

# משניות על סדר פסח

## *Mishnayot about the "The Order of the Passover Seder"* *A Mishna Study for Pesah*

### מסכת פסחים

#### פרק י'

On the eve of Pesah near the time of *minha*, one may not eat until it becomes dark. Even a poor Israelite may not eat unless s/he reclines. And they may not give him less than the four cups of wine, even if it is from the communal charity collection.

א עֲרַבֵי פֶסַחִים סְמוּךְ לַמִּנְחָה, לֹא יֵאָכֵל  
אָדָם עַד שֶׁתְּחַשְׁךָ. וְאִפְּלוּ עָנִי שְׂבִי־שְׂרָאֵל  
לֹא יֵאָכֵל עַד שֶׁיִּסַּב. וְלֹא יִפְתְּחוּ לוֹ  
מֵאֲרָבָעָה כּוֹסוֹת שֶׁל יַיִן, וְאִפְּלוּ מִן  
הַתְּמָחוּי:

- 1) Why do you think the Rabbis require that no food be eaten between the time of *minha* and when it gets dark?

- 2) Reclining and the drinking of wine are symbolic at the Seder. What are the Rabbis saying here about how important the experience of the Seder is for every Jew?

They mixed the first cup for [the leader of the Seder/head of the household]: the House of Shammai says to recite the blessing over the day and then recite the blessing over the wine; and the House of Hillel says to recite the blessing over the wine and then recite the blessing over the day.

ב מְזִגּוּ לוֹ כּוֹס רִאשׁוֹן, בֵּית שַׁמַּאי  
אוֹמְרִים, מְבָרֵךְ עַל הַיּוֹם, וְאַחֵר כֶּךָ  
מְבָרֵךְ עַל הַיַּיִן. וּבֵית הִלֵּל אוֹמְרִים,  
מְבָרֵךְ עַל הַיַּיִן, וְאַחֵר כֶּךָ מְבָרֵךְ עַל  
הַיּוֹם:

- 1) We read about another interesting tradition regarding wine pouring and “living like kings” from this mishna. Can you tell what it is?

| The Order of the Seder in the <b>Mishna</b> | The Order of the Seder in the <b>Haggadah</b> |
|---|---|
|   | קדש   |
|   | ורחץ  |
|   | כרפס  |
|   | יחץ   |
|   | מגיד  |
|   | רחצה  |
|   | מוציא מצה                                     |
|   | מרור  |
|   | בורך  |
|   | שלחן עורך                                     |
|   | צפון  |
|   | ברך   |
|   | הלל   |
|   | נרצה  |

2) Think about how we recite the קדוש. Do we follow the tradition of Beit Hillel or the tradition of Beit Shammai? Explain.

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ג הביאו לפניו מטביל בחזרת. עד  
שמיניע לפרפרת הפת. הביאו לפניו  
מצה וחזרת וחרסת ושני תבשילין, אה  
על פי שאין חרסת מצות. רבי אליעזר  
ברבי צדוק אומר, מצות. ובמקדש היו  
מביאים לפניו גופו של פסח:

They brought before [the leader of the Seder/head of the household] (vegetables and lettuce). He dips in the lettuce before getting to *parperet ha'pat* (It is unclear what this exactly means. It might refer to the “appetizer”/bitter herb which is eaten after the matza and before the meal OR the eating of the matza itself, which would mean that between the dipping of the vegetable and the eating of matza, one may not eat anything else). They brought before [the leader of the Seder/head of the household] matza and lettuce and *haroset* and two cooked dishes, even though the *haroset* is not an obligation. Rabbi Eliezer bar Tzaddok says: It is an obligation. And in the time of the Temple, they would bring before [the leader of the Seder/head of the household] the body of the Pesah sacrifice.

1) To which parts of our Seder does this mishna correspond?

2) Looking at the parts you have identified, are there any parts from the Mishna Seder that seem to be missing from how we do our Seder? Can you explain that?

They mixed the second cup for [the leader of the Seder/head of the household] and here the son asks his father. And if the son does not have enough understanding, his father teaches him: Why is this night different from all other nights? For on all the nights we eat leaven products and matza, tonight only matza. On all the nights, we eat the other vegetables, tonight bitter herbs. On all the nights we eat roasted, stewed, and cooked meat, tonight only roasted. For on all nights we dip once, tonight twice. And the father will teach his child according to his/her understanding. One begins with disgrace and concludes with glory, and he interprets from “My father was a wandering Aramean” (Deut. 26:5), until he finishes the entire portion.

ד מזוגו לו כוס שני, וכאן הפך שאל אביו.  
ואם אין דעת בן, אביו מלמדו, מה נשתנה  
הלילה הזה מכל הלילות, שבכל הלילות אנו  
אוכלין חמין ומצה, הלילה הזה בלוי מצה.  
שבכל הלילות אנו אוכלין שאר ירקות,  
הלילה הזה מרור. שבכל הלילות אנו אוכלין  
בשר צלי, שלוק, ומבשל, הלילה הזה בלוי  
צלי. שבכל הלילות אנו מטבילין פעם אחת,  
הלילה הזה שתי פעמים. ולפי דעתו של בן,  
אביו מלמדו, מתחיל בגנות ומסיים בשבח.  
ודורש מארמי אובר אבי, עד שיגמור כל  
הפרשה בלה:

1) About which part of the Seder is this mishna talking?

2) According to the mishna, do the *Ma Nishtana* questions have to be asked at the Seder? Under what circumstances are they supposed to be asked? If we followed this tradition (which we are allowed to do), how would that change our *S'darim*?

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3) Compare the order of the Mishna Seder to our Haggadah. How is the timing of the questions different between the two? How are the Mishna questions different from ours and why do you think they are different? Why did the Rabbis put the questions in the place that they did? Which order makes more sense?

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4) “And the father will teach his child according to his/her understanding.” What do we learn about education from this quotation from this mishna? Do you think teachers should study this text, why or why not?

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Rabban Gamliel used to say: Anyone who has not explained these three things on Pesah has not fulfilled his/her obligation. And they are: the Passover sacrifice, the matza, and the bitter herb. The Passover sacrifice - what is the reason for it? Because God passed the houses of our ancestors in Egypt. Matza - what is the reason for it? Because our ancestors were redeemed in Egypt. The bitter herb - what is the reason for it? Because the Egyptians made bitter the lives of our ancestors in Egypt. In every generation, each person is obligated to see himself/herself as if s/he went out from Egypt, as it is said: "And you shall tell your child on that day saying, 'It is because of that which the Lord did for me when I went out from Egypt.'" (Ex. 13:8). Therefore, we are obligated to give thanks, to praise, to laud, to glorify, to exalt, to honor, to bless, to extol, elevate and acclaim the One who did these miracles for us and for our ancestors: took us out from slavery to freedom; from sorrow to joy; from mourning to festivity; from darkness to great light; and from servitude to redemption. So let us say before God: *Halleluyah!*

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 ממצרים. מרור, על  
שום שמררו המצרים את חיי אבותינו  
במצרים. בכל דור ודור חייב אדם  
לראות את עצמו כאילו הוא יצא  
ממצרים, שנאמר (שמות יג), והגדת  
לבנך ביום ההוא לאמר, בעבור זה  
עשה ה' לי בצאתי ממצרים. לפיכך  
אנחנו חייבין להודות, להלל, לשבח,  
לפאר, לרומם, להדר, לברך, לעלה,  
ולקלם, למי שעשה לאבותינו ולנו את  
כל הנסים האלו, הוציאנו מעבדות  
לחירות, מיגון לשמחה, ומאכל ליום טוב,  
ומאפלה לאור גדול, ומשעבוד לגאולה.  
ונאמר לפניו, הללויה:

1) Do you recognize the text of this mishna? From where do you know it? What do you think about the fact that this exact text is still used today?

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2) Why do you think Rabban Gamliel picked these three things? Look at the explanations for each of the items. Are you surprised by any of the explanations given for any of them?

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3) “In every generation, each person is obligated to see himself/herself as if s/he went out from Egypt...” What does this mean to you? How can you make your experience of Passover a celebration of YOUR freedom from slavery?

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4) When the mishna tells us to say “Halleluyah,” what is it telling us to do at the Seder?

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5) This mishna lists nine different verbs for how we are supposed to express our feelings to God. Why did the Rabbis seem to go so overboard or to such an extreme?

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Until where [in Hallel] does one recite? The House of Shammai says: until “...as a joyful mother of children.” and the House of Hillel says: “...the flint into a spring of waters.” And one concludes [the Maggid] with redemption. Rabbi Tarfon says: “who has redeemed us and redeemed our ancestors from Egypt,” and he would not conclude. Rabbi Akiva says, “So may the festivals and pilgrimages which approach us in peace, rejoicing in the building of Your city and joyful in Your service, and may we eat there from offerings and from the Pesah sacrifices...” until “Blessed are You, O Lord, the redeemer of Israel.”

ו עד היכן הוא אומר? בית שמאי  
אומרים, עד אם הפנים 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, בין ה'  
אלהינו ואלהי 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:

1) Compare the opinions of the different Rabbis in this mishna to our Haggdah? Who won the argument?

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They mixed the third cup for [the leader of the Seder/head of the household], and s/he recites the blessing after the meal. The fourth, s/he completes the Hallel over it and recites the blessing of the song. Between these cups (the second and third cups), if s/he wants to drink, s/he may drink, but between the third and fourth, s/he may not drink.

ז מִזְגֵּג לֹו כּוֹס שְׁלִישִׁי, מְבָרֵךְ עַל מִזְוֵנו.  
רְבִיעִי, גּוֹמֵר עָלָיו אֶת הַהִלֵּל, וְאוֹמֵר  
עָלָיו בְּרַבַּת הַשִּׁיר. בֵּין הַכּוֹסוֹת הֵלֵל.  
אִם רוֹצֵה לְשִׁתּוֹת, יִשְׁתֶּה. בֵּין שְׁלִישִׁי  
לְרְבִיעִי, לֹא יִשְׁתֶּה:

1) If the first cup is for “kiddush,” the third cup is for the Birkat HaMazon, and the fourth cup is for the Hallel and the blessing of the song, then what is the second cup for?

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2) Why do you think it is OK to drink between the second and third cups, but not between the third and fourth cups?

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One may not conclude (eating) with *afikoman* after (eating) the Pesah. If some of them slept - they may eat (of the Pesah); all of them - they may not eat. Rabbi Yossi says: if they dozed - they may eat; if they fell asleep, they may not eat.

ח אֵין מַפְטִירִין אַחֵר הַפֶּסַח אַפִּיקוֹמָן.  
יִשְׁנּוּ מְקַצְתָּן, יֹאכְלוּ. בָּקָן, לֹא יֹאכְלוּ.  
רַבִּי יוֹסִי אוֹמֵר, נִתְנַמְנְמוּ, יֹאכְלוּ. נִרְדָּמוּ,  
לֹא יֹאכְלוּ:

1) What is “afikoman” (This is a TRICK QUESTION!!! sort of.) It is not what you think it is.

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2) Why would the Rabbis say that one may not add “afikoman” to the end of the meal?

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3) Since we no longer eat a Passover sacrifice, what does this mishna mean for our current Seder and Haggadah? What is supposed to be the last thing that WE eat?

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The Pesah after midnight imparts ritual impurity to the hands. The *pigul* and the *notar* impart ritual impurity to the hands. If a person recited the blessing over the Pesah, s/he has exempted the offering. If a person recited the over over the offering, s/he has not exempted the Pesah, in the opinion of Rabbi Yishma'el. Rabbi Akiva says: this one does not exempt that one and that one does not exempt this one.

ט הפסח אחר הצות, מטמא את הידים. הפגול והנותר, מטמאין את הידים. ברוך ברכת הפסח פטר את של זבח. ברוך את של זבח, לא פטר את של פסח. דברי רבי ישמעאל. רבי עקיבא אומר, לא זו פוטרת זו, ולא זו פוטרת זו: