different rabbinical streams of thought and cultural influences in the Jewish religion.

- Interestingly, the wording of the 4th Question was not the original wording of the question.
- The original wording of the 4th Question was: "On all other nights we eat meat which has been roasted, stewed, or boiled, but on this night we eat only roasted meat."
- This "meat" was in reference to the traditional sacrificing of a lamb for Pesach/Passover in the Temple in Jerusalem in biblical times.
- However, when the Second Temple in Jerusalem was destroyed by the Romans in 70 C.E., the sacrificial system was abandoned, and the 4th Question was replaced by a new 4th Question about reclining at Passover.
- Why was a question about reclining substituted? Simply because reclining at that time was done by those who had the time to recline, namely those who were wealthy and/or had political power, such as a king.
- As a result, reclining also came to symbolize freedom, as in the freedom to recline because one had wealth and/or political power.

3RD CENTURY C.E.

- Amoraim, added "He shall begin with the disgrace and shall end with praise"
- Rab remarks, "He shall begin with the words, 'In the beginning our forefathers served idols'"
- Samuel says, "We were slaves of Pharaoh in Egypt"

9TH CENTURY C.E.

- In post-Talmudic times, during the era of the Geonim, selections from midrashim were added
- Most likely Rab Amram was the originator of the present collection, as he was the redactor of the daily liturgy.
- Of these midrashim one of the most important is that of the four sons, representing four different attitudes toward religion: the wise (or studious), the wicked (or skeptical), the simple (or indifferent), and the ignorant (who is too unintelligent to ask for enlightenment).
- The Passover Haggadah was first mentioned in manuscripts starting in the 9th century C.E.

10TH CENTURIES C.E.

- Although the Passover Haggadah was assembled in Talmudic times, its content continued to be fluid.
- It was only in the period of the great rabbis (or "Geonim" in Hebrew) who studied in the Sura and Pumbedita academies in Babylonia in 10th century C.E., that a stable form of the Passover Haggadah text was established.
- The earliest completed Passover Haggadah text appeared in the prayer book of Saadiah Gaon of the Sura academy in Babylonia in the 10th century C.E.

13TH CENTURY C.E.

- The first Haggadah appears as a separate volume/book
- Earlier versions of the Haggadah were appended to the Siddur, or Jewish prayer book.

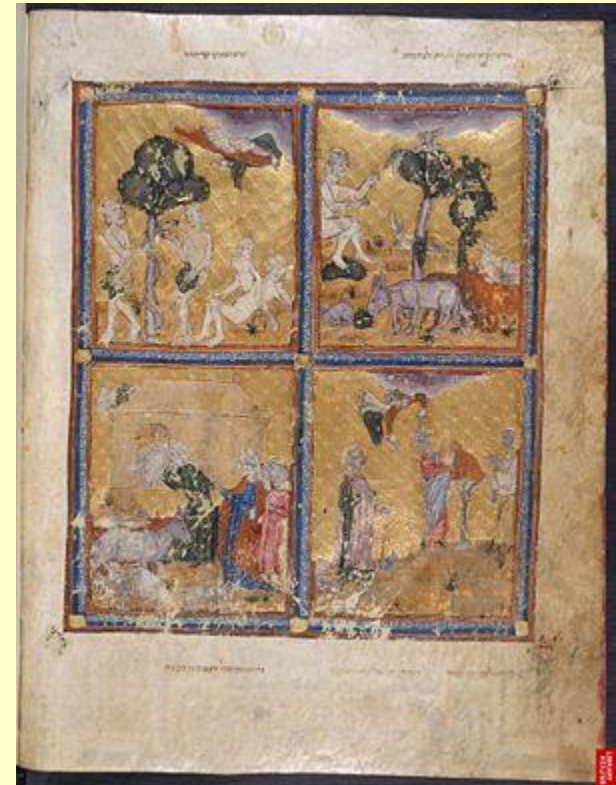
1300 C.E.

- The earliest illuminated Haggadah manuscript for Ashkenazi Jews is created.
- The Bird's Head Haggadah, so called because many of the persons depicted in the manuscript have the head of a bird, while other persons have the head of another animal, likely because of the belief not to show human heads, as that would have constituted displaying graven images alongside sacred text, forbidden in Judaism as stated in the Second Commandment of the Ten Commandments in the Torah of the Hebrew Bible.
- The angels in this Haggadah are shown with blank faces.
- The Bird's Head Haggadah is the first Haggadah that introduced the baking of matzot (matzos) into the story of the Exodus from Egypt.
- The Bird's Head Haggadah is housed in the Israel Museum in Jerusalem, Israel.



1320 C.E.

- The earliest illuminated Haggadah manuscript for Sephardi Jews is created.
- The Golden Haggadah was created in or near Barcelona, Spain.
- It is a magnificent and opulent Haggadah that was likely created for a wealthy Jewish family.



