

NOTES

Bread of affliction – לֶחֶם עוֹנִי: There are two contrasting reasons for the mitzva of *matza*. On the one hand, *matza* is the bread of affliction, as slaves do not have enough time to bake their bread properly. On the other hand, *matza* is reminiscent of the miraculous exodus from Egypt (*Hatam Sofer*).

Manner...to eat a piece – דָּרְכוּ בַּפְרוֹסָה: Some commentaries explain that a poor person who is forced to beg for food is generally given pieces of bread (Rav Yehuda ben Rav Binyamin HaRofeh). Other authorities explain that a servant who eats at his master's table receives only morsels of food (*Hatam Sofer*).

אָמַר שְׁמוּאֵל: "לֶחֶם עוֹנִי" כְּתִיב – לֶחֶם שְׁעוֹנִין עָלָיו דְּבָרִים. תִּנְיָא נְמִי הָכִי: "לֶחֶם עוֹנִי" – לֶחֶם שְׁעוֹנִין עָלָיו דְּבָרִים הֲרֵבָה. דְּבַר אַחַר: "לֶחֶם עוֹנִי" – "עֲנִי" כְּתִיב, מָה עָנִי שְׂדָרְכוּ בַּפְרוֹסָה –

Shmuel said that the phrase: "The bread of affliction [*lehem oni*]" (Deuteronomy 16:3)^N means bread over which one answers [*onim*] matters, i.e., one recites the Haggadah over *matza*. That was also taught in a *baraita*: *Lehem oni* is bread over which one answers many matters. Alternatively, in the verse, "*lehem oni*" is actually written without a vav, which means a poor person. Just as it is the manner of a poor person to eat a piece^N of bread, for lack of a whole loaf,

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BACKGROUND

Leeks – כִּרְתִי: The leek, *Allium porrum*, is an edible vegetable that is botanically similar to garlic and onions. Its leaves are flat and grow in a cluster. Nowadays, the leaves are generally eaten cooked and are used to flavor soup or meat, but they are still eaten raw in Asia. According to some opinions, the *hatzitz* desired by those who left Egypt (see Numbers 11:5) is a leek commonly grown in ancient Egypt.



Leek

NOTES

Poison – קַפָּא: Some commentaries maintain that in this context the word poison is referring to the evil spirit that rested on one's hands after eating these herbs, unless they were first dipped in *haroset* (*Nimmukei Yosef*).

אָף כָּאן בַּפְרוֹסָה. דְּבַר אַחַר: מָה דְּרָכוּ שְׁל עָנִי – הוּא מְסִיק וְאִשְׁתּוֹ אוֹפָה; אָף כָּאן נְמִי – הוּא מְסִיק וְאִשְׁתּוֹ אוֹפָה.

so too, here he should use a piece^H of *matza*. Alternatively: Just as the manner of a poor person is that he heats the oven and his wife bakes quickly, before the small amount of wood they have is used up, so too here; when baking *matza*, he heats the oven and his wife bakes^H quickly so the dough doesn't rise. This is why *matza* is called the poor man's bread.

"אָף עַל פִּי שְׂאִין חֲרוֹסֶת מְצוּהָ." וְאִי לֹא מְצוּהָ – מִשּׁוּם מַאי מִיִּיתֵי לָהּ? אָמַר רַבִּי אֲמִי: מִשּׁוּם קַפָּא. אָמַר רַב אֲסִי: קַפָּא דְחֶסֶא – חֲמָא; קַפָּא דְחֶסֶא – כִּרְתִי, [קַפָּא דְכִרְתִּי – חֲמִימִי], קַפָּא דְכוּלְהוּ – חֲמִימִי. אֲדִהֲכִי וְהֲכִי נִמְא הָכִי: קַפָּא קַפָּא, דְכִירְנָא לָךְ וְלִשְׁבַּב בְּנִיתֶךָ, וְלִתְמִינֵי כְּלִיתֶךָ.

