

[offering] which one slaughtered in its own name¹ on the morning of the fourteenth'; and from the morning it is the time for the Passover, for the whole day is the time for the Passover, as he holds, [and the whole assembly . . . shall kill it] between the evenings² [means any time] between yesterday evening and this evening?³ —I will tell you: [that is] not [so]. R. Shesheth was different, for he was delicate, and if he ate anything in the morning his food would not benefit him in the evening.⁴

EVEN THE POOREST MAN IN ISRAEL MUST NOT EAT UNTIL HE RECLINES. It was stated: [For the eating of] the unleavened bread reclining is necessary; for the bitter herbs reclining is not necessary.⁵ [As for the drinking of] the wine,—it was stated in R. Nahman's name [that] reclining is necessary, and it was stated in R. Nahman's name that reclining is not necessary. Yet they do not disagree: one [ruling] refers to the first two cups, and the other ruling refers to the last two cups. Some explain it in one direction, others explain it in the other direction. [Thus:] some explain it in one direction: for the first two cups reclining is necessary, because it is at this point that freedom commences; for the last two cups reclining is unnecessary, [because] what has been has been.⁶ Others explain it in the contrary direction: on the contrary, the last two cups necessitate reclining, [because] it is precisely then that there is freedom; the first two cups do not necessitate reclining, [because] he is still reciting 'we were slaves.'⁷ Now that it was stated thus and it was stated thus, both [the first and the last ones]⁸ necessitate reclining.

(1) I.e., as a Passover, and not as a different sacrifice. (2) Ex. XII, 6 (E.V. at dusk). (3) I.e., the evenings commencing the fourteenth and the fifteenth. The night must be omitted, since offerings cannot be sacrificed at night.—Though of course sacrifices had altogether ceased by the time of R. Shesheth, yet if on this view one had to fast when the Temple stood, it would still be necessary, because the interdict had never formally been rescinded. (4) I.e., he would have no appetite in the evening. (5) The former symbolizes freedom; the latter, bondage. Bitter herbs may not be eaten while reclining. (6) The last two cups come after the meal, by which time the whole narrative of Israel's liberation has been completed. Hence there is no need then to emphasize the theme of freedom. (7) V. *infra* 116a. (8) Var. lec.: all.

Lying on the back is not reclining; reclining on the right side is not reclining.¹ Moreover, he may put [his food] into the windpipe before the gullet,² and thus endanger himself.

A woman in her husband's [house] need not recline,³ but if she is a woman of importance she must recline.⁴ A son in his father's [house] must recline.⁵ The scholars asked: What about a disciple in his teacher's presence?—Come and hear, for Abaye said: When we were at the Master's [Rabbah b. Nahman's] house, we used to recline on each other's knees. When we came to R. Joseph's house he remarked to us, 'You do not need it: the fear of your teacher is as the fear of Heaven.'

An objection is raised: A man must recline with all [people], and even a disciple in his master's presence?—That was taught of a craftsman's apprentice.

The scholars asked: What about an attendant?—Come and hear, for R. Joshua b. Levi said: An attendant who ate as much as an olive of unleavened bread while reclining has discharged [his duty]. Thus, only while reclining, but not if he was not reclining. This proves that he must recline. This proves it.

R. Joshua b. Levi also said: Women are subject to [the law of] these four cups, [108b] because they too were included in that miracle.⁶

Rab Judah said in Samuel's name: These four cups must contain sufficient for the mixing of a generous cup.⁷ If he drank them raw [undiluted], he has discharged [his duty].⁸ If he drank them [all] at once,⁹ he has discharged [his duty]. If he gave his sons

(1) Since he must eat with his right hand. (2) If he eats lying on his back it may go down the wrong way. (3) Because she stands under his authority. (4) Isserles (O.H. 472, 4 Gloss) chivalrously remarks that all women nowadays are of high worth. (5) He does not sense his father's authority so strongly. (6) Of liberation; v. *Sot.* 11b, where it is stated that the Israelites were redeemed as a reward to the righteous women of that generation. (7) Their wine was too strong to be drunk neat. 'A generous cup' is one of sufficient quantity for Grace, viz., a *rebi'ith* (quarter of a *log*), and Rab Judah said that each of these four cups must contain enough undiluted wine to make up to a *rebi'ith* of diluted wine.—The usual mixture was one part wine to three parts water. (8) Providing that he drank a *rebi'ith* on each occasion (Rashbam). (9) Without following the order prescribed *infra* 114a and 116a-b.

and household to drink of them,¹ he has discharged [his duty].

'If he drank them raw [undiluted], he has discharged [his duty].'
Raba observed: He has discharged [his duty] of wine, but he has not discharged [his duty] of [symbolizing his] freedom.² If he drank them [all] at once, Rab said: He has discharged [his duty of drinking] wine,⁴ [but] he has not discharged [his duty of] four cups.⁵ 'If he gave his sons and household to drink of them, he has discharged [his duty]': Said R. Nahman b. Isaac: Providing that he [himself] drank the greater part of [each] cup.

An objection is raised: These four cups must contain the standard of a *rebi'ith*, whether neat or diluted, whether new [wine] or old; R. Judah said: It must possess the taste and the appearance of wine. Thus it is incidentally taught, 'the standard of a *rebi'ith*,' whereas you say, 'a generous cup'?—I will answer you: Both are the same standard, [for] what does he mean by 'sufficient for the mixing of a generous cup'? For each one separately [of the four cups], which is a *rebi'ith* for all of them together.⁶

'R. Judah said: It must possess the taste and appearance of wine.' Said Raba, What is R. Judah's reason? Because it is written, *Look not thou upon the wine when it is red.*⁷

Our Rabbis taught: All are bound to [drink] the four cups, men, women, and children. Said R. Judah: Of what benefit then is wine to children? But we distribute to them [109a] parched ears of corn and nuts on the eve of Passover, so that they should not fall asleep, and ask [the 'questions'].⁸ It was related of R. Akiba that he used to distribute parched ears and nuts to children

(1) Possibly separate cups were not set for each member of the household, as is done nowadays; v. *supra* 99b Tosaf. s.v. *לא יפחרו לו טארבע כוסות* (2) I.e., he has discharged his duty in a poor way, since drinking undiluted wine is hardly drinking at all.—This does not refer to wine nowadays, which is not so strong and does not require dilution. (3) Alfasi and Asheri omit: Rab said: (4) V. *infra* 109: a man must rejoice on a Festival by drinking wine; this duty he has now discharged. (5) But all count as one cup, and another three are necessary. (6) I.e., a *rebi'ith* of the raw wine, which when diluted will make four *rebi'ith* of drinkable wine, a *rebi'ith* for each cup. (7) Prov. XXIII: 31. Thus it does not merit the name wine unless it has its appearance too. (8) V. *infra* 116a Mishnah.

on the eve of Passover, so that they might not fall asleep but ask [the 'questions'].

It was taught, R. Eliezer said: The *mazzoth* are eaten hastily¹ on the night of Passover, on account of the children, so that they should not fall asleep.² It was taught: It was related of R. Akiba [that] never did he say in the Beth Hamidrash, 'It is time to rise [cease study]', except on the eve of Passover and the eve of the Day of Atonement. On the eve of Passover, because of the children, so that they might not fall asleep. On the eve of the Day of Atonement, in order that they should give food to their children.

Our Rabbis taught: A man is in duty bound to make his children and his household rejoice on a Festival, for it is said, *And thou shalt rejoice in thy feast, [thou and thy son, and thy daughter, etc.]*⁴ Wherewith does he make them rejoice? With wine. R. Judah said: Men with what is suitable for them, and women with what is suitable for them. 'Men with what is suitable for them': with wine. And women with what? R. Joseph recited: In Babylonia, with coloured garments; in Eretz Yisrael, with ironed linen garments.

It was taught, R. Judah b. Bathyra said: When the Temple was in existence there could be no rejoicing save with meat, as it is said, *And thou shalt sacrifice peace-offerings, and shalt eat there; and thou shalt rejoice before the Lord thy God.*⁵ But now that the Temple is no longer in existence, there is no rejoicing save with wine, as it is said, *and wine that maketh glad the heart of man.*⁶

(1) Others: the plate containing the *mazzoth* is lifted, to draw the attention of the children to the unusual fare; others, the *mazzoth* are taken away from the children before they have eaten their fill, as a heavy meal conduces to sleep. (2) Var. lec.: so that they should ask 'questions'. This agrees with the first alternative translation in the preceding note. R. Han. reads both: so that they should not fall asleep but ask. (3) In Suk. 28a this is attributed to R. Johanan b. Zakkai. (4) Deut. XVI, 14. Presumably the proof lies in the bracketed passage, which is absent in the text. Possibly too he reads: *we-simmakta (pi'el)* 'and thou shalt cause to rejoice' instead of *we-samakta* 'and thou shalt rejoice. Tosaf.'s reading, however, and Maharsha emends text accordingly, is: *and thou shalt rejoice, thou and thy household* (ib. XIV 26). This refers to the eating of the second tithe in Jerusalem, and its teaching is applied here to Festivals. (5) Deut. XXVII, 7. (6) Ps. CIV, 15.

tection [bezel] [of your house],¹ and do not eat geese and fowls lest your heart pursue you;² reduce your food and drink and increase [expenditure] on your house. When 'Ulla came, he said: In the West [Palestine] a proverb is current: He who eats the fat tail [allitha] must hide in the loft [alitha],³ but he who eats cress [kakule] may lie by the dunghill [kikle]⁴ of the town.⁵

MISHNAH. THEY FILLED⁶ THE FIRST CUP FOR HIM; BETH SHAMMAI MAINTAIN: HE RECITES A BLESSING FOR THE DAY [FIRST],⁷ AND THEN RECITES A BLESSING OVER THE WINE; WHILE BETH HILLEL RULE: HE RECITES A BLESSING OVER THE WINE [FIRST], AND THEN RECITES A BLESSING FOR THE DAY.

GEMARA. Our Rabbis taught: [These are] the matters which are disputed by Beth Shammai and Beth Hillel in respect to the meal: Beth Shammai maintain: He recites a blessing for the day [first] and then recites a blessing over the wine, because the day is responsible for the presence of the wine;⁸ moreover, the day has already become sanctified while the wine has not yet come.⁹ But Beth Hillel maintain: He recites a blessing over the wine and then recites a blessing for the day, because the wine enables the *kiddush* to be recited.¹⁰ Another reason: the blessing for wine is constant, while the blessing for the day is not constant,¹¹ [and

(1) Do not spend overmuch on food, then you will be able to afford your house. (2) Do not cultivate a greedy appetite so that you are always wanting to eat. (3) He who squanders his money on costly dishes must hide from his creditors. (4) [Alter: 'place of assembly' from Grk. κυκλος, a circle]. (5) Afraid of none—not being in debt. (6) Lit., 'mixed.' (7) I.e., the blessing on the sanctity of the Festival. (8) If it were not a festival no wine would be required. (9) The festival automatically commences with the appearance of the stars, even if no wine has yet been brought to the table. Thus it is first in time, and therefore first in respect to a blessing too. (10) Without wine or bread *kiddush* cannot be said. Bread is the equivalent of wine in this respect, and the blessing for bread precedes the blessing for the day. (11) Whenever wine is drunk a blessing over it is required, whereas the blessing of sanctification is confined to festivals.

of] that which is constant and that which is not constant, that which is constant comes first. Now the law¹ is as the ruling of Beth Hillel. Why state [another reason]?²—[This:] for should you argue: there we have two [reasons], whereas here there is [only] one,³ [I answer that] here also there are two, [for of] that which is constant and that which is not constant, that which is constant comes first. 'Now the law is as the ruling of Beth Hillel': that is obvious, since there issued a *Bath Kōl*?⁴—If you wish I can answer that this was before the *Bath Kōl*. Alternatively, it was after the *Bath Kōl*, and this is [in accordance with] R. Joshua who maintained: We disregard a *Bath Kōl*.⁵

MISHNAH. THEY THEN⁶ SET [IT] BEFORE HIM,⁷ HE DIPS THE LETTUCE⁸ BEFORE YET HE HAS REACHED THE AFTER-COURSE OF THE BREAD,⁹ THEY SET BEFORE HIM MAZZAH, LETTUCE [HAZERETH], AND HAROSETH¹⁰ AND TWO DISHES, THOUGH THE HAROSETH IS NOT COMPULSORY. R. ELEAZAR SON OF R. ZADOK SAID: IT IS COMPULSORY. AND IN THE TEMPLE THEY USED TO BRING THE BODY OF THE PASSOVER-OFFERING BEFORE HIM.

GEMARA. [114b] Resh Lakish said: This¹¹ proves that precepts require intention, [for] since he does not eat it¹² at the stage when bitter herbs are compulsory, he eats it with [the blessing,] 'Who createst the fruit of the ground,' and perhaps he did not intend [to fulfil the obligation of] bitter herbs; therefore he must

(1) [MS.M.: the *halachah*]. (2) Is not the first sufficient? (3) Beth Shammai give two reasons for their view, whereas only one supports Beth Hillel's. (4) Proclaiming the law always to be as Beth Hillel; v. 'Er. 13b. (5) V. B.M. 59b. (6) After having recited the *kiddush* over the wine. (7) Rashi and Rashbam: vegetables. R. Han.: the table with the food, which was brought after *kiddush*. (8) Tosaf.: into water or vinegar, and eats it. This is to stimulate the child's wonder, as it is unusual to commence the meal thus. (9) Viz., the bitter herbs, which are eaten after the unleavened bread. Bertinoro reads: before he has reached the breaking (i.e., the distribution) of the bread. (10) V. Glos. (11) The fact that he dips lettuce twice. (12) The first lettuce.

MISHNAH. THEY FILLED A SECOND CUP FOR HIM. AT THIS STAGE¹ THE SON QUESTIONS HIS FATHER;² IF THE SON IS UNINTELLIGENT, HIS FATHER INSTRUCTS HIM [TO ASK]: 'WHY IS THIS NIGHT DIFFERENT FROM ALL [OTHER] NIGHTS. FOR ON ALL [OTHER] NIGHTS WE EAT LEAVENED AND UNLEAVENED BREAD, WHEREAS ON THIS NIGHT [WE EAT] ONLY LEAVENED BREAD; ON ALL OTHER NIGHTS WE EAT ALL KINDS OF HERBS, ON THIS NIGHT BITTER HERBS; ON ALL OTHER NIGHTS WE EAT MEAT ROAST, STEWED OR BOILED, ON THIS NIGHT, ROAST ONLY.'³ ON ALL OTHER NIGHTS WE DIP⁴ ONCE, BUT ON THIS NIGHT WE DIP TWICE.' AND ACCORDING TO THE SON'S INTELLIGENCE HIS FATHER INSTRUCTS HIM.⁵ HE COMMENCES WITH SHAME AND CONCLUDES WITH PRAISE; AND EXPOUNDS FROM 'A WANDERING ARAMEAN WAS MY FATHER'⁶ UNTIL HE COMPLETES THE WHOLE SECTION.

GEMARA. Our Rabbis taught: If his son is intelligent he asks him, while if he is not intelligent his wife asks him; but if not,⁷ he asks himself. And even two scholars who know the laws of Passover ask one another.

WHY IS THIS NIGHT DIFFERENT FROM ALL OTHER NIGHTS? FOR ON ALL OTHER NIGHTS WE DIP ONCE, WHILE ON THIS NIGHT WE DIP TWICE. To this Raba demurred: Is then dipping once indispensable all other days? Rather, said Raba, It was thus taught: For on all other nights we are not obliged to dip even once, whereas on this night, twice. To this R. Safra demurred: A statutory obligation on account of children!⁸ Rather, said R. Safra, He teaches thus: We do not dip even once, whereas this night [we dip] twice.

(1) Lit., 'and here'. (2) Why all this unusual procedure? (3) I.e., in Temple times, v. *supra* 70a. (4) So the text as emended, and it is thus quoted in the Gemara; v. O.H. 473, 7 and *v. v. v.* § 9 a.l. (5) The answer must be intelligible to the child. (6) Deut. XXVI, 5. (7) If he has no wife. (8) 'Obliged' (*hayyabin*) connotes a religious precept, whereas as stated *supra* 114b the first dipping is merely to stimulate the children's wonder.

HE COMMENCES WITH SHAME AND CONCLUDES WITH PRAISE. What is 'WITH SHAME'? Rab said: 'Aforetime our fathers were idolaters'; while Samuel said: 'We were slaves.'¹ R. Nahman asked his slave Daru: 'When a master liberates his slave and gives him gold and silver, what should he say to him?' 'He should thank and praise him,' replied he. 'You have excused us from saying "Why [is this night] different?"' observed he. [Thereupon] he commenced by reciting, 'We were slaves.'

MISHNAH. R. GAMALIEL USED TO SAY: WHOEVER DOES NOT MAKE MENTION OF² [116b] THESE THREE THINGS ON PASSOVER DOES NOT DISCHARGE HIS DUTY, AND THESE ARE THEY: THE PASSOVER-OFFERING, UNLEAVENED BREAD, AND BITTER HERBS. THE PASSOVER-OFFERING IS [SACRIFICED] BECAUSE THE OMNIPRESENT PASSED OVER THE HOUSES OF OUR FATHERS IN EGYPT, AS IT IS SAID, THEN YE SHALL SAY: IT IS THE SACRIFICE OF THE LORD'S PASSOVER, FOR THAT HE PASSED OVER ETC.³ THE UNLEAVENED BREAD IS [EATEN] BECAUSE OUR FATHERS WERE REDEEMED FROM EGYPT, AS IT IS SAID, AND THEY BAKED UNLEAVENED CAKES OF THE DOUGH WHICH THEY BROUGHT FORTH OUT OF EGYPT ETC.⁴ THE BITTER HERB IS [EATEN] BECAUSE THE EGYPTIANS EMBITTERED THE LIVES OF OUR FATHERS IN EGYPT, AS IT IS SAID, AND THEY MADE THEIR LIVES BITTER ETC.⁵ IN EVERY GENERATION A MAN IS BOUND TO REGARD HIMSELF AS THOUGH HE PERSONALLY HAD GONE FORTH FROM EGYPT, BECAUSE IT IS SAID, AND THOU SHALT TELL THY SON IN THAT DAY, SAYING: IT IS BECAUSE OF THAT WHICH THE LORD DID FOR ME WHEN I CAME FORTH OUT OF EGYPT.⁶ THEREFORE IT IS OUR DUTY TO THANK, PRAISE,

(1) The modern liturgy combines both, commencing however with the latter. (2) Perhaps better: 'explain,' as R. Gamaliel's main point is that their purpose must be explained; v. Kaplan, *Reduction of the Talmud*, p. 203. (3) Ex. XII, 27. (4) *Ibid.* 39. (5) Ex. I, 14. (6) *Ibid.* XIII, 8.