1350 C.E.

- The best known illuminated Haggadah manuscript written in Hebrew is the Sarajevo Haggadah, a brilliantly illuminated Haggadah that was likely commissioned as a wedding gift to a young Jewish couple in Barcelona, Spain.
- After miraculously surviving centuries of expulsion, oppression, genocide, and two modern wars, it is now housed in the National Museum of Bosnia and Herzegovina in Sarajevo, Bosnia and Herzegovina.



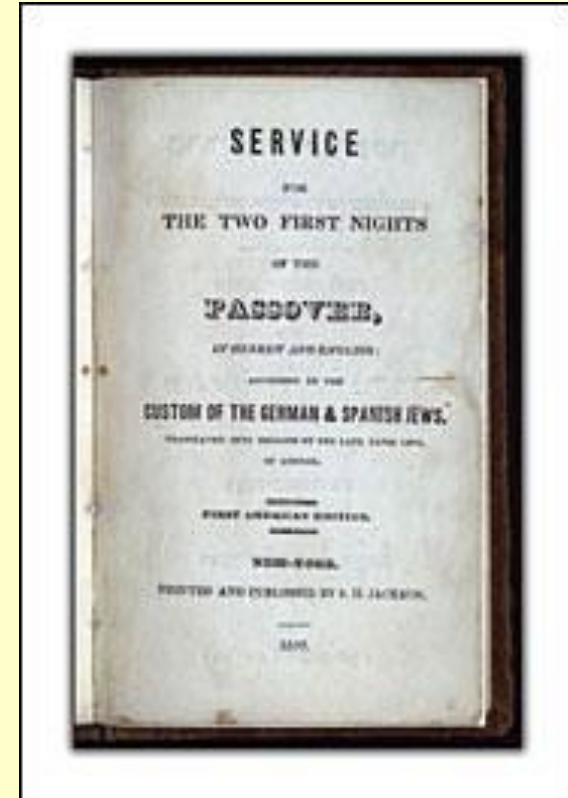
1590 C.E.

- The first printed Haggadah to contain the popular Passover song known as "Chad Gadya", as well as the Passover song "Echad Mi Yodea" appeared in Prague.
- "Chad Gadya" is distinguished by being the only Passover song that is written in Aramaic.
- It was originally written in Judeo-German and then it was translated into Aramaic for the Prague Haggadah.



1837 C.E.

- The first Haggadah printed in the United States of America was by Solomon Henry Jackson, an immigrant from England.
- Its title was: "Service for the Two First Nights of the Passover in English and Hebrew, First American Edition".
- It was printed in New York City and it was a gift from Mr. and Mrs. Liener Temerlin.
- It is currently housed in the Rosenbach Museum and Library in Philadelphia, Pennsylvania.



1923 C.E.

- The story begins with Jewish people of Ashkenazi descent following a traditional custom not to drink coffee during the Passover festival on the mistaken belief that the coffee bean was an actual bean that therefore fell into the category of legumes.
- In 1923 C.E., Joseph Jacobs, an advertising genius of New York City, consulted an Orthodox rabbi, Rabbi Hersch Kohn, to determine if the Maxwell House coffee bean was, in a technical sense, more similar to a berry - a fruit - than a bean and therefore, kosher for Passover, meaning it would be permitted by the Orthodox rabbi to be consumed during Passover.
- After the Orthodox rabbi issued his approval and certification that the Maxwell House coffee bean was in fact, kosher for Passover, General Foods, with the help of the Joseph Jacobs Advertising Agency, started to market Maxwell House coffee for Passover to Jews in New York City in 1923 C.E.
- Sales of Maxwell House coffee during Passover among the Jewish population rose dramatically.



1934 C.E.

- The success of this strategy led Joseph Jacobs to reinforce the kosher-for-Passover message by developing a Haggadah for Maxwell House
- While marketing Maxwell House coffee as kosher-for-Passover to the Jewish population of New York City, the Haggadah was to be printed and then distributed for free to supermarkets across the United States.
- Free copies of the Maxwell House Haggadah were being offered with the purchase of any Maxwell House coffee product, in a clever and successful effort to become a household name among American Jewry.
- Orthodox rabbis were again consulted to ensure the accuracy of the Haggadah.
- Since the Maxwell House Haggadah, noted for its simplicity, was given away at no cost, it became one of the most popular Haggadot not only among American Jewry, but also among Canadian-Jewry.
- In fact, the Joseph Jacobs Advertising Agency still produces the Maxwell House Haggadah as of this writing in 2008 and as such, it is now the longest running sales promotion in advertising history, with over 50 million Maxwell House Haggadot having been printed, making it the most widely used Haggadah in the world, and the most widely circulated Judaica item in the world.
- The result of this advertising campaign was that Maxwell House coffee became the preferred coffee in Jewish households. In the mid-1960's, the Haggadah used a more modern English-language translation
- In 1997, the color scheme, traditionally a blue color, was changed to a multicolor scheme.
- Today (2008 as of this writing), Maxwell House is owned by Kraft Foods.