The mishna states that they bring the *haroset* to the leader of the seder, although eating *haroset* is not a mitzva. The Gemara asks: And if it is not a mitzva, for what reason does one bring it to the seder? Rabbi Ami said: It is brought due to the poison in the bitter herbs, which is neutralized by the *haroset*. In this regard, Rav Asi said: The remedy for one who ate the poison in lettuce is to eat a radish. The remedy for the poison in a radish is leeks. The remedy for the poison in leeks^B is hot water. A remedy for the poison in all vegetables is hot water. The Gemara comments: In the meantime, while one is waiting for someone to bring him the remedy, let him say the following incantation: Poison,^N poison, I remember you, and your seven daughters, and your eight daughters-in-law.

"רַבִּי אֶלְעָזָר בְּרַבִּי צְדוֹק אוֹמֵר מְצוּהָ וְכוּי." מַאי מְצוּהָ? רַבִּי לִוִּי אוֹמֵר: זִכָּר לְתַפּוּחַ. וְרַבִּי יוֹחָנָן אוֹמֵר: זִכָּר לְטִיט. אָמַר אֲבִי: הֲלֵכֶךָ צָרִיךְ לְקַהוּיָהּ, וְצָרִיךְ לְסַמּוּכְיָהּ. לְקַהוּיָהּ – זִכָּר לְתַפּוּחַ, וְצָרִיךְ לְסַמּוּכְיָהּ – זִכָּר לְטִיט.

The mishna states: Rabbi Elazar, son of Rabbi Tzadok, says that eating *haroset*^H is a mitzva. The Gemara asks: What is the nature of this mitzva? The Gemara answers: Rabbi Levi says: It is in remembrance of the apple, as apple is one of the ingredients in *haroset*. The verse states: "Who is this who comes up from the wilderness, reclining upon her beloved? Under the apple tree I awakened you" (Song of Songs 8:5), which is an allusion to the Jewish people leaving Egypt. And Rabbi Yohanan says: The *haroset* is in remembrance of the mortar used by the Jews for their slave labor in Egypt. Abaye said: Therefore, to fulfill both opinions, one must prepare it tart and one must prepare it thick. One must prepare it tart in remembrance of the apple, and one must prepare it thick in remembrance of the mortar.

HALAKHA

So too here a piece – אָף כָּאן בַּפְרוֹסָה: The accepted custom is to use three *matzot* for the seder. The middle *matza* is broken into two during the seder, with the larger piece set aside for the *afikoman*. When the time to eat the *matza* arrives, one takes a piece from the top, whole *matza*, together with a piece from the middle, broken *matza*, which symbolized affliction, for the blessing over bread. This practice is in accordance with the opinions of Rashi and the Rashbam (*Shulhan Arukh, Orach Hayyim 473:6, 475:1*).

household to bake the *matza* for the mitzva (*Shulhan Arukh, Orach Hayyim 460:2*).

He heats the oven and his wife bakes – מְסִיק וְאִשְׁתּוֹ אוֹפָה: It can be inferred from here that it is preferable for each

Haroset – חֲרוֹסֶת: It is a mitzva to eat *haroset* in commemoration of the apples and the mortar. The custom is to prepare it thick like clay and to add spicy herbs. The Sephardic custom is to prepare *haroset* from the fruits used to describe the Jewish people in the Prophets and in Song of Songs, e.g., figs, apples, and dates. Another custom is to add spices such as cinnamon and ginger in memory of the hay, or vinegar or red wine in memory of the blood (*Shulhan Arukh, Orach Hayyim 473:5*, and in the comment of the Rema).

The obligation to ask questions – **הייב השאלות** – One must ask the four questions at the seder. If a child is present who knows how to ask them, he should do so. If not, the wife asks the four questions. If one is alone, he asks himself. Even Torah scholars must ask each other the four questions (*Shulhan Arukh, Orah Hayyim 473:7*).

תנא בוותיה דרבי יוחנן: תבלין – זכר לתבן, חרוסת – זכר לטיט. אמר רבי אלעזר ברבי צדוק: כך היו אומרים תגרי חרך שבירושלים: בואו וטלו לכם תבלין למצוה.

It was taught in a *baraita* in accordance with the opinion of Rabbi Yoḥanan: The spices used in the *haroset* are in remembrance of the hay that our forefathers used for building in Egypt, and the *haroset* itself is in remembrance of the mortar. Rabbi Elazar, son of Rabbi Tzadok, said: When selling *haroset*, the small shopkeepers^N in Jerusalem would say as follows: Come and take spices for yourselves for the mitzva.

מתני' מוגו לו כוס שני, וכאן הבן שואל אביו. ואם אין דעת בבן – אביו מלמדו:

MISHNA The attendants poured the second cup for the leader of the seder, and here the son asks^N 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.

מה נשתנה הלילה הזה מכל הלילות, שבכל הלילות אנו אוכלין חמץ ומצה; הלילה הזה כולו מצה. שבכל הלילות אנו אוכלין שאר ירקות; הלילה הזה מרור. שבכל הלילות אנו אוכלין בשר צלי שרוק ומבושל; הלילה הזה כולו צלי. שבכל הלילות אנו מטבילין פעם אחת; הלילה הזה שתי פעמים?

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^N 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.

ולפי דעתו של בן, אביו מלמדו. מתחיל בגנות ומסיים בשבח. ודורש מ"ארמי אובר אביו" עד שיגמור כל הפרשה בילה.

And according to the intelligence and the ability of the son,^N his father teaches him all or part of these questions. When teaching his son about the Exodus, he begins with the Jewish people's disgrace and concludes with their glory.^N 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.

גמ' תנו רבנן: חכם בן – שואלו; ואם אינו חכם – אשתו שואלתו. ואם לאו – הוא שואל לעצמו. ואפילו שני תלמידי חכמים שיודעין בהלכות הפסח – שואלין זה לזה.

GEMARA The Sages taught: If his son is wise and knows how to inquire, his son asks him. And if he is not wise, his wife asks him. And if even his wife is not capable of asking or if he has no wife, he asks himself. And even if two Torah scholars who know the *halakhot* of Passover are sitting together and there is no one else present to pose the questions, they ask each other.^H

"מה נשתנה הלילה הזה מכל הלילות? שבכל הלילות אנו מטבילין פעם אחת, הלילה הזה שתי פעמים." מתקיף לה רבא: אטו כל יומא לא סניא דלא מטבילא תדא זימנא? אלא אמר רבא. הכי קתני: שבכל הלילות אין אנו חייבין לטביל אפילו פעם אחת, הלילה הזה שתי פעמים.

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.

NOTES

Small shopkeepers [*tagarei harakh*] – תגרי חרך: Due to the large number of people in the streets of Jerusalem, store owners were unable to display their goods outside their stores. Therefore, they had to announce their wares to potential customers (*Mikhtam; Me'iri*, citing the *geonim*). Some versions of the Gemara read *tagarei hadak*, merchants who sell finely ground spices (*Me'iri*).

And here the son asks – וכאן הבן שואל: When the second cup of wine is brought to the table, the young son will think that they are about to recite Grace After Meals. He therefore asks: Why are we reciting Grace after Meals before we have even eaten? (*Nimmukei Yosef*). Alternatively, the child might wonder why a second cup of wine is poured before the meal, or he

may be confused when he sees everyone dipping vegetables instead of the usual practice of breaking bread immediately after reciting *kiddush* (*Tosefot Rid*).

This night all is roasted – הלילה הזה כולו צלי: This question is problematic, as one is allowed to eat cooked meat at the seder meal. However, it was previously stated that only two cooked dishes are brought to the head of the household before the meal, and therefore the child asks why he sees only roasted meat at this stage of the proceedings. The child will not ask about the four cups at this point because they are not all present in front of him (*Rashash*).

According to the intelligence of the son – לפי דעתו של בן –

In other words, the father adapts his teaching of the redemption to the child's level of intelligence (See *Beirakh Moshe* and *Hagahot Maharsham*).

מתחיל – בגנות ומסיים בשבח: Several commentaries explain that the purpose of this narration is to present God's great love in raising us from a state of severe degradation. After mentioning the wonders of the Creator, it naturally follows that we offer Him praise (*Rid*). Other authorities claim that the reason for this order is to capture the child's attention (*Maharsha*). A third approach is that a person is truly happy only when he remembers what he once lacked and the sorrow that preceded his joy (*Zahav Seiva*).

NOTES

What is with disgrace – מאי בגנות: According to Shmuel's opinion, this disgrace is the slavery in Egypt. Highlighting the slavery also highlights God's love and salvation. Rav identifies the disgrace as practice of idolatry by the ancestors of the Jews. This must be mentioned, because the fact that God took the Jewish people out of Egypt despite their idolatrous origins serves to praise Him the more (Gevurot Hashem).

You have exempted us from reciting – פטרנו מלומר: Children are encouraged to ask questions so that one can relate the story of the Exodus to them in the best possible manner. When Rabbi Nahman's slave told him what a slave would do if he were set free, Rabbi Nahman explained to the other participants in the seder that the entire Jewish people was in the same position. For this reason, there was no longer any need to ask: Why is this night different from all other nights (HaBoneh).

HALAKHA

He began to recite we were slaves – פתח ואמר עבדים: Once the leader of the seder has been asked: Why is this night different, etc., he need not go back and ask the questions himself. Rather, he continues from the section beginning with: We were slaves (Shulhan Arukh, Orah Hayyim 473:7, and in the comment of the Rema).

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NOTES

These three matters – שלשה דברים אלו: If one does not mention the Paschal lamb, the matza, or the bitter herbs, or if one neglects to explain the reason for them (Tosefot Yom Tov) and recite the appropriate verse for each one (Nimmukei Yosef), he has not fulfilled his obligation.

Has not fulfilled his obligation – לא יצא ידי חובתו: The Tosefot Yom Tov explains that this does not mean that he has not fulfilled his obligation at all. Rather, he has not fulfilled it in the best possible manner.

Matza because they were redeemed – מצה על שום: The commentaries ask: How could this be the reason for eating matza, as God commanded the people to eat matza even before the nation left Egypt? One answer is that the prohibition against eating leavened bread initially applied only to the first day of the Passover in Egypt, but during the rest of the Festival that year the Jews were permitted to eat leavened bread. However, as their bread had no time to rise when they left Egypt, matza is consumed during the entire holiday in subsequent years in commemoration of that event (Maharam Halawa).

מתקיף לה רב ספרא: חייבא לדרוקי? אלא אמר רב ספרא, הכי קתני: אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים.

”מתחיל בגנות ומסיים בשבח.” מאי בגנות? רב אמר: מתחלה עובדי עבודת גלולים היו אבותינו. [ושמואל] אמר: עבדים היינו.

אמר ליה רב נחמן לדרו עבדיה: עבדא דמפיק ליה מריה לחירות ויהיב ליה כסף ודקבא, מאי בעי למימר ליה? אמר ליה: בעי לאודווי ולשבוחי. אמר ליה: פטרנו מלומר ”מה נשתנה”. פתח ואמר: עבדים היינו.

מתני' רבן גמליאל היה אומר: כל שלא אמר

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.

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.

Rav Nahman said to his servant, Daru: With regard to a slave who is freed by his master, who gives him gold and silver, what should the slave say to him? Daru said to him: He must thank and praise his master. He said to him: If so, you have exempted us from reciting the questions of: Why is this night different, as you have stated the essence of the seder night. Rav Nahman immediately began to recite: We were slaves.^h

MISHNA Rabban Gamliel would say: Anyone who did not say

שלשה דברים אלו בפסח לא יצא ידי חובתו. ואלו הן: פסח, מצה, ומרור. פסח – על שום שפסח המקום על בתי אבותינו במצרים, [שנאמר]: ”ואמרתם יבח פסח הוא לה' אשר פסח וגו'”.

מצה – על שום שנאכלו אבותינו ממצרים, [שנאמר]: ”ולאפו את הבצק אשר הוציאו מצרים וגו'”]. מרור – על שום שמררו המצרים את בני אבותינו במצרים, שנאמר: [”וימררו את חייהם וגו'”].

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים, שנאמר: ”והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים.”

these three matters^{nh} on Passover has not fulfilled his obligation:ⁿ 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 redeemedⁿ 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^h 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.

HALAKHA

Anyone who does not say these three matters – כל שלא – אמר שלשה דברים אלו: One who does not mention the three matters of the Paschal lamb, matza, and bitter herbs on Passover has not fulfilled his obligation of reciting the Haggadah. The text of the Haggadah cites this Gemara verbatim (Rambam Sefer Zemanim, Hilkhot Hametz UMatza 7:5).

A person must view himself, etc. – חייב אדם לראות את עצמו: In every generation, one must view himself as though he personally just left Egypt, as it is written: “And you shall remember that you were a slave” (Deuteronomy 5:15; see Rambam Sefer Zemanim, Hilkhot Hametz UMatza 7:6).

To laud [*lekales*] – לְקַלֵּס: From the Greek κάλος, *kalos*, meaning good or beautiful. Accordingly, the Hebrew *lekales* means to praise or extol.

NOTES

Hallel during the seder – ההלל בסדר – The early commentaries offer several explanations as to why no blessing is recited before *hallel* in the Haggadah. Some state that it is because this *hallel* is divided into two sections. Other authorities suggest that these passages are not recited as *hallel* but rather as a song (Rav Hai Gaon). A third opinion is that one does not recite a blessing at the seder because a blessing has been recited over *hallel* in the synagogue (*Masekhet Soferim*).

Until where does one recite – עד היכן הוא אומר – Everyone agrees that this *hallel* is split into two and that most of it is recited after the meal, to keep the first part of the seder shorter so that the children will remain awake. The issue is whether it is sufficient to read the first passage, as maintained by Beit Shammai, or whether it is also necessary to mention the Exodus, which appears only in the second passage (*Tosefot Yom Tov*). In the Jerusalem Talmud, it is stated that according to the opinion of Beit Shammai, the mention of the Exodus is delayed until after midnight, the time of the start of the redemption. Conversely, Beit Hillel maintain that since the Exodus began in the morning, there is no reason to delay its mention.

And He took us out from there – וואתנו הוציא משם – The miracle of the Exodus affected later generations of Jews as well, for had their ancestors not left Egypt, they would still be enslaved there. Additionally, the *halakha* is that one recites a blessing only for a miracle that happened to his father or grandfather, but not to earlier ancestors. Therefore, it is necessary to emphasize that the Exodus also has relevance for our own generation, by means of a special blessing (Maharam Halawa).

HALAKHA

The formula of the Haggadah – נסח ההגדה – The Haggadah must include the passage starting with: Therefore we are obligated, until: The flint into a fountain of waters (Rambam *Sefer Zemanim, Hilkhos Hametz UMatza* 8:5).

Raising the matza and the bitter herbs – הגבהת מצה – **ומרוור**: While reciting the paragraph that begins with: This *matza*, one lifts the *matza* and shows it to those present in honor of the mitzva. Likewise, one lifts the bitter herbs for the same reason. The piece of meat on the seder plate is not raised, to avoid the impression that one is serving sacrificial meat offered outside the Temple (*Shulhan Arukh, Oray Hayyim* 473:6).

לפיכך אנחנו חייבים להודות להלל לשבח לפאר לרומם להדר לברך לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו: הוציאנו מעבדות לחרות מגון לשמחה ומאבל ליום טוב ומאפלה לאור גדול, ומשעבוד לגאולה, ונאמר לפניו הללויה.

עד היכן הוא אומר? בית שמאי אומרים: עד "אם הבנים שמחה". ובית הלל אומרים: עד "חלמיש למעינו מים". וחזתם בגאולה. רבי טרפון אומר: אשר גאלנו וגאל את אבותינו ממצרים, ולא היה חזתם.

רבי עקיבא אומר: בן ה' אלהינו ואלהי אבותינו נגיענו למועדים ולרגלים אחרים הבאים לקראתנו לשלום, שמחים בבנין עירך וששים בעבודתך ונאכל שם (מן הפסחים ומן הזבחים) כו, עד "ברוך אתה ה' גאל ישראל".

