

## Psachim 10 – Seder Eve

Read the following chapter in Mishna. Keep your mind open to the fact that though it sounds familiar, there are differences between the “Seder” described here, and the one you are used to. Pay attention to those differences.

Think – How is this chapter structured? What themes appear? Are there discrepancies in the structure? Are there any misplaced topics, or unnecessary ones?

Look for the literary tools – repetitive words, semantic fields, play on words, etc.

What do you learn from this chapter about the seder?

[משנה א] ערבֵי פסחים סמוך למנחה, לא יאכל אדם עד שתחשך. ואפלו עני שבִּישְׂרָאֵל לא יאכל עד שִׁיֵּסֵב. וְלֹא יִפְתְּנוּ לוֹ מֵאַרְבַּע כּוֹסוֹת שֶׁל יַיִן, וְאַפְלוּ מִן הַתְּמַחִי:  
[1] On the eve of Passover, adjacent to *minḥa* time, a person may not eat until dark, so that he will be able to eat *matza* that night with a hearty appetite. **Even the poorest of Jews** should not eat the meal on Passover night until he reclines on his left side, as free and wealthy people recline when they eat. **And** the distributors of charity should not give a poor person less than four cups of wine for the Festival meal of Passover night. **And** this *halakha* applies even if the poor person is one of the poorest members of society and receives his food from the charity plate.

[משנה ב] מְזַגּוּ לוֹ כּוֹס רֵאשׁוֹן, בֵּית שְׁמַאי אוֹמְרִים, מְבָרֵךְ עַל הַיּוֹם, וְאַחַר כֶּה מְבָרֵךְ עַל הַיַּיִן. וּבֵית הַלֵּל אוֹמְרִים, מְבָרֵךְ עַל הַיַּיִן, וְאַחַר כֶּה מְבָרֵךְ עַל הַיּוֹם:  
[2] The *tanna* describes the beginning of the Passover seder. The attendants poured the wine of the first cup for the leader of the seder. **Beit Shammai say: One recites the blessing over the sanctification of the day**, i.e., the *kiddush* for the Festival: Who blesses Israel and the Festivals, and thereafter he recites the blessing over the wine: Who creates fruit of the vine. **And Beit Hillel say: One recites the blessing over the wine and thereafter recites the blessing over the day.**

[משנה ג] הִבִּיאוּ לִפְנֵי, מִטְבֵּל בְּחֻזְרַת, עַד שֶׁמִּגִּיעַ לִפְרָפְרַת הַפֶּת. הִבִּיאוּ לִפְנֵי מִצָּה וְחֻזְרַת וְחֻרְסַת וְשִׁנֵּי תְּבַשְׁלִילִין, אִף עַל פִּי שְׂאִין חֻרְסַת מִצָּה. רַבִּי אֶלְיעָזָר בְּרַבִּי צְדוּק אוֹמֵר, מִצָּה. וּבִמְקוֹדֵשׁ הָיוּ מְבִיאִים לִפְנֵי גּוֹפוֹ שֶׁל פֶּסֶח:  
[3] The attendants brought vegetables before the leader of the seder prior to the meal, if there were no other vegetables on the table. **He dips the *hazeret*** into water or vinegar, to taste some food before he reaches the dessert of the bread, i.e., the bitter herbs, which were eaten after the *matza*. **They brought before him *matza* and *hazeret* and *haroset*, and at least two cooked dishes** in honor of the Festival. The *tanna* comments that this was the practice, although eating *haroset* is not a *mitzva* but merely a custom. **Rabbi Eliezer ben Tzadok says: Actually, it is a *mitzva* to eat *haroset*. And in the period when the Temple stood and they offered the Paschal lamb, they brought before him the body of the Paschal lamb.**

[משנה ד] מְזַגּוּ לוֹ כּוֹס שֵׁנִי, וְכֵאֵן הֵבִן שׁוֹאֵל אָבִיו, וְאִם אֵין דַּעַת בְּבֶן, אָבִיו מְלַמְדוֹ, מֵה נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת, שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֵמֶץ וּמִצָּה, הַלֵּילָה הַזֶּה כָּלּוּ מִצָּה. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלֵּילָה הַזֶּה מָרוֹר. שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֶּשֶׂר צֵלִי, שְׁלוּק, וּמִבְשָׁל, הַלֵּילָה הַזֶּה כָּלּוּ צֵלִי. שֶׁבְּכָל הַלֵּילוֹת אָנוּ מְטַבְּלִין פֶּעַם אַחַת, הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים. וְלִפִּי דַעַתוֹ שֶׁל בֶּן, אָבִיו מְלַמְדוֹ. מִתְחִיל בְּגִנוֹת וּמְסִיִּם בְּשֶׁבַח, וְדוֹרֵשׁ מֵאַרְמֵי אוֹבֵד אָבִי, עַד שֶׁיִּגְמַר כָּל הַפְּרָשָׁה כְּלָה:  
[4] The attendants poured the second cup for the leader of the seder, and here the son asks his father the questions about the differences between Passover night and a regular night. **And if the son does not have the intelligence** to ask questions on his own, **his father teaches him** the questions. The mishna lists the questions: **Why is this night different from all other nights? As on all other nights we eat leavened bread and *matza* as preferred; on this night all our bread is *matza*. As on all**

