

<p>[א' א] אור לארבעה עשר, בודקין את החמץ לאור הנר. כל מקום שאין מכניסין בו חמץ אין צריך בדיקה....</p>	<p>On the evening [or] of the fourteenth of the month of Nisan, one searches for leavened bread in his home by candlelight. Any place into which one does not typically take leavened bread does not require a search,</p>
<p>[ב] אין חוששין שמא גררה חלדה מבית לבית וממקום למקום, דאם כן, מחצר לחצר ומעיר לעיר, אין לדבר סוף:</p>	<p>After conducting the search, one need not be concerned that perhaps a marten dragged leaven from house to house, or from place to place, placing leaven in a house that was already searched. As if so, one need also be concerned that perhaps leaven might have been dragged from courtyard to courtyard and from city to city. In that case, there is no end to the matter, and it would be impossible to rely on any search for leaven.</p>
<p>[ג] ברבי יהודה אומר, בודקין אור ארבעה עשר ובארבעה עשר שחרית ובשעת הבעור. וחכמים אומרים, לא בדיק אור ארבעה עשר, יבדיק בארבעה עשר. לא בדיק בארבעה עשר, יבדיק בתוך המועד. לא בדיק בתוך המועד, יבדיק לאחר המועד. ומה שמשיר, יניחנו בצנעא, כדי שלא יהא צריך בדיקה אחריו:</p>	<p>Rabbi Yehuda says: One searches for leaven on the evening of the fourteenth of Nisan, and on the fourteenth in the morning, and at the time of the removal of leaven. And the Rabbis say: that is not the case; however, if one did not search on the evening of the fourteenth he should search on the fourteenth during the day. If he did not search on the fourteenth, he should search during the festival of Passover. If he did not search during the Festival, he should search after the Festival, as any leaven that remained in his possession during the Festival is classified as leaven owned by a Jew during Passover, which one is obligated to remove. And the principle is: With regard to the leaven that one leaves after the search, he should place it in a concealed location where it will most likely be left untouched, so that it will not require searching after it if it goes missing</p>
<p>[ד] רבי מאיר אומר, אוכלין כל חמש, ושורפין בתחלת שש. ורבי יהודה אומר, אוכלין כל ארבע, ותולין כל חמש, ושורפין בתחלת שש:</p>	<p>The <i>tanna'im</i> disagree regarding until what time leaven may be eaten and at what time it must be removed on Passover eve. Rabbi Meir says: One may eat leaven the entire fifth hour of the fourteenth of Nisan, and one must burn it immediately afterward at the beginning of the sixth hour. Rabbi Yehuda says: One may eat the entire fourth hour and one places it in abeyance for the entire fifth hour, and one burns it at the beginning of the sixth hour.</p>

<p>[ב] א כל שעה שמתר לאכל, מאכיל לבהמה לחיה ולעופות, ומזכרו לנכרי, ומתר בהנאתו. עבר זמנו, אסור בהנאתו, ולא יסיק בו תנור ויכרים. רבי יהודה אומר, אין בעור חמץ אלא שרפה. וחכמים אומרים, אף מפרר וזורה לרוח או מטיל לים:</p>	<p>For the entire time that it is permitted to eat leavened bread, one may also feed it to his domesticated animals, to non-domesticated animals, and to birds; and one may sell it to a gentile; and it is permitted to derive benefit from it. After its time passes, it is prohibited to derive benefit from it, and one may not even light an oven or a stove with leavened bread. With regard to the manner of removal of leavened bread, Rabbi Yehuda says: The removal of leavened bread is to be accomplished only through burning. And the Rabbis say: Burning is not required, as one may even crumble it and throw it into the wind or cast it into the sea.</p>
<p>[ה] אלו דברים שאדם יוצא בהן ידי חובתו בפסח, בחטים, בכסמים, ובשעורים, ובשפון ובשבלת שועל. ויוצאין בדמאי ובמעשר ראשון שנטלה תרומתו,</p>	<p>These are the types of grain with which a person fulfills his obligation to eat matza on the first night of Passover: With wheat, with barley, with spelt [kusmin], with rye [shifon], and with oats [shibbolet shu'a]. And one fulfills his obligation by eating not only matza made from properly tithed grains, but even with matza made from doubtfully tithed produce, and matza made with first tithe from which its teruma was already taken</p>
<p>[ו] ואלו ירקות שאדם יוצא בהן ידי חובתו בפסח, בחזרת ובעלשין ובתמכא ובחרחבינה ובמרור. ויוצאין בהן בין לחין בין יבשין, אבל לא כבושין ולא שלוקין ולא מבשלין. ומצטרפין לכזית. ויוצאין בקלח שלהן, ובדמאי, ובמעשר ראשון שנטלה תרומתו, ובמעשר שני והקדש שגפדו:</p>	<p>And these are the vegetables with which a person can fulfill his obligation to eat bitter herbs on Passover: One can fulfill his obligation with hazeret, with chervil [tamkha], and with field eryngo [harhavina], and with endives [olashin], and with maror. One fulfills his obligation with them whether they are fresh or whether they are dry. However, one does not fulfill his obligation if they are pickled in water or vinegar, nor if they are over-boiled [shaluk] in hot water, nor if they are boiled [mevushal]. The mishna adds: And all these different types of vegetables join together to the measure of an olive-bulk, i.e., it is not necessary to eat this amount from one specific type of vegetable. And one fulfills his obligation by eating their stalk, as it is not necessary to eat the leaves. And one fulfills the obligation with doubtfully tithed produce, with first-tithe produce whose teruma has been taken and given to a priest, and with both second-tithe produce and consecrated property that were redeemed.</p>
<p>[ח] אין נוטנין קמח לתוך החרסת או לתוך החרדל, ואם נתן, יאכל מיד, ורבי מאיר אסור. אין מבשלין את הפסח לא במשקין ולא במי פרות, אבל סכין</p>	<p>One may not add flour to haroset, a seasoned, pungent food, or to mustard, to dull the sharp taste. In both cases, the pungency of these foods might accelerate the leavening of the flour. And if one added flour to either of these, the mixture may be eaten immediately before it is leavened; and Rabbi Meir</p>

