

# Haggadah portions that are Talmud quotes

Source Sheet by Emanuel Ben-David

We use two Hebrew words to describe the Ritual of the first night of Passover:

סֵדֶר - SEDER - which means order; not a command, but order of things. Also, changing status of a situation from chaos to orderly, organized (like changing one's status from illegal immigrant to legal resident).

הַגְדָּה - Haggadah - from the root that means to tell. As a noun, it would be interpreted as A Story.

Lets examine how this word is connected to the commandments that order (dictate, not SEDER...) us to tell a story.

## Exodus 13:3

שמות י"ג:ג'

(3) **And Moses said to the people, "Remember this day, on which you went free from Egypt, the house of bondage,** how the LORD freed you from it with a mighty hand: no leavened bread shall be eaten.

(ג) וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם זְכוֹר אֶת-הַיּוֹם הַזֶּה אֲשֶׁר יִצְאֶתְכֶם מִמִּצְרַיִם מִבֵּית עֲבָדִים כִּי בְחֹזֶק יָד הוֹצִיא יְהוָה אֶתְכֶם מִצֵּיט וְלֹא יֵאָכֵל חֶמֶץ:

## Exodus 13:8

שמות י"ג:ח'

(8) **And you shall explain** to your son on that day, 'It is because of what the LORD did for me when I went free from Egypt.'

(ח) וְהִגַּדְתָּ לְבִנְךָ בַיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מִמִּצְרַיִם:

וְהִגַּדְתָּ - V'Higad'tah - it is not a simple saying, sounding, verbalizing; it is

telling the story in a way that it is understood and verify that indeed it is.

**Malbim on Exodus 13:8:1**

**And you must tell your son [child].**

This is the positive commandment of relating the story of the Exodus, which applies only "on that day."

This is in contrast to the earlier verse, "Remember this day" (Shemot 13:3), which is an injunction merely to mention the exodus but it applies every day.

מלבי"ם על שמות י"ג:ח:א'

והגדת לבנך ביום ההוא. הוא מ"ע של ספור יצ"מ, כי מ"ש למעלה זכור את היום הזה הוא מ"ע של זכירת יצ"מ שזה נוהג בכל יום, אבל והגדת הוא הספור, שאינו נוהג רק ביום ההוא.

Mekhilta d'Rabbi Yishmael is considered a Midrash.

Composed in Talmudic Israel/Babylon (135 CE). Mekhilta de-Rabbi Ishmael (Measure, Rule of R. Ishmael) is a halakhic midrash to the Book of Exodus, used to denote a compilation of Scriptural exegesis using Talmudic hermeneutics.

**Mekhilta d'Rabbi Yishmael 13:8:1**

(1) And you shall tell your son. I [would] understand from Rosh Chodesh [that one would have to observe Pesach. However, we learn [otherwise, since] it is stated, "on that day." If it is [written] "on that day," it could be from while it is still day [before the night of the fifteenth of Nissan. However, we learn [otherwise, since] it is stated, "for the sake of this;" when [this] matsa and *maror* are resting in front of you [meaning, on the night of the fifteenth].

מכילתא דרבי ישמעאל י"ג:ח:א'

(א) והגדת לבנך. שומע אני מראש חדש תלמוד לומר ביום ההוא. אי ביום ההוא יכול מבעוד יום, תלמוד לומר בעבור זה – בשעה שיש מצה ומרור מונחים לפניך (על שולחנך).

## The Haggadah in the mirror of History

When the Temple was in place - the Pesach celebration was a time of pilgrimage; bringing sacrifices to the Temple; Each family was telling and discussing the story of Exodus while eating the portion of the Pascal sacrifice. The act of sacrifice was accompanied by Verses of Praise to HaShem (maybe certain Psalms).

Upon the destruction of the 2<sup>nd</sup> Temple, the focus changed from the act of sacrifice to studying the laws of Sacrifice (a study that replaces the actual deed) and telling the story of Y'tzi-at Mitzrayim - Exodus.

All the way till the 10<sup>th</sup> century CE there was not a single complete Order of the service and consequently and agreed to Haggadah. During those centuries, sages allowed and actually inserted themselves passages in Aramaic, as it was the language most Jews understood. That was done to ensure the fulfillment of the Mitzvot - tell (so the children and all around) and make sure it is understood, and Remember (without understanding how could one remember?).

The first time we see a complete Haggadah is in the Siddur (Prayer Book of Rav Amram Ga-on - ~860CE.

The oldest complete Haggadah that exists today is called the "Birds' Head Haggadah", dated to ~1300CE. It is called that way because the illustrations in it. All Jews are illustrated with Birds' Heads and sometimes with Head cover addition; Non-Jews are illustrated without any facial details.





These are two pages from a Haggadah that was found in the G'niza of Cairo. Date unknown, certainly earlier than the 18<sup>th</sup> century





The Haggadah of Venice, 1609

**Mishnah Pesachim 10:1-4**

(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 פסחים י"א-ד'  
 (א) עֲרְבֵי פֶסַחִים  
 סָמוּךְ לַמִּנְחָה, לֹא  
 יֵאָכֵל אֶדָם עַד  
 שֶׁתִּחַשְׁדָּה. וְאִפְלוּ עֲנִי  
 שְׂבִי שְׂרָאֵל לֹא יֵאָכֵל  
 עַד שֶׁיִּסַּב. וְלֹא יִפְתְּחוּ  
 לוֹ מֵאַרְבַּע כּוֹסוֹת שֶׁל  
 יַיִן, וְאִפְלוּ מִן  
 הַתְּמָחוּי:

(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.**

(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.**

(4) The attendants **poured the second cup** for the leader of the seder, **and here the son asks his father** 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.

(ב) מְזַגְּגוּ לוֹ כּוֹס  
רֵאשׁוֹן, בֵּית שְׁמַאי  
אוֹמְרִים, מְבָרֵךְ עַל  
הַיּוֹם, וְאַחֵר כֶּךָ מְבָרֵךְ  
עַל הַיַּיִן. וּבֵית הִלֵּל  
אוֹמְרִים, מְבָרֵךְ עַל  
הַיַּיִן, וְאַחֵר כֶּךָ מְבָרֵךְ  
עַל הַיּוֹם:

(ג) הֵבִיאוּ לְפָנָיו,  
מְטֵבֵל בְּחֻזְרֵת, עַד  
שְׂמַגִּיעַ לְפֶרֶףֶרֶת הַפֶּת.  
הֵבִיאוּ לְפָנָיו מִצָּה  
וְחֻזְרֵת וְחֶרֶסֶת וְשֵׁנִי  
תְּבַשְׂיִלִּין, אַף עַל פִּי  
שְׂאִין חֶרֶסֶת מִצָּנֶה.  
רַבִּי אֱלִיעֶזֶר בְּרַבִּי  
צְדוֹק אוֹמֵר, מִצָּנֶה.  
וּבְמִקְדָּשׁ הָיוּ מְבִיאים  
לְפָנָיו גּוֹפּוֹ שֶׁל פֶּסַח:

(ד) מְזַגְּגוּ לוֹ כּוֹס שֵׁנִי,  
וְכֵאן הֵבִין שׂוֹאֵל אָבִיו,  
וְאִם אֵין דַּעַת בְּבִן,  
אָבִיו מְלַמְּדוֹ,

## Pesach Haggadah, Magid, Four

### Questions

What differentiates this night from all [other] nights? On all [other] nights we eat *chamets* and *matsa*; this night, only *matsa*? On all [other] nights we eat other vegetables; tonight (only) *marror*. On all [other] nights, we don't dip [our food], even one time; tonight [we dip it] twice. On [all] other nights, we eat either sitting or reclining; tonight we all recline.

### Pesachim 116a:6

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:

הגדה של פסח, מגיד, מה נשתנה  
מה נשתנה הלילה הזה מכל הלילות?  
שְׁבֹכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין חֲמֵץ  
וּמִצָּה, הַלֵּילָה הַזֶּה – כָּלוּ מִצָּה. שְׁבֹכֵל  
הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת –  
הַלֵּילָה הַזֶּה (כָּלוּ) מְרוֹר. שְׁבֹכֵל  
הַלֵּילוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְילוּ פְּעַם  
אַחַת – הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים.  
שְׁבֹכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין  
וּבֵין מְסֻבִּין – הַלֵּילָה הַזֶּה כָּלוּ  
מְסֻבִּין.

פסחים קט"ז א:ו'  
מה נשתנה הלילה הזה  
מכל הלילות. שְׁבֹכֵל  
הַלֵּילוֹת אָנוּ אוֹכְלִין חֲמֵץ  
וּמִצָּה, הַלֵּילָה הַזֶּה –  
כָּלוּ מִצָּה. שְׁבֹכֵל הַלֵּילוֹת  
אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת,  
הַלֵּילָה הַזֶּה – מְרוֹר.  
שְׁבֹכֵל הַלֵּילוֹת אָנוּ אוֹכְלִין  
בְּשֵׁר צָלִי שְׁלוּק וּמְבוּשָׁל,  
הַלֵּילָה הַזֶּה – כָּלוּ צָלִי.

**Pesachim 116a:9-10**

The mishna states that one of the questions is: **Why is this night different from all other nights? As on all other nights we dip once; however, on this night we dip twice. Rava strongly objects to this** statement of the mishna: **Is that to say that on every other day there is no alternative but to dip once? Is there an obligation to dip at all on other days, as indicated by the wording of the mishna? Rather, Rava said that this is what the mishna is teaching: As on all other nights we are not obligated to dip even once; however, on this night we are obligated to dip twice. Rav Safra strongly objects to this** explanation: Is it **obligatory for the children?** As previously mentioned, the reason one dips twice is to encourage the children to ask questions. How can this be called an obligation? **Rather, Rav Safra said that this is what the mishna is teaching: We do not normally dip even once; however, on this night we dip twice.** This wording is preferable, as it indicates the performance of an optional act.

**Rashbam on Pesachim 116a:6:3**

Twice - the first time is for all other vegetables, .

פסחים קט"ז א:ט'-י'  
מה נשתנה הלילה הזה  
מכל הלילות ושכך  
הלילות אנו מטבילין  
פעם אחת הלילה הזה  
שתי פעמים מתקיף לה  
רבא אטו כל יומא לא  
סגיא דלא מטבילא חדא  
זימנא אלא אמר רבא  
הכי קתני ושכך הלילות  
אין אנו חייבין לטביל  
אפילו פעם אחת הלילה  
הזה שתי פעמים מתקיף  
לה רב ספרא חייבא  
לדרדקי אלא אמר רב  
ספרא הכי קתני אין אנו  
מטבילין אפילו פעם  
אחת הלילה הזה שתי  
פעמים

רשב"ם על פסחים קט"ז א:ו':ג'  
שתי פעמים - טיבול ראשון  
דשאר ירקות וטיבול שני דמרור:

Pesach Haggadah, Magid, Ha Lachma  
Anya

**This is the bread of destitution [affliction] that our ancestors ate in the land of Egypt.** Anyone who is famished should come and eat, anyone who is in need should come and partake of the Pesach sacrifice. Now we are here, next year we will be in the land of Israel; this year we are slaves, next year we will be free people.

הגדה של פסח, מגיד, הא לחמא  
עניא  
הא לחמא עניא די אכלו אבהתנא  
בארעא דמצרים. כל דכפין ייתי  
וייכל, כל דצריך ייתי ויפסח.  
השתא הכא, לשנה הבאה בארעא  
דישראל. השתא עבדי, לשנה  
הבאה בני חורין.

### **Why do we start the Haggadah with this statement in Aramaic?**

It is to separate and differentiate the Sedder ritual from the Christian Eucharist (Holy Communion).

**Luke 22:13-15, 19:** They left and found things just as Jesus had told them. So they prepared the Passover: When the hour came, Jesus and his apostles reclined at the table: And he said to them, “I have eagerly desired to eat this Passover with you before I suffer: And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.”

The bread that Jesus broke was the Matzah, for him – the same bread of affliction. Today, the Eucharist given at the end of the Mass is a form of unleavened bread, like the Matzah. By making this declaration we connect the Matzah – bread of affliction – to the suffering of our ancestors in Egypt, and the redemption that followed by the very Hand of God:

“And the Lord took us out of Egypt” – not through an angel and not through a seraph and not through a messenger, but [directly by] the Holy

ויוציאנו ה' ממצרים. לא על-ידי  
מלאך, ולא על-ידי שרף, ולא  
על-ידי שליח, אלא הקדוש ברוך

One, blessed be He, Himself, as it is stated (Exodus 12:12); “And I will pass through the Land of Egypt on that night and I will smite every firstborn in the Land of Egypt, from men to animals; and with all the gods of Egypt, I will make judgments, I am the Lord.”

הוּא בְּכֹדוֹ וּבְעֶצְמוֹ. שְׁנֵאמַר:  
וְעַבְרָתִי בְּאֶרֶץ מִצְרַיִם בַּלַּיְלָה  
הַזֶּה, וְהִכִּיתִי כָּל־בְּכוֹר בְּאֶרֶץ  
מִצְרַיִם מֵאָדָם וְעַד בְּהֵמָה, וּבְכָל  
אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים. אֲנִי  
ה'.

**Yismach Yisrael on Pesach Haggadah, Magid, Ha Lachma Anya 3:1:**

We follow the version used by the Ari, Rabbi Isaac Luria, which says “This is the bread of affliction...” Matzah is more than just an imitation of the food that our ancestors ate in Egypt. It is not like the bread of affliction; it is the actual bread of affliction!! Just as matzah was the bread of affliction for our ancestors that brought about their redemption and release from impurity, so too, matzah has a transformative power for us. Matzah is “the food of healing;” by eating it we find redemption and a connection to the divine.

The Zohar explains that because Israel ate the supernal bread in Egypt, they were immune to the forces of evil. Hametz is likened to the yetzer harah, the evil inclination. By rejecting hametz and only eating matzah that does not contain hametz, the people of Israel were released from impurity. Thereafter they could consume hametz without fear of its affect upon them. But if hametz is associated with evil why are the people of Israel allowed to eat it at all? And why were certain offerings in the temple made from hametz such as the bikkurim offering? This is explained by a parable. A king had only one child who became ill. At first the doctors fed him only the special cure, but when he became better, he said the child could consume anything he so desired. So too, when Israel went forth from Egypt they had no idea of the source and secret of faith. God said, “Let the people eat only matzah, the bread of healing. While they do so they should not consume any other food. Matzah will become the remedy through which they will enter the secret of faith.” After this nothing can harm them, so they can again eat

hametz. Matzah allowed Israel to enter into the service of God and the divine faith; that is why it is called the bread of healing and the food of faith.

**Pesach Haggadah, Magid, We Were Slaves in Egypt**

**We were slaves to Pharaoh in the land of Egypt.** And the Lord, our God, took us out from there with a strong hand and an outstretched forearm. And if the Holy One, blessed be He, had not taken our ancestors from Egypt, behold we and our children and our children's children would [all] be enslaved to Pharaoh in Egypt. And even if we were all sages, all discerning, all elders, all knowledgeable about the Torah, it would be a commandment upon us to tell the story of the exodus from Egypt. And anyone who adds [and spends extra time] in telling the story of the exodus from Egypt, behold he is praiseworthy.

הגדה של פסח, מגיד, עבדים היינו  
עבדים היינו לפרעה במצרים, ויוציאנו ה' אלהינו משם ביד חזקה ובזרע נטויה. ואלו לא הוציא הקדוש ברוך הוא את אבותינו ממצרים, הרי אנו ובנינו ובני בנינו משעבדים היינו לפרעה במצרים. ואפילו כלנו חכמים כלנו גבונים כלנו זקנים כלנו יודעים את התורה מצוה עלינו לספר ביציאת מצרים. וכל המרבה לספר ביציאת מצרים הרי זה משבח.

**Pesachim 116a:11**

It was taught in the mishna that the father **begins** his answer **with disgrace and concludes with glory**. The Gemara asks: **What** is the meaning of the term: **With disgrace?** Rav said that one should begin by saying: **At first our forefathers were idol worshippers**, before concluding with words of glory. **And Shmuel said:** The disgrace with which one should begin his answer is: **We were slaves**.

פסחים קט"ז א:י"א  
מתחיל בגנות ומסיים בשבח. מאי בגנות? רב אמר: "מתחלה עובדי עבודה זרה היו אבותינו." [ושמואל] אמר: "עבדים היינו."

## **Divrei Negidim on Pesach Haggadah: Magid, We Were Slaves in Egypt, Paragraph 2:1**

### **Coincidence and Divine Intention**

It is not appropriate to begin the story of the Exodus with glory without first speaking of Israel's degradation. If one immediately speaks of the glory, it might appear the Exodus was a matter of good fortune and that it wasn't the intention of the One who acted to perform this kind act.

An example of coincidence would be the following: one's house caught fire and coincidentally, it began to rain, putting out the fire.

An intentional act would be the following: a person is passing by when he sees a house on fire and immediately runs over and puts out the fire.

If one began by speaking of the Exodus without first mentioning Israel's misfortune, one might think that the redemption of the people of Israel came about through a coincidence. One begins by speaking of Israel's misfortune so that others understand it was through the will and the act of the Holy One Blessed be He to save Israel from shame and misfortune.

When an act of glory is preceded by an act of shame, then the glory is that much greater, just as the night that precedes the day makes the day seem so much brighter. Therefore, divine intervention is preceded by degradation (*genut*) and in the end it rises up to the level of divinity.

According to Rav who said, "At first our ancestors worshipped idols," this is the greatest *genut*, degradation, since the worship of idols cleaves to the soul. The body is not made inferior by worshipping idols but the soul is. The soul is degraded and annihilated by idolatry, because the soul comes from the realm of holiness and it loses its holiness and is completely destroyed through the worship of idols.

Samuel is of the opinion that the greatest form of shame, *genut*, is the physical shame which clings to the body. Such degradation is that which is connected to one's physical being. Therefore, he says the worst degradation is contained in the passage, "We were slaves to Pharaoh in Egypt." Because the body is material and degradation is more likely to cling

to it while the soul is spiritual so *genut*, degradation, cannot cling to it.

Actually, God redeemed the people of Israel from the degradation of the body and the soul. At first, they worshipped idols (so they experienced degradation of the soul) and then God redeemed them from slavery (the degradation of the body). Rav and Samuel did not disagree about this but they differed about which form of degradation was worse. They felt that whichever was the worst form of degradation should be mentioned first.

One might argue that even though Rav believed the spiritual degradation was the worst form of *genut*, one should still begin, "We were slaves to Pharaoh in Egypt," since one should begin with the Exodus. Everything up to "At first our ancestors worshipped idols" was an introduction explaining why we are obligated to tell the story of the Exodus. We see, then, the *Haggadah* accords with the opinions of both Rav and Samuel.

### **Rabbi Sacks ZTz"l adds:**

Maimonides draws a third distinction. There are two elements to the Sedder service: there is the story we tell our children, and the story we tell ourselves.

Shmuel focuses on the story as told to a child. Rav speaks of the story as an adult reflection. Children can understand the drama of slavery and freedom together with the many miracles that were involved. It takes an adult to understand the journey from polytheism to monotheism, from myth to faith.

Par-oh -> Peh Rah - bad mouth; Oref - the back of the neck, a symbol to stubbornness, saying no to anything: Par-oh was K'she Oref - hard back-necked, didn't let the Israelites go despite the plagues.

Mitzrayim -> Meitzar Yam - the narrows of the sea

Pesakh -> peh sakh - an open, talking mouth.

פְּרַעֲהַ <- פֶּה רַע, עֲרָף

מִיְצָרִים <- מִיְצָר יָם

פֶּסַח <- פֶּה סַח

From Hallel, Pslam 118:5:

In distress [from the narrow straits] I called on the LORD; the Lord answered me [from the wide, open expanses] and brought me relief.

הַלֵּל, תְּהִלִּים קִיח - ה:  
מִן־הַמֵּצָר קָרָאתִי יְיָ  
עֲנֵנִי בַמֶּרְחֹב יְיָ:

### Ismach Yisrael on Pesach Haggadah Magid, We Were Slaves in Egypt, Paragraph 2:1

The Zohar teaches us that the story of the Exodus is really the story of the exile of speech. The words Pharaoh and Mitzraim are an allusion to this exile. In exile, the Israelites lost the power of speech. They could not lift their voices in prayer and Torah. The powers of idolatry imprisoned them so that they could not be redeemed. It was only through the mighty hand of God that we were redeemed from speechlessness and we gained peh sakh, an open mouth, through which we could offer prayers and thanksgiving.

*Another angle:*

This story can also be one of birth. When the people of Israel were in Egypt they were like a fetus in its mother's womb. They were unable to speak or cry out. Only when they came forth from the 'narrow place' were they able to speak; therefore Passover celebrates our receiving a peh sakh, a fluent tongue, once we left the womb that confined us. The telling of the Exodus enters the heart of the listener for goodness. Haggadah, the telling, the Peh Sakh, is the very essence of the day since it expresses the freedom of expression that the Israelites received when they left Egypt.

### Mishnah Berakhot 1:5

They mention the Exodus from Egypt at night. Rabbi Elazar ben Azaryah said: "Behold, I am as if I am almost a seventy-year old man and I have not succeeded in [understanding why] the Exodus from Egypt should be mentioned at night, until Ben Zoma explained it from a verse (Deuteronomy 16:3): 'In order that you may remember the day

משנה ברכות א'ה'  
מְזַכְּרִין יְצִיאַת מִצְרַיִם  
בְּלֵילוֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן  
עֲזַרְיָה, הָרִי אֲנִי כְּכֹן שְׁבַעִים  
שָׁנָה, וְלֹא זָכִיתִי שֶׁתֹּאמַר  
יְצִיאַת מִצְרַיִם בְּלֵילוֹת, עַד  
שֶׁדַּרְשָׁה בֶּן זֹמָא, שֶׁנֶּאֱמַר  
(דְּבָרִים טז) לְמַעַן תִּזְכֹּר אֶת

you left Egypt all the days of your life.’  
‘The days of your life’ refers to the days.  
‘All the days of your life’ refers to the  
nights. And the sages say: ‘the days of  
your life’ refers to this world. ‘All the  
days of your life’ includes the days of the  
Messiah.

יום צאתך מארץ מצרים כל  
ימי חייך. ימי חייך, הימים.  
כל ימי חייך, הלילות.  
ונחמדים אומרים, ימי חייך,  
העולם הזה. כל ימי חייך,  
להביא לימות המשיח:

### Bartenura on Mishnah Berakhot Chapter 1:5:2

שנה – כבן שבעים שנה – as I appeared old and not actually old, but because [the  
locks of] his hair had turned white on the day when he was appointed to be  
the Nasi/head of [the Sanhedrin] in order that he would look “old” and  
appropriate for the “presidency.” And on that self-same day, Ben Zoma  
expounded upon this Biblical verse.

#### Pesach Haggadah, Magid, The Four Sons

Blessed be HAMAKOM [the Place of  
all], Blessed be He; Blessed be the One  
who Gave the Torah to His people  
Israel, Blessed be He.

Corresponding to four sons did the  
Torah speak; one [who is] wise, one  
[who is] evil, one who is innocent and  
one who doesn't know to ask.

הגדה של פסח, מגיד ארבעה בנים  
ברוך המקום, ברוך הוא,  
ברוך שנתן תורה לעמו  
ישׂראל, ברוך הוא. כנגד  
ארבעה בנים דברה תורה:  
אחד חכם, ואחד רשע, ואחד  
תם, ואחד שאינו יודע  
לשאול.

What does the wise [son] say? "What  
are these testimonies, statutes and  
judgments that the Lord our God  
commanded you?" (Deuteronomy  
6:20)" And accordingly you will say to  
him, as per the laws of the Pesach  
sacrifice, "We may not eat an afikoman

חכם מה הוא אומר? מה  
העדות והחקים והמשפטים  
אשר צוה ה' אלהינו אתכם.  
ואף אפה אמור לו כהלכות  
הפסח: אין מפטירין אחר

[a dessert or other foods eaten after the meal] after [we are finished eating] the Pesach sacrifice."

הַפֶּסַח אֲפִיקוֹמָן:

Pesachim 119b:8

פסחים קי"ט ב:ח'

**MISHNA: One does not conclude after the Paschal lamb with an afikoman.**

מִתְנִי' אֵין מִפְטִירִין אַחַר הַפֶּסַח אֲפִיקוֹמָן.

Pesachim 120a:15-120b:1

פסחים ק"כ א:ט"ו-ק"כ

**MISHNA: 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. 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* [left over] render one's hands ritually impure.**

ב:א'

מִתְנִי' יִשְׁנוּ מִקְצָתָן —  
יֹאכְלוּ. כּוֹלֵן — לֹא  
יֹאכְלוּ. רַבִּי יוֹסֵי אוֹמֵר:  
נִתְּנָמְנוּ — יֹאכְלוּ,  
נִרְדְּמוּ — לֹא יֹאכְלוּ.  
הַפֶּסַח אַחַר חֲצוֹת מְטַמֵּא  
אֶת הַיָּדִים. הַפְּגוּל  
וְהַנּוֹתֵר מְטַמֵּאִין אֶת  
הַיָּדִים.

What does the evil [son] say?

"What is this worship to you?"

רָשָׁע מָה הוּא אוֹמֵר? מָה הָעֲבוּדָה

(Exodus 12:26) " 'To you' and not 'to him.' And since he excluded himself from the collective, he denied a principle [of the Jewish faith]. And accordingly, you will blunt his teeth and say to him, "'For the sake of this, did the Lord do [this] for *me* in my going out of Egypt' (Exodus 13:8)." 'For me' and not 'for him.' If he had been there, he would not have been saved.

הַזֵּאת לָכֶם. לָכֶם – וְלֹא לּוֹ. וּלְפִי  
נְשִׂיאָתְךָ אֶת עֲצָמוֹ מִן הַכָּל כָּפַר  
בְּעֶקֶר. וְאַף אֲתָה הִקְהֵה אֶת שְׁנֵי  
וְאַמּוֹר לוֹ: "בְּעִבּוֹר זֶה עָשָׂה ה' לִי  
בְּצֵאתִי מִמִּצְרַיִם". לִי וְלֹא-לּוֹ. אֵלּוּ  
הָיָה שָׁם, לֹא הָיָה נִגְאָל:

### **Barukh She'amar on Pesach Haggadah, Magid, The Four Sons, Paragraph 3:1**

Author: Barukh HaLevi Epstein, (c.1900 - c.1940 CE), also the author of Torah Temimah on Chumas. Commentary on the Passover Haggadah.

Rabbi Epstein points out that the questions attributed to the wise and wicked children in the Torah appear to be the same. In Deuteronomy 6:20 we say, "What mean these testimonies, statutes, ordinances that the lord our God commanded you - Etkhem?" (This is the wise child's question). And in Exodus 12:26 we read, "What does this service mean to you - Lakhem?" (This is the wicked child's question). In both questions the child appears to be excluding himself from the community by using the word "you" in his question.

So why does the Haggadah criticize only the so-called wicked child for speaking this way? The Wise Child uses the word "Etkhem, you" while the Wicked Child's uses the word "Lakhem, to you." The wise child's Etkhem is inclusive because he says "the Lord our God." He also acknowledges that it was his elders who were commanded directly to observe the Passover and not he, being a child.

Not only does the wicked child not mention the name of God in his question as his wise brother does, but he is not talking about the command but the

actual service of God which applies as much to him as it does to his elders. Therefore, when he says “What does this service mean to you,” he is truly excluding himself from the service of God.

The Jerusalem Talmud emends the wise son’s question in the Torah in order to make it more fitting to this context. It has him say, “What do these testimonies, ordinances... which the Lord our God commanded *us (Otanu)*,” even though this is not what the verse in Deuteronomy actually says. It makes the Wise child’s question more fitting for his temperament. Certainly he would include himself in the commandment. This emendation also makes the contrast between wise and wicked more obvious.

**Pesach Haggadah, Magid, In the Beginning  
Our Fathers Were Idol Worshipers**

From the beginning, our ancestors were idol worshipers. And now, the Place [of all] has brought us close to His worship, as it is stated (Joshua 24:2-4), "Yehoshua said to the whole people, so said the Lord, God of Israel, 'Over the river did your ancestors dwell from always, Terach the father of Avraham and the father of Nachor, and they worshiped other gods.

הגדה של פסח, מגיד, מתחילה עובדי  
עבודה זרה היו אבותינו  
מתחלה עובדי עבודה זרה היו  
אבותינו, ועכשיו קרבנו המקום  
לעבודתו, שנאמר: ויאמר  
יהושע אל כל העם, פה אמר  
ה' אלהי ישראל: בעבר הנהר  
ישבו אבותיכם מעולם, תרח  
אבי אברהם ואבי נחור, ויעבדו  
אלהים אחרים.

Q: Who were our ancestors?

A: Avraham, Yitzkhak and Ya-akov

They were Idol Worshipers. REALLY?!?!?

Rabban Gamliel was accustomed to say, Anyone who has not said these three things on Pesach has not fulfilled his obligation, and these are them: the Pesach sacrifice, matsa and *marror*.

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא  
אָמַר שְׁלֹשָׁה דְבָרִים אֵלּוּ בַּפֶּסַח,  
לֹא יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלּוּ הֵן: פֶּסַח,  
מַצָּה, וּמָרֹר.

**From the Koren Haggadah with Rabbi Sacks ZTz"L commentary:**

In the Torah the festival we call Pesaḥ is consistently described as Ḥag haMatzot, the festival of unleavened bread (Ḥag haPesaḥ, in the Torah, is confined to the fourteenth of Nisan, the day prior to the Sedder, when the Paschal sacrifice was brought).

Rabbi Levi Yitzḥak of Berdichev gave a beautiful explanation for this dual terminology. The name Pesaḥ signifies the greatness of God, who “passed over” the houses of the Israelites. The name Ḥag haMatzot suggests the greatness of the Israelites, who followed God into the desert without any provisions.

In the Torah God calls the festival Ḥag haMatzot in praise of Israel. The Jewish people, though, calls the festival Pesaḥ in praise of God.

**Mishnah Pesachim 10:5-6**

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**

משנה פסחים י"ה-ו'  
פֶּסַח, עַל שׁוֹם שֶׁפָּסַח  
הַמְּקוֹם עַל בְּתֵי אֲבוֹתֵינוּ  
בְּמִצְרַיִם. מַצָּה, עַל שׁוֹם  
שֶׁנִּגְאָלוּ אֲבוֹתֵינוּ  
בְּמִצְרַיִם. מָרֹר, עַל  
שׁוֹם שֶׁפָּדְרוּ הַמִּצְרַיִם  
אֶת תַּיִי אֲבוֹתֵינוּ  
בְּמִצְרַיִם.

**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

בְּכֹל דּוֹר וְדוֹר חֵיב אָדָם  
 לְרֹאוֹת אֶת עֲצָמוֹ כְּאֵלוֹ  
 הוּא יֵצֵא מִמִּצְרַיִם,  
 שְׁנֵאמַר (שְׁמוֹת יג),  
 וְהִגִּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא  
 לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה  
 ה' לִי בְּצֵאתִי מִמִּצְרַיִם.

לְפִיכֹה אֲנַחֲנוּ חֵיבִין  
 לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ,  
 לְפָאֵר, לְרוֹמֵם, לְהַדָּר,  
 לְבָרֵךְ, לְעֲלֶה, וּלְקַלֵּס,  
 לְמִי שְׁעָשָׂה לְאַבוֹתֵינוּ  
 וְלָנוּ אֶת כָּל הַנְּסִים  
 הָאֵלֶּה, הוֹצִיאָנוּ מֵעֲבָדוֹת  
 לְחֵירוֹת, מִיָּגוֹן לְשִׁמְחָה,

days.

וּמֵאֲבֵל לְיוֹם טוֹב,  
וּמֵאֲפֵלָה לְאוֹר גְּדוֹל,  
וּמִשְׁעָבוֹד לְגֵאֲלָה.  
וְנֹאמַר לְפָנָיו, הַלְלוּיָהּ:

Since one does not complete *hallel* at this point in the seder, the mishna asks: **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.****

עַד הֵיכָן הוּא אוֹמֵר?  
בֵּית שַׁמַּי אוֹמְרִים, עַד  
אִם הַבְּנִים שְׁמֹחִים. וּבֵית  
הַלֵּל אוֹמְרִים, עַד  
חֲלָמִישׁ לְמַעְיָנוּ  
מָיִם. וְחוֹתֶם בְּגֵאֲלָה.  
רַבִּי טַרְפוֹן אוֹמֵר, אֲשֶׁר  
גָּאֲלָנוּ וְגֵאֵל אֶת אֲבוֹתֵינוּ  
מִמִּצְרַיִם, וְלֹא הָיָה  
חוֹתֶם. רַבִּי עֲקִיבָא  
אוֹמֵר, כֵּן ה' אֱלֹהֵינוּ  
וְאֱלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ  
לְמוֹעֲדִים וְלִרְגָלִים  
אַחֲרֵים הַבָּאִים לְקִרְאָתְנוּ  
לְשָׁלוֹם, שְׂמֹחִים בְּבִנְיָן  
עִירָךְ וְשֹׂשִׁים בְּעִבּוֹדְתְךָ,  
וְנֹאכֵל לֶשֶׁם מִן הַזְּבָחִים  
וּמִן הַפֶּסַחִים כּו', עַד  
בְּרוּךְ אַתָּה ה' גֵּאֵל  
יִשְׂרָאֵל:

**From the Koren Haggadah with Rabbi Sacks ZTz"l commentary:**

**Generation by generation:**

Most texts of the Haggada reproduce the language of the Mishna:

“Generation by generation, each person must see (lirot) himself as if he himself had come out of Egypt.”

Maimonides, however, writes that each individual should show (leharot) himself as if he had left. This is because Maimonides holds that there are two separate commands of reciting the Haggadah:

- (1) to tell ourselves the story,
- (2) to tell our children the story.

Seeing is part of the first mitzva, showing is part of the second. For us to feel the full impact of the drama, we have to internalize it. For us to show it to others, we have to externalize it by, for example, reclining as we drink the wine. In general, Judaism reverses the usual order of emotion and action. In other cultures, feeling leads to doing. In Judaism, doing leads to feeling. We are commanded to act in certain ways in order eventually to feel in certain ways. Thus, showing our freedom to others is one of the best ways of coming to see it ourselves.