גמ' אומר רבא: צריך שיאמר "ואתנו הוציא משם". אומר רבא: מצה צריך להגביה, ומרוור צריך להגביה, בשר אין צריך להגביה. ולא עוד אלא שגראה כאוכל קדשים בחוץ.

אמר רב אחא בר יעקב: סומא פטור מלומר הגדה. פתיב הכא: "בעבור זה", וכתוב התם: "בנינו זה" מה להלן – פרט לסומא, אף כאן – פרט לסומין.

איני? והאמר מרימר: שאלתינהו לרבנן דבי רב יוסף: מאן דאמר אגדתא בי רב יוסף? אומר: רב יוסף. מאן דאמר אגדתא בי רב ששת? אומר: רב ששת. קסברי רבנן: מצה בזמן הזה דרבנן.

The mishna continues with the text of the Haggadah. Therefore we are obligated to thank, praise, glorify, extol, honor, bless, revere, and laud [*lekales*]¹ 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.^N

Since one does not complete *hallel* at this point in the seder, the mishna asks: **Until where does one recite^N *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).^H 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.**

GEMARA Rava said: When mentioning the exodus from Egypt one must say: **And He took us out from there.**^N Furthermore, Rava said: When one mentions *matza* in the list of the three matters one must recall during the seder, **he must lift it for display before the assembled company.** Likewise, when discussing **bitter herbs, one must raise them.** However, nowadays **one need not raise the meat.** **And not only that, but it is prohibited to do so, for if one lifts the meat it appears as though he is eating sacrificial meat outside the Temple.** An observer might think he is presenting it as the meat of a Paschal lamb, and it is prohibited by Torah law to slaughter a sheep as a Paschal lamb outside the Temple.^H

Rav Aha bar Ya'akov said: **A blind person is exempt from reciting the Haggadah.** The proof is that it is written here, with regard to the Paschal lamb: "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), **and it was written there,** with regard to the stubborn and rebellious son, that his parents say: "This son of ours is stubborn and rebellious, he does not listen to our voice; he is a glutton, and a drunkard" (Deuteronomy 21:20). The Gemara explains the verbal analogy of the word "this": **Just as there,** in the case of the rebellious son, the Sages expound that the verse **excludes a blind person,** as a blind parent cannot say: This son of ours, for he cannot point to him; **so too here,** in the case of the recitation of the Passover Haggadah, the word "this" **excludes blind people.**

The Gemara asks: **Is that so? But didn't Mareimar say: I asked the Sages from the school of Rav Yosef, who was blind: Who recited the Haggadah in the house of Rav Yosef? They said to him: Rav Yosef himself recited it.** Mareimar subsequently asked: **Who recited the Haggadah in the house of Rav Sheshet, who was also blind? They said to him: Rav Sheshet himself recited it.** This indicates that a blind person is obligated to recite the Haggadah. The Gemara answers: **These Sages,** Rav Yosef and Rav Sheshet, **maintain that nowadays the *halakhot* of eating *matza* and the recitation of the Haggadah that accompanies it apply by rabbinic law.** For this reason, blind people can recite the Haggadah for others.

מכלל דרב אחא בר יעקב סבר מצה בזמן הזה דאורייתא? והא רב אחא בר יעקב הוא דאמר: מצה בזמן הזה דרבנן! קסבר: כל דתקון רבנן - כעין דאורייתא תיקון.

The Gemara asks: Does this prove by inference that Rav Aḥa bar Ya'akov maintains that eating *matza* nowadays applies by Torah law? But isn't Rav Aḥa bar Ya'akov the one who said that eating *matza* nowadays applies by rabbinic law? Rav Aḥa bar Ya'akov apparently contradicts himself. The Gemara answers: Rav Aḥa bar Ya'akov maintains that everything the Sages instituted through their decrees, they instituted similar to the model established by Torah law. In other words, although the obligations to eat *matza* and recite the Haggadah are rabbinic, the stringencies and restrictions that apply to Torah mitzvot apply here as well. Therefore, a blind person is exempt from reciting the Haggadah.

לרב ששית ולרב יוסף נמי, הא ודאי כל דתקון רבנן כעין דאורייתא תיקון!

The Gemara asks: According to the opinion of Rav Sheshet and Rav Yosef too, certainly everything the Sages instituted through their decrees, they instituted similar to the model established by Torah law. Why, then, did these blind Sages recite the Haggadah themselves?

הכי השתא! בשלמא התם, מדהוה ליה למיכתב "בננו הוא" וכתב "בננו זה" - שמע מינה פרט לסומין הוא דאיתא. אבל הכא - אי לאו "בעבור זה" מאי לכתוב? אלא: בעבור מצה ומרור הוא דאיתא.

The Gemara rejects this difficulty: How can these cases, the verses dealing with rebellious son and the Passover Haggadah, be compared? Granted, there, in the case of the rebellious son, as the verse could have written: He is our son, and instead it is written: "This son of ours," I can learn from it that the parents must point to a finger to their son, which comes to exclude blind parents. However, here, if the verse did not use the phrase "because of this," what could it have written in reference to *matzot* and bitter herbs? Rather, this verse comes because of the *matza* and bitter herbs. Consequently, there is no need to actually to point with one's finger in this instance, and therefore the blind are also obligated to recite the Haggadah.

לפיכך אנו חייבים,"

The mishna states: Therefore we are obligated to thank.

Perek X
Daf 117 Amud a

NOTES

הללויה כסיה וידידיה - *Halleluya*, *kesya*, and *Yedidya* - In the vocalized text of the Bible, the term *halleluya* is written as a single word, with one exception. *Yedidya* is also written as one word, whereas *kesya* is written as two words, although some authorities say that this too is a single word. The word *merḥavya* is subject to debate.

אמר רב חסדא אמר רבי יוחנן: הללויה וקסיה וידידיה - אחת הן. רב אמר: כסיה ומרחביה אחת הן. רבה אמר: מרחביה בלבד.

The mishna states that we will say before Him: *Halleluya*. The Gemara discusses the meaning of this term. Rav Ḥisda said that Rabbi Yoḥanan said: The word *halleluya* and the word *kesya* (Exodus 17:16) and the name *Yedidya* (II Samuel 12:25) are each regarded as a single word, not an amalgamation of two smaller words, i.e., *Hallelu-ya*. Rav said that *kesya* and *merḥavya* (Psalms 118:5) are single words. Rabba said: Only *merḥavya* is a single word; the others are two words.^N

איבעיא להו: מרחב ייה לרב חסדא מאי? תיקו.

A dilemma was raised before the Sages: According to the opinion of Rav Ḥisda, what is the status of *merḥavya*? Is it counted as two words or one? This dilemma was raised because Rav Ḥisda himself did not mention this term. No answer was found for this dilemma, and therefore the Gemara states: Let it stand unresolved.

איבעיא להו: ידידיה לרב מאי? תא שמע, דאמר רב: ידידיה נחלק לשנים, לפיכך: "ידיד" - חול, "יה" קודש.

Another dilemma was raised before the Sages: According to the opinion of Rav, what is the status of the name *Yedidya*? The Gemara answers: Come and hear, as Rav said explicitly: *Yedidya* is divided into two separate names. Therefore, *yedid* is a mundane word, whereas *ya* is a sacred name, which must be treated respectfully like the other sacred names of God.

איבעיא להו: הללויה לרב מאי? תא שמע, דאמר רב: חזינא תילי דבי חביבא דכתיב בהו "הללו" בחד גיפא ו"יה" בחד גיפא.

A dilemma was raised before the Sages: According to the opinion of Rav, what is the status of *halleluya*? Is it one word or two? The Gemara answers: Come and hear, as Rav said: I saw a book of Psalms in the study hall of my uncle, Rabbi Ḥiyya, in which the word *hallelu* is written on one side, at the end of a line, and *ya* was written on one side, at the beginning of the next line. This shows that the word *halleluya* can indeed be split in two.