**other nights we eat other vegetables; on this night we eat bitter herbs.** The mishna continues its list of the questions. When the Temple was standing one would ask: **As on all other nights we eat either roasted, stewed, or cooked meat, but on this night all the meat is the roasted meat of the Paschal lamb.** The final question was asked even after the destruction of the Temple: **As on all other nights we dip the vegetables in a liquid during the meal only once; however, on this night we dip twice. And according to the intelligence and the ability of the son, his father teaches him about the Exodus.** When teaching his son about the Exodus. **He begins with the Jewish people's disgrace and concludes with their glory. And he expounds from the passage: "An Aramean tried to destroy my father"** (Deuteronomy 26:5), the declaration one recites when presenting his first fruits at the Temple, **until he concludes explaining the entire section.**

[משנה ה] רבן גמליאל היה אומר, כל שלא אמר שלשה דברים אלו בפסח, לא יצא ידי חובתו, ואלו הן, פסח, מצה, ומרור. פסח, על שום שפסח המקום על בתי אבותינו במצרים. מצה, על שום שנגאלו אבותינו במצרים. מרור, על שום שמררו המצרים את חיי אבותינו במצרים. בכל דור ודור חיב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנגמר (שמות יג), והגדת לבנה ביום ההוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים. לפיכך אנחנו חייבין להודות, להלל, לשבח, לפאר, לרומם, להדר, לברה, לעלה, ולקלס, למי שעשה לאבותינו ולנו את כל הנסים האלו, הוציאנו מעבדות לחרות, מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו, הללויה:

[5] **Rabban Gamliel would say: Anyone who did not say these three matters on Passover has not fulfilled his obligation: The Paschal lamb, matza, and bitter herbs.** When one mentions these matters, he must elaborate and explain them: The **Paschal lamb** is brought **because the Omnipresent passed over [pasah] the houses of our forefathers in Egypt, as it is stated: "That you shall say: It is the sacrifice of the Lord's Paschal offering for He passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses"** (Exodus 12:27). Rabban Gamliel continues to explain: The reason for **matza** is **because our forefathers were redeemed from Egypt, as it is stated: "And they baked the dough that they took out of Egypt as cakes of matzot, for it was not leavened, as they were thrust out of Egypt and could not tarry, neither had they prepared for themselves any victual"** (Exodus 12:39). The reason for **bitter herbs** is **because the Egyptians embittered our forefathers' lives in Egypt, as it is stated: "And they embittered their lives with hard service, in mortar and in brick; in all manner of service in the field, all the service that they made them serve was with rigor"** (Exodus 1:14). The *tanna* of the mishna further states: **In each and every generation a person must view himself as though he personally left Egypt, as it is stated: "And you shall tell your son on that day, saying: It is because of this which the Lord did for me when I came forth out of Egypt"** (Exodus 13:8). In every generation, each person must say: "This which the Lord did for me," and not: This which the Lord did for my forefathers. The mishna continues with the text of the Haggadah. **Therefore we are obligated to thank, praise, glorify, extol, exalt, honor, bless, revere, and laud [lekales] the One who performed for our forefathers and for us all these miracles: He took us out from slavery to freedom, from sorrow to joy, from mourning to a Festival, from darkness to a great light, and from enslavement to redemption. And we will say before Him: Halleluya.** At this point one recites the *hallel* that is said on all joyous days. Since one does not complete *hallel* at this point in the seder, the mishna asks:

[משנה ו] עד היכן הוא אומר, בית שמאי אומרים, עד אם הבנים שמחה. ובית הלל אומרים, עד חלמיש למעינו מים. וחותם בגאולה. רבי טרפון אומר, אשר גאלנו וגאל את אבותינו ממצרים, ולא היה חותם. רבי עקיבא אומר, כן ה' אלהינו יאלהי אבותינו יגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודתך, ונאכל שם מן הזבחים ומן הפסחים כו', עד ברוך אתה ה' גאל ישראל:

[6] **Until where does one recite hallel? Beit Shammai say: Until "Who makes the barren woman dwell in her house as a joyful mother of children, halleluya"** (Psalms 113:9). **And Beit Hillel say: Until "Who turned the rock into a pool of water, the flint into a fountain of waters"** (Psalms 114:8). **And one concludes this section of hallel with a blessing that refers to redemption. Rabbi Tarfon says that although one should recite: Who redeemed us and redeemed our forefathers from Egypt, one who did so would not conclude with the formula: Blessed are You, Lord. Rabbi Akiva says that one recites a**

different version of this blessing: **So too, the Lord our God and the God of our forefathers will bring us to future holidays and Festivals in peace, happy over the building of Your city and joyous in Your service. And there we will eat from the Paschal lamb and other offerings, etc., until: Blessed are You, Lord, Who redeemed Israel.**

[משנה ז] מִזְגוּ לוֹ כּוֹס שְׁלִישִׁי, מְבָרֵךְ עַל מִזְוֹנוֹ. רַבִּיעִי, גּוֹמֵר עָלָיו אֶת הַהִלֵּל, וְאוֹמֵר עָלָיו בְּרַכַּת הַשִּׁיר. בֵּין הַכּוֹסוֹת הַלְלוּ, אִם רוּצֵה לְשִׁתּוֹת, יִשְׁתֶּה. בֵּין שְׁלִישִׁי לְרַבִּיעִי, לֹא יִשְׁתֶּה:

[7] **They poured for the leader of the seder the third cup of wine, and he recites the blessing over his food, Grace After Meals.** Next, they pour him the **fourth cup. He completes *hallel* over it**, as he already recited the first part of *hallel* before the meal. **And he also recites the blessing of the song at the end of *hallel* over the fourth cup.** During the period **between these cups**, i.e., the first three cups established by the Sages, **if one wishes to drink more he may drink**; however, **between the third cup and the fourth cup one should not drink.**

[משנה ח] וְאִין מְפֹטְרִין אַחַר הַפֶּסַח אֶפְיָקוּמָן. יִשְׁנוּ מְקַצְצָתָן, יֹאכְלוּ. כָּלָן, לֹא יֹאכְלוּ. רַבִּי יוֹסִי אוֹמֵר, נִתְנַמְנְמוּ, יֹאכְלוּ. נִרְדְּמוּ, לֹא יֹאכְלוּ:

[8] **One does not conclude after the Paschal lamb with an *afikoman*.** If some of the participants at the seder **fell asleep**, thereby interrupting their meal, **they may eat** from the Paschal lamb when they awake. If the **entire** company fell asleep, **they may not eat** any more. If they all fall asleep, this is considered a complete interruption, and if they were to resume their meal it would be akin to eating the offering in two different places. **Rabbi Yosei says: If they dozed they may eat** from the Paschal lamb when they awake, but if **they fell fast asleep they may not eat** from it.

[משנה ט] הַפֶּסַח אַחַר חֲצוֹת, מְטַמֵּא אֶת הַיָּדִים. הַפְּגוּל וְהַנוֹתֵר, מְטַמֵּאִין אֶת הַיָּדִים. בֵּרַךְ בְּרַכַּת הַפֶּסַח פָּטַר אֶת שֵׁל זֶבַח. בֵּרַךְ אֶת שֵׁל זֶבַח, לֹא פָטַר אֶת שֵׁל פֶּסַח, דְּבָרֵי רַבִּי יִשְׁמַעֵאל. רַבִּי עֲקִיבָא אוֹמֵר, לֹא זִי פּוֹטְרֵת זִי, וְלֹא זִי פּוֹטְרֵת זִי:

[9] The Sages further said: **The Paschal lamb after midnight renders one's hands ritually impure**, as it becomes *notar*, an offering that remained after the time when they may be eaten has expired; and the Sages ruled that both *piggul*, offerings that were invalidated due to inappropriate intent while being sacrificed, **and *notar* render one's hands ritually impure.** If **one recited the blessing over the Paschal lamb**, which is: Who sanctified us with His mitzvot and commanded us to eat the Paschal lamb, **he has also exempted** himself from reciting a blessing over the Festival **offering.** The blessing for the Festival peace-offering of the fourteenth of Nisan is: Who sanctified us with His mitzvot and commanded us to eat the offering. However, if **he recited the blessing over the Festival offering, he has not exempted** himself from reciting a blessing over **the Paschal lamb.** This is **the statement of Rabbi Yishmael. Rabbi Akiva says: This blessing does not exempt** one from reciting a blessing over **this one, and that blessing does not exempt that one**, as there is a separate blessing for each offering.