

Siyyum Bekhorot – Tractate Pesahim

Rabbi Michael Safra

1. Speak Euphemistically When You Can (3a)

The Gemara asks: **And the *tanna* of our mishna, what is the reason that he didn't explicitly teach: The night of the fourteenth, as it was taught in the school of Shmuel?** The Gemara answers: **He employed a euphemism.** Since the *tanna* of our mishna did not want to mention darkness, he preferred the term *or* to refer to the night of the fourteenth. **And this is in accordance with a statement of Rabbi Yehoshua ben Levi. As Rabbi Yehoshua ben Levi said: A person should never express a crude matter, as the formulation of a verse was distorted by the addition of eight letters rather than have it express a crude matter, as it is stated: "From the pure animals and from the animals that are not pure [*asher einena tehora*]" (Genesis 7:8).** To avoid using the Hebrew term for impure [*tame'a*], which is four letters: *Tet, mem, alef, heh*, the verse replaced the term with the euphemism meaning "that are not pure," which is spelled with twelve letters: *Alef, shin, reish; alef, yod, nun, nun, heh; tet, heh, reish, heh*.

Rav Pappa said: A different verse added nine letters, as it is stated: **"If there be among you any man who is not ritually pure [*asher lo yihye tahor*] by reason of that which happened to him by night" (Deuteronomy 23:11).** To avoid using the three-letter Hebrew word for impure, *tameh*, spelled *tet, mem, alef*, the verse employs the twelve-letter phrase "who is not ritually pure," spelled: *Alef, shin, reish; lamed, alef; yod, heh, yod, heh; tet, heh, reish*. **Ravina said:** The verse actually adds ten letters because of the letter *vav* of the word *tahor*, as the word is spelled in its plene form. **Rav Aha bar Ya'akov said:** Yet another verse adds sixteen letters, as it is stated: **"For he said, something has happened to him, he is not ritually pure; surely he is not ritually pure [*bilti tahor hu ki lo tahor*]" (I Samuel 20:26).** To avoid using the three-letter word *tameh*, the verse employs the nineteen-letter phrase "he is not ritually pure; surely he is not ritually pure," spelled: *Beit, lamed, tav, yod; tet, heh, vav, reish; heh, vav, alef; kaf, yod; lamed, alef; tet, heh, vav, reish*.

Likewise, a *baraita* was taught in the school of **Rabbi Yishmael: A person should always converse euphemistically, as one finds in the following verses.** The first: "And whichever saddle that the *zav* rides upon shall be ritually impure" (Leviticus 15:9), which discusses the impurity imparted by a *zav* to an object on which he sits, **calls this action riding.** **And the verse:** "And anyone who touches anything on which she sat" (Leviticus 15:22), which discusses the parallel ritual impurity of a woman, a *zava*, **calls the action sitting.** Since riding is slightly demeaning for a woman, as it involves an immodest splaying of the legs, the verse avoids the term riding and opts to convey the more modest image of sitting. **And it says in another verse: "And you choose the language of the crafty" (Job 15:5),** meaning that one should be clever when speaking and avoid inappropriate phrases. **And it says in another verse: "My words shall utter the uprightness of my heart; and that which my lips know they shall speak sincerely" (Job 33:3).**

וְתָנָא דִּידָן מַאי טַעְמָא
לָא קָתְנִי "לִילִי"
לְיִשְׁכָּא מְעֵלְיָא הוּא
דְּנִקְט. וְכִדְרַבּוּ יְהוֹשֻׁעַ
בְּנֵי לֵוִי. דְּאָמַר רַבִּי
יְהוֹשֻׁעַ בְּנֵי לֵוִי: לְעוֹלָם
אֵל יוֹצִיא אֶדָם דְּבָר
מְגוּנָה מִפִּי, שְׁהָרִי
עֲקָם הַכְּתוּב שְׁמוּנָה
אוֹתִיּוֹת, וְלֹא הוֹצִיא
דְּבָר מְגוּנָה מִפִּי.
שְׁנַאֲמַר: "מִן הַבְּהֵמָה
הַטְּהוֹרָה וּמִן הַבְּהֵמָה
אֲשֶׁר אֵינְנָה טְהוֹרָה."
רַב פַּפְּא אָמַר: תַּשְׁעַ,
שְׁנַאֲמַר: "כִּי יִהְיֶה בְּךָ
אִישׁ אֲשֶׁר לֹא יִהְיֶה
טְהוֹר מִקֶּרֶה לִילָה."
רַבִּינָא אָמַר: עֶשְׂרִי, וְיָו
דְּ"טְהוֹר". רַב אַחָא בְּר
יַעֲלֵב אָמַר: שֵׁשׁ
עֶשְׂרִי, שְׁנַאֲמַר: "כִּי
אָמַר מִקֶּרֶה הוּא בְּלִתי
טְהוֹר הוּא כִּי לֹא
טְהוֹר."

תַּנְיָא דְּבִי רַבִּי
יִשְׁמַעְאֵל: לְעוֹלָם יִסְפָּר
אֶדָם בְּלִשׁוֹן נְקִיָּה,
שְׁהָרִי בְּזַב קִרְאוּ
"מְרַבֵּב", וּבְאִשָּׁה קִרְאוּ
"מוֹשֵׁב". וְאוֹמַר:
"וְתִבְחַר לְשׁוֹן
עֲרוּמִים". וְאוֹמַר:
"וְדַעַת שְׁפָתַי בְּרוּר
מִלְּלִי."

2. Timing for Burning Hametz (11b)

MISHNA: The *tanna'im* disagree regarding until what time leaven may be eaten and at what time it must be removed on Passover eve. **Rabbi Meir says: One may eat leaven the entire fifth hour of the fourteenth of Nisan, and one must burn it immediately afterward at the beginning of the sixth hour. Rabbi Yehuda says: One may eat the entire fourth hour and one places it in abeyance for the entire fifth hour, and one burns it at the beginning of the sixth hour.**

מִתְנִי' רַבִּי מַאִיר אוֹמַר:
אוֹבְלִים כָּל חֲמֵשׁ, וְשׁוֹרְפִין
בְּתַחֲלַת שֵׁשׁ. רַבִּי יְהוּדָה
אוֹמַר: אוֹבְלִין כָּל אַרְבַּע, וְתוֹלִין
כָּל חֲמֵשׁ, וְשׁוֹרְפִין בְּתַחֲלַת
שֵׁשׁ.

3. How do we *kasher* vessels for Passover? (30b)

Ravina said to Rav Ashi: With regard to these knives, how do we prepare them for use during Passover? **Rav Ashi said to him:** For me, personally, we craft new ones. **Ravina said to him:** It works out well for Master, as you are able to afford new knives. However, what should one who is unable to purchase new knives do? **He said to him:** I was speaking of making them like new by thoroughly cleaning them in the following manner: One should cover the wooden handles in mud, so that they will not be burned, and heat the metal with fire until it is white-hot. And then I place the handles of the knives in boiling water in order to remove anything that had been absorbed into the wood. And the *halakha* is that with regard to both this, the blade, and that, the handle, it is sufficient to immerse them in boiling water, so long as this water is still in a primary vessel. The water must still be in the original pot in which it was boiled and not poured from another pot.

Rav Huna, son of Rav Yehoshua, said: A wooden ladle should be purged in boiling water in a primary vessel in order to remove the flavor of the forbidden food that it absorbed. The Gemara states: He holds in accordance with the principle: As it absorbs the flavor of the forbidden substance, so it emits it. The same cooking method and level of heat that caused the flavor of the forbidden substance to be absorbed in the vessel suffices to discharge the flavor of that substance from the vessel. Therefore, a ladle that absorbed flavor of leavened bread from a pot of boiling water which was over a fire will discharge the flavor of leavened bread once it is placed in the boiling water again.

אמר ליה רבינא לרב
אשי: הני סכיני בפסחא
הכי עבדינן להו? אמר
ליה: לדידי חדתא קא
עבדינן. אמר ליה: תינח
מר דאפשר ליה, דלא
אפשר ליה מאי? אמר
ליה: אכא, כעין חדתא
קאמינא: קתייהו בטינא,
ופרזליהו בנורא, וחדר
מעילנא לקתייהו:
ברותחין. והלכתא: אידי
ואידי ברותחין ובקלי
ראשון.

אמר רב הונא בריה דרב
יהושע: עץ פרוור מגעילו
ברותחין ובקלי ראשון.
קסבר: גבולעו כר
פולטו.

4. What is *maror*? (39a)

MISHNA: And these are the vegetables with which a person can fulfill his obligation to eat bitter herbs on Passover: One can fulfill his obligation with *hazeret*, with chervil [*tamkha*], and with field eryngo [*harhavina*], and with endives [*olashin*], and with *maror*.

Ravina found Rav Aha, son of Rava, searching for *merirata* to use as bitter herbs. He said to him: What is your opinion, that you seek this particular herb? If you are looking for that which is most bitter, but we learned *hazeret* first in the mishna, which indicates that this is the preferred choice. And likewise, a Sage of the school of **Shmuel taught *hazeret* first, before the other types of bitter herbs. And Rabbi Oshaya said:** The optimal fulfillment of the mitzva is with *hazeret*, and **Rava said:** What is *hazeret*? It is lettuce [*hassa*].

The Gemara explains: What is the meaning of lettuce [*hassa*]? It refers to the fact that God has mercy [*has*] on us. And Rabbi Samuel bar Nahmani said that **Rabbi Yohanan said:** Why are the Egyptians likened to bitter herbs in the verse: "And they embittered their lives" (Exodus 1:14)? This comparison serves to tell you that just as these bitter herbs are soft at first and harsh in the end, so too, the Egyptians were soft at first, when they paid the Jews for their work, but were harsh in the end, as they enslaved them. This idea applies solely to *hazeret*, which has a bitter aftertaste, but not to other types of bitter herbs, which are bitter from the beginning. **Rav Aha, son of Rava, said to Ravina:** I retract my position and concede that it is preferable to use *hazeret* for bitter herbs.

מתני' ואלו ירקות שאדם יוצא
בקה ידי חובתו בפסח: בחזרת,
בתמקא, ובחרטוביא
ובעולשין ובמרור...

רבינא אשכחיה לרב אחא
בריה דרבא דהוה מהדר
אמר רבא. אמר ליה: מאי
דעתיה, דמרירין טפי? והא
חזרת תנן. ותנא דבי שמואל:
חזרת, ואמר רבי אושעיא:
מצוה בחזרת. ואמר רבא: מאי
חזרת — חסא.

מאי חסא — דחס רחמנא
עילון. ואמר רבי שמואל בר
בחמני אמר רבי יונתן: למה
נמשלו מצרים כמרור? לומר
לה: מה מרור זה שתחילתו רך
וסופו קשה — אף מצרים
תחילתו רכה וסופו קשה.
אמר ליה: הדר בי.

5. Can one be paid for "holy work"? (50b)

Similarly the Sages taught: In four *perutot*, payments, there is never a sign of blessing: Wages of scribes of sacred books; wages of disseminators, who repeat and explain the lectures delivered by the Sages on Shabbat; payment of orphans, which one receives when

תנו רבנן, ארבע פרוטות אין
בהן סימן ברכה לעולם:
שכר פותבין, ושכר

engaging in a partnership with the executor of an orphan's estate; and money that comes from a country overseas.

The Gemara asks: **Granted**, one will be unsuccessful when receiving wages of disseminators, as it appears as if he is receiving wages for work performed on Shabbat, even though what he is doing is not actually prohibited. **And** it is also understandable that one will see no blessing from orphans' money, as minors are not capable of relinquishing property. Minors do not have the legal right to forgive even negligible losses, which partners typically overlook. Therefore, one who in the course of business takes even the smallest amount of money from them beyond the sum to which he is entitled is considered a thief. One sees no blessing from money that comes from a country overseas, because a miracle does not transpire every day. Since the risks involved in shipping cargo on long sea voyages are great, one's merit is diminished each time his merchandise miraculously arrives intact.

However, what is the reason that one sees no blessing from wages of scribes? Rabbi Yehoshua ben Levi said: The members of the Great Assembly observed twenty-four fasts, corresponding to the twenty-four priestly watches (Maharsha), for scribes who write Torah scrolls, phylacteries, and mezuzot, so that they will not become wealthy from their craft, as were they to become wealthy, they would no longer write these sacred items. Similarly, the Sages taught: Scribes who write scrolls, phylacteries, and mezuzot; and their merchants, who buy the sacred scrolls from the scribes to sell them; and their merchants' merchants; and all those engaged in the work of Heaven and earn their living from it, a phrase that comes to include those who sell the sky-blue dye for ritual fringes, never see a sign of blessing from their labor. And if they engage in these activities for their own sake, to ensure that there will be more sacred items available to the public, then they do see blessing from their labor.

מתורגמניו, ושכר יתומים,
ומעות הבאות ממדינת
הים.

בשלמא שכר מתורגמניו —
משום דמיחזי כשכר שבת.
ומעות יתומים נמי — לאו
בני מחילה נינהו. מעות
הבאות ממדינת הים —
משום דלאו כל יומא
מתרחיש ניפסא.

אלא שכר פותבין מאי
טעמא? אמר רבי יהושע בן
לוי: עשרים וארבע תעניות
ישבו אנשי כנסת הגדולה
על פותבי ספרים תפילין
ומזוזות שלא יתעשרו,
שאימלי מתעשרין — אין
בותבין. תנו רבנן: פותבי
ספרים תפילין ומזוזות, הן,
ותגריהן, ותגרי תגריהן, וכל
העוסקין במלאכת שמים,
לאיתווי מוכרי תכילת —
אינו רואין סימן ברכה
לעולם, ואם עוסקין לשמה
— רואין.

6. Rabbis should be careful not to sound arrogant (66a-66b)

GEMARA: The Sages taught a *baraita* with regard to the basic *halakha* governing the eve of Passover that occurs on Shabbat: This law was forgotten by the sons of Beteira, who were the leaders of their generation. The fourteenth of Nisan once occurred on Shabbat, and they forgot and did not know whether the Paschal lamb overrides Shabbat or not. They said: Is there any person who knows whether the Paschal lamb overrides Shabbat or not? They said to them: There is a certain man in Jerusalem who came up from Babylonia, and Hillel the Babylonian is his name. At one point, he served the two most eminent scholars of the generation, Shemaya and Avtalyon, and he certainly knows whether the Paschal lamb overrides Shabbat or not. The sons of Beteira sent messengers and called for him. They said to him: Do you know whether the Paschal lamb overrides Shabbat or not? He said to them: Have we but one Paschal lamb during the year that overrides Shabbat? Do we not have many more than two hundred Paschal lambs, i.e., sacrifices, during the year that override Shabbat?

They said to him: From where do you know this? He said to them: "Its appointed time" is stated with regard to the Paschal lamb and "its appointed time" is also stated with regard to the daily offering, for the verse says: "Command the children of Israel and say to them, My offering, the provision of My sacrifice made with fire, for a sweet savor to Me, shall you observe to offer Me at its appointed time" (Numbers 28:2). From here we learn that the daily offering is brought even on Shabbat. Thus, the daily morning and afternoon offerings are brought on more than fifty *Shabbatot* over the course of the year, and two sheep are offered every Shabbat as additional offerings, for a total of more than two hundred sacrifices a year that override Shabbat. Just as the expression "its appointed time," which is stated with regard to the daily

גמ' תנו רבנן: הלכה זו נתעלמה
מבני בתירא. פעם אחת חל
ארבעה עשר להיות בשבת,
שכחו ולא ידעו אם פסח דוחה
את השבת אם לאו. אמרו: כלום
יש אדם שיודע אם פסח דוחה
את השבת אם לאו? אמרו להם:
אדם אחד יש שעלה מבבל והלל
הבבלי שמו, ששימש שני גדולי
הדור שמעיה ואבטליון, וידע אם
פסח דוחה את השבת אם לאו.
שלחו וקראו לו, אמרו לו: כלום
אתה יודע אם הפסח דוחה את
השבת אם לאו? אמר להם: וכי
פסח אחד יש לנו בשנה שדוחה
את השבת? והלא הרכה יותר
ממאתים פסחים יש לנו בשנה
שדוחין את השבת.

אמרו לו: מנין לך? אמר להם:
נאמר "מועדו" בפסח, ונאמר
"מועדו" בתמיד: מה "מועדו"
האומר בתמיד דוחה את השבת,

offering, indicates that it overrides Shabbat, so too "its appointed time," which is stated with regard to the Paschal lamb, indicates that it overrides Shabbat.

And furthermore, it is an *a fortiori* inference: If the daily offering, the neglect of which is not punishable by *karet*, overrides Shabbat, is it not right that the Paschal lamb, the neglect of which is punishable by *karet*, should override Shabbat?

After Hillel brought these proofs, they immediately seated him at the head and appointed him *Nasi* over them, and he expounded the laws of Passover that entire day. In the course of his teaching, he began rebuking them [*mekanteran*] them with words. He said to them: What caused this to happen to you, that I should come up from Babylonia and become *Nasi* over you? It was the laziness in you that you did not serve the two most eminent scholars of the generation living in Eretz Yisrael, Shemaya and Avtalyon.

They said to Hillel: Our teacher, if one forgot and did not bring a knife on the eve of Shabbat and cannot slaughter his Paschal lamb, what is the law? Since he could have brought the knife before Shabbat, he cannot bring it on Shabbat; but what should he do in this situation? He said to them: I once heard this *halakha* from my teachers but I have forgotten it. But leave it to the Jewish people; if they are not prophets to whom God has revealed His secrets, they are the sons of prophets, and will certainly do the right thing on their own.

The next day, on Shabbat that was the eve of Passover, one whose Paschal offering was a lamb took the knife and stuck it in its wool; and one whose Paschal offering was a goat, which does not have wool, stuck it between its horns. Hillel saw the incident and remembered the *halakha* that he had once learned and said: This is the tradition I received from the mouths of Shemaya and Avtalyon, meaning that this is in fact the proper course of action. This concludes the text of the *baraita* and the Gemara will begin to elucidate it. ...

With regard to the incident with Hillel, Rav Yehuda said that Rav said: Anyone who acts haughtily, if he is a Torah scholar, his wisdom departs from him; and if he is a prophet, his prophecy departs from him. The Gemara explains: That if he is a Torah scholar, his wisdom departs from him is learned from Hillel, for the Master said in this *baraita*: Hillel began to rebuke them with words. Because he acted haughtily, he ended up saying to them: I once heard this *halakha*, but I have forgotten it, as he was punished for his haughtiness by forgetting the law. That if he is a prophet his prophecy departs from him is learned from Deborah, as it is written: "The villagers ceased, they ceased in Israel, until I, Deborah, arose, I arose a mother in Israel" (Judges 5:7). For these words of self-glorification, Deborah was punished with a loss of her prophetic spirit, as it is written later that it was necessary to say to her: "Awake, awake, Deborah; awake, awake, utter a song" (Judges 5:12), because her prophecy had left her.

Similarly, Reish Lakish said: Any person who becomes angry, if he is a Torah scholar, his wisdom departs from him, and if he is a prophet, his prophecy departs from him. The Gemara explains: That if he is a Torah scholar his wisdom departs from him is learned from Moses, as it is written: "And Moses became angry with the officers of the host, the captains over thousands and the captains over hundreds, who came from the battle" (Numbers 31:14). And what was his punishment? As it is written afterward: "And Elazar the priest said to the men of war who went to the battle: This is the statute of the law, which the Lord commanded Moses" (Numbers 31:21), which proves by inference that this law had become hidden from Moses due to his anger.

And that if he is a prophet, his prophecy departs from him, we learn from Elisha, as it is written that he became angry with the king of Israel and said to him: "Were it not that I have regard for the presence of Jehoshaphat the king of Judea, I would not

אף "מועדו" האמור בפסח דוחה את השבת.

ועוד, קל וחומר הוא: ומה תמיד שאין ענוש פרת דוחה את השבת, פסח שענוש ברת — אינו דין שדוחה את השבת.

מיד הושיבוהו בראש, ומינוהו נשיא עליהם, והיה דורש כל היום כולו בהלכות הפסח. התחיל מקנטרן בדברים. אמר להן: מי גרם לכם שאעלה מבבל ואהיה נשיא עליכם — עצלות שהיתה בכם, שלא שמשתם שני גדולי הדור, שמעיה ואבטליון.

אמרו לו: רבי, שכח ולא הביא סבין מערב שבת, מהו? אמר להן: הלכה זו שמעתי ושכחתי, אלא הנח להן לישראל, אם אין נביאים הן — בני נביאים הן.

למחר, מי שפסחו טלה — תוחבו בצמרו, מי שפסחו גדי — תוחבו בין קרניו. ראה מעשה ונזכר הלכה, ואמר: כך מקובלני מפי שמעיה ואבטליון. ...

אמר רבי יהודה אמר רב: כל המותר, אם חכם הוא —

חכמתו מסתלקת ממנו, אם נביא הוא — נבואתו מסתלקת ממנו. אם חכם הוא חכמתו מסתלקת ממנו — מהלל, דאמר מר התחיל מקנטרן בדברים, וקאמר להו: הלכה זו שמעתי ושכחתי. אם נביא הוא נבואתו מסתלקת ממנו — מדבורה, דכתיב: "חדלו פרוון בישראל חדלו עד שקמתי דבורה שקמתי אם בישראל וגו'", וכתיב: "עורי עורי דבורה עורי עורי דברי שיר וגו'".

ריש לקיש אמר: כל אדם שפועס, אם חכם הוא — חכמתו

מסתלקת ממנו, אם נביא הוא — נבואתו מסתלקת ממנו. אם חכם הוא חכמתו מסתלקת ממנו — ממנשה, דכתיב: "ויקצוף מנשה על פקודי החיל וגו'", וכתיב: "ויאמר אלעזר הבהן אל אנשי הצבא הבאים למלחמה זאת חקת התורה אשר צוה ה' את מנשה וגו'", מקבל דמנשה איעלם מיניה.

אם נביא הוא נבואתו מסתלקת ממנו — מאלישע, דכתיב: "לולי

look toward you, nor see you" (II Kings 3:14), and it is afterward written: "But now bring me a minstrel; and it came to pass when the minstrel played that the hand of the Lord came upon him" (II Kings 3:15). Because Elisha became angry with the king of Israel, his prophetic spirit departed from him and a minstrel was needed to rouse it anew.

Rabbi Mani bar Patish said: Whoever becomes angry, even if greatness has been apportioned to him from heaven, he is lowered from his greatness. From where do we derive this? From Eliab, David's older brother, as it is stated: "And Eliab's anger burned against David and he said: Why did you come down, and with whom have you left those few sheep in the wilderness? I know your insolence and the evil of your heart, for you have come down to see the battle" (I Samuel 17:28); we see that Eliab became angry. And when Samuel went to anoint him after God had told him that one of Yishai's sons was to be the king, concerning all of the other brothers it is written: "The Lord has not chosen this one" (I Samuel 16:8), whereas with regard to Eliab it is written: "And the Lord said to Samuel: Look not at his appearance, nor at the height of his stature, for I have rejected him" (I Samuel 16:7). This proves by inference that until now He had loved him, and it was only at this point that Eliab was rejected. Had it not been for his anger, Eliab would have been fit for greatness; but owing to this shortcoming, God rejected him.

7. A Night of Questions (116a)

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.

8. Always Start with a Joke (117a)

This serves to teach you that the Divine Presence rests upon an individual neither from an atmosphere of laziness, nor from an atmosphere of sadness, nor from an atmosphere of laughter, nor from an atmosphere of frivolity, nor from an atmosphere of idle conversation, nor from an atmosphere of idle chatter, but rather from an atmosphere imbued with the joy of a mitzva. As it is stated with regard to Elisha, after he became angry at the king of Israel, his prophetic spirit left him until he requested: "But now bring me a minstrel; and it came to pass when the minstrel played, that the hand of the Lord came upon him" (II Kings 3:15).

Rav Yehuda said that Rav said: And, so too, one should be joyful before stating a matter of halakha. Rav Nahman said: And, so too, one should be joyful before going to sleep, to ensure he will have a good dream.

The Gemara asks: Is that so, that one should introduce matters of halakha joyfully? Didn't Rav Giddel say that Rav said: Any Torah scholar who sits before his teacher and his lips are not dripping with bitterness due to fear of his teacher, those lips shall be burned, as

פני יהושפט מלך יהודה אני נושא
אם אביט אליך ואם אראך וגו',
וכתיב: ויעתה קחו לי מנגן והיה
כנגן המנגן ותהי עליו יד ה' וגו'.

אמר רבי מני בר פטיש: כל
שכועס, אפילו פוסקין עליו גדולה
מן השמים — מורדין אותו.
מנלן? מאליאב, שנאמר: ויחר
אף אליאב בדוד ויאמר למה [זה]
ירדת ועל מי נטשית מעט הצאן
ההנה במדבר אני ידעתי את זדך
ואת רוע לבבך כי למטן ראות
המלקמה ירדת. וכי אזל שמואל
לממשחיהו, בכלהו כתיב: לא
בזה בחר ה', ובאליאב כתיב:
"ויאמר ה' אל שמואל אל תביט
אל מראהו ואל גבה קומתו כי
מאסתיהו", מפל דהנה רחמי
ליה עד האידינא.

מתחיל בגנות ומסיים בשבח.
מאי בגנות? רב אמר: "מתחלה
עובדי עבודה זרה היו אבותינו."
[ושמואל] אמר: "עבדים היינו."
אמר ליה רב נחמן לדרו עבדיה:
עבדא דמפיק ליה מריה לחירות,
והיב ליה כספא ודבא, מאי בעי
למימר ליה? אמר ליה: בעי
לאודוי ולשבחי, אמר ליה:
פטרתן מלומר "מה נשתנה".
פתח ואמר "עבדים היינו".

ללמדך שאין השכינה שורה,
לא מתוך עצלות ולא מתוך
עצבות ולא מתוך שחוק ולא
מתוך קלות ראש ולא מתוך
דברים בטלים, אלא מתוך דבר
שמחה של מצוה. שנאמר:
"ועתה קחו לי מנגן והיה כנגן
המנגן ותהי עליו יד ה'".

אמר רב יהודה אמר רב: וכן
לדבר הלכה. אמר רב נחמן:
וכן לחלום טוב.

איני?! והאמר רב גידל אמר
רב: כל תלמיד חכם היושב