<p>ומטבילין אותו כהן. מי תשמישו של נחתום, ישפכו, מפני שהן מממיצין:</p>	<p>prohibits this, lest the food be leavened immediately. The mishna continues: One may not boil the Paschal lamb in ordinary liquids or in fruit juices, as the Torah explicitly states that it must be roasted. However, one may baste it while it is roasting and dip it into liquid while eating it. The <i>tanna</i> further states: Water that has been used by a baker for cooling his hands or washing dishes should be poured out, because this water leavens the dough, as the water probably contains a small quantity of flour and dough.</p>
<p>[ג' א] אלו עוברין בפסח, כפתח הבבלי, ושכר המדי, וחמץ האדומי, וזתום המצרי, וזומן של צבעים, ועמילן של טבחים, וקולן של סופרים. רבי אליעזר אומר, אף תכשיטי נשים. זה הכלל, כל שהוא ממין דגן, הרי זה עובר בפסח. הרי אלו באזקהרה, ואין בהן משום כרת:</p>	<p>And for possessing these one transgresses [overin] the prohibitions of: It shall not be seen, and: It shall not be found, on Passover, although not all of them are considered food: Babylonian <i>kutah</i>, a dip with a sharp flavor that contains flour; Median beer; Edomite vinegar; Egyptian <i>zitom</i>, a type of beer; dyers' broth [<i>zoman</i>]; bakers' well-worked dough; and <i>kolan of soferim</i>. Rabbi Eliezer says: The same prohibition also applies to women's adornments, i.e., cosmetics, that contain leaven. This is the principle: If one possesses any substance that is derived from a type of grain that became leavened, although it is not actually bread, one transgresses the prohibitions of: It shall not be seen, and: It shall not be found, on Passover. These substances are included in the warning, i.e., the biblical prohibition of possessing leaven, but there is no element of <i>karet</i> if one eats them.</p>
<p>[ד] רבן גמליאל אומר, שלש נשים לשות כאחת ואופות בתנור אחד, זו אחר זו. וחכמים אומרים, שלש נשים עוסקות בבצק, אחת לשה ואחת עורכת ואחת אופה. רבי עקיבא אומר, לא כל הנשים ולא כל העצים ולא כל התנורים שוין. זה הכלל, תפח, תלטש בצונן:</p>	<p>Rabban Gamliel says: Three women may knead their dough as one, meaning at one time, and bake the batches of dough in one oven, one after the other, and they need not be concerned that their dough will become leavened while they are waiting to use the oven. And the Rabbis say: Three women may be engaged in preparing dough as one, in the following manner: One kneads her dough as another one arranges her own dough so it takes the form of <i>matza</i>, while another one bakes her dough. Rabbi Akiva says: Not all women, not all wood, and not all ovens are the same, and therefore no set rules should be established. Rather, this is the principle: If the dough begins to rise, she should spread cold water in which she immersed her hands, onto the dough, in order to stop the leavening process.</p>
<p>[ה] שאור, ישרף, והאכולו פטור. סדוק, ישרף, והאכולו חיב</p>	<p>Dough at the beginning of the leavening process [<i>siur</i>], must be burned, but one who eats it is exempt from the punishment of</p>

<p>כרת. איזהו שאור, כקרוני חגבים. סדוק, שנתערבו סדקיו זה בזה, דברי רבי יהודה. והכמים אומרים, זה וזה, האוכלו חיב כרת. ואיזהו שאור, כל שהכסיפו פניו כאדם שעמדו שערוותיו:</p>	<p><i>karet</i> because the dough had not become fully leavened. Dough that has reached the stage of cracking must be burned, and one who eats it intentionally is liable to receive <i>karet</i>, as he has intentionally eaten leavened bread during Passover. What is considered <i>siur</i>? Dough that has been leavened to the point that it has cracks that look like the antennae of locusts. The stage of cracking occurs later in the leavening process, when the cracks intermingle. This is the statement of Rabbi Yehuda. And the Rabbis say: One who intentionally eats either this or that, dough with cracks like locust antennae or with cracks that have become intermingled, is liable to receive <i>karet</i>, as once dough begins to crack it has certainly become leavened. And what is <i>siur</i>? It is any dough whose surface has becomes pale like the face of a person whose hair stands on end due to fear.</p>
<p>[ד' א] מקום שנהגו לעשות מלאכה בערב פסחים עד חצות, עושין. מקום שנהגו שלא לעשות, אין עושין. ההולך ממקום שעושין למקום שאין עושין, או ממקום שאין עושין למקום שעושין, נותנין עליו חמרי מקום שיצא משם וחמרי מקום שהלך לשם. ואל ישנה אדם, מפני המחלוקת:</p>	<p>In a place where the people were accustomed to perform labor on Passover eve until midday, one may do so on that day. In a place where the people were accustomed not to perform labor, one may not do so. The performance of labor on the eve of Passover is not prohibited by Torah law, but is dependent on local custom. If one travels from a place where people perform labor on Passover eve to a place where people do not perform labor, or from a place where people do not perform labor on Passover eve to a place where people perform labor, the Sages impose upon him the stringencies of both the place from which he left and the stringencies of the place to which he went. In both cases, he may not perform labor. The Sages stated a principle: And a person may not deviate from the local custom, due to potential dispute.</p>
<p>[ג] מקום שנהגו למכר בהמה דקה לגוים, מוכרין. מקום שנהגו שלא למכר, אין מוכרין. ובכל מקום אין מוכרין להם בהמה גסה, עגלים וסוּחִים שלמין ושבירין. רבי יהודה מתיר בשבורה. בן בתירה מתיר בסוס:</p>	<p>Apropos different local customs discussed in the first mishna in this chapter, this mishna discusses various <i>halakhot</i> with regard to which there are different customs. In a place where the people were accustomed to sell small livestock to gentiles, one may sell them. In a place where the people were not accustomed to sell them due to certain concerns and decrees, one may not sell them. However, in every place, one may sell to gentiles neither large livestock, e.g., cows and camels, nor calves or foals, whether these animals are whole or damaged. The Sages prohibited those sales due to the concern lest the transaction be voided or one side reconsider, creating retroactively a situation where a Jew's animal performed labor</p>

	<p>for the gentile on Shabbat in violation of an explicit Torah prohibition. Rabbi Yehuda permits the sale of a damaged animal because it is incapable of performing labor. Ben Beteira permits the sale of a horse for riding, because riding a horse on Shabbat is not prohibited by Torah law.</p>
<p>[ד] מְקוֹם שֶׁנֶּהְגוּ לֶאֱכֹל צֵלִי בְּלֵילֵי פֶסַחִים, אוֹכְלִין. מְקוֹם שֶׁנֶּהְגוּ שְׁלֹא לֶאֱכֹל, אֵין אוֹכְלִין. מְקוֹם שֶׁנֶּהְגוּ לְהַדְלִיק אֶת הַנֵּר בְּלֵילֵי יוֹם הַכַּפּוּרִים, מְדַלְקִין. מְקוֹם שֶׁנֶּהְגוּ שְׁלֹא לְהַדְלִיק, אֵין מְדַלְקִין. וּמְדַלְקִין בְּבֵיתֵי כְּנֻסְיּוֹת, וּבְבֵיתֵי מְדֻרָּשׁוֹת, וּבְמִבְּאוֹת הָאֶפְלִים, וְעַל גְּבֵי הַחוּלָּיִם:</p>	<p>The mishna cites another custom related to Passover. In a place where people were accustomed to eat roasted meat on Passover evenings, outside of Jerusalem or after the Temple was destroyed, one may eat it. In a place where people were accustomed not to eat outside Jerusalem, one may not eat it. The mishna discusses additional differences between local customs. In a place where people were accustomed to kindle a lamp in the house on Yom Kippur evenings, one kindles it. In a place where people were accustomed not to kindle a lamp, one does not kindle it. However, even in a place where the custom is not to kindle lamps in houses, one kindles in synagogues and study halls, in deference to these places. Similarly, lamps should be kindled in dark alleyways, so people will not be hurt, and next to the sick.</p>
<p>[ה].. וְחֻכְמִים אוֹמְרִים, בִּיהוּדָה הָיָה עוֹשִׂין מְלָאכָה בְּעֶרְבֵי פֶסַחִים עַד חֲצוֹת, וּבְגָלִיל לֹא הָיָה עוֹשִׂין כָּל עֶקֶר. וְהַלֵּילָה, בֵּית שַׁמַּי אוֹסְרִין, וּבֵית הַלֵּל מְתִירִין עַד הַנֶּץ הַחֲמָה:</p>	<p>And the Rabbis say: In Judea, people would perform labor on Passover eves until midday, and in the Galilee people would not perform labor on Passover eve at all. With regard to performing labor on the night before Passover eve, the night between the thirteenth and fourteenth of Nisan, Beit Shammai prohibit performing labor, and Beit Hillel permit doing so until sunrise.</p>
<p>[ה' ה] הַפֶּסַח נִשְׁחַט בְּשֵׁלֶשׁ כְּתוּבָה, שֶׁנֶּאֱמַר וְשַׁחֲטוּ אֹתוֹ כָּל קְהַל עַדְתֵּי יִשְׂרָאֵל, (שְׁמוֹת יב) קְהַל וְעֵדָה וְיִשְׂרָאֵל.</p>	<p>The Paschal lamb was slaughtered in three groups, meaning those bringing the offering were divided into three separate sets, as it is stated: “And the whole assembly of the congregation of Israel shall slaughter it in the afternoon” (Exodus 12:6). The verse is interpreted as referring to three groups: Assembly, congregation, and Israel.</p>

שמות י"ב

(א) וַיֹּאמֶר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן בְּאֶרֶץ מִצְרַיִם לֵאמֹר:	h' said to Moses and Aaron in the land of Egypt:
(ב) הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשִׁית חֳדָשִׁים רֵאשֹׁן הוּא לָכֶם לַחֲדָשֵׁי הַשָּׁנָה:	This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you.
(ג) דַּבְּרוּ אֶל כָּל עֵדֹת יִשְׂרָאֵל לֵאמֹר בַּעֲשֶׂר לַחֲדָשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שֶׂה לְבַיִת אֲבֹת שֶׂה לְבַיִת:	Speak to the community leadership of Israel and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household.
(ד) וְאִם יִמְעַט הַבַּיִת מִהְיוֹת מִשֶּׂה וְלֶקַח הוּא וְשִׁכְנֹו הַקָּרֵב אֶל בֵּיתוֹ בְּמִקְסָת רְפֹשֶׁת אִישׁ לְפִי אֲכָלוּ תִּכְסֹו עַל הַשֶּׂה:	But if the household is too small for a lamb, let it share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat.
(ה) שֶׂה תְּמִים זָכָר בֶּן שָׁנָה יְהִי לָכֶם מִן הַכֹּבָשִׁים וּמִן הָעִזִּים תִּקְחוּ:	Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats.
(ו) וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבַּעַת עָשָׂר יוֹם לַחֲדָשׁ הַזֶּה וְשִׁחֲטוּ אֹתוֹ כָּל קֶהֱל עֵדֹת יִשְׂרָאֵל בֵּין הָעֶרְבִים:	You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight.
(ז) וְלָקְחוּ מִן הַדָּם וְנָתְנוּ עַל שְׁתֵּי הַמְּזוּזֹת וְעַל הַמַּשְׁקוּף עַל הַבָּתִּים אֲשֶׁר יֹאכְלוּ אֹתוֹ בָּהֶם:	They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it.
(ח) וְאָכְלוּ אֶת הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי אֵשׁ וּמִצּוֹת עַל מְרִירִים יֹאכְלֶהוּ:	They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs.
(ט) אַל תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשָׂל מְבֻשָׁל בַּמַּיִם כִּי אִם צְלִי אֵשׁ רֵאשֹׁן עַל כְּרַעְיוֹ וְעַל קִרְבּוֹ:	Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs, and entrails—over the fire.
(י) וְלֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְהַנֶּתֶר מִמֶּנּוּ עַד בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ:	You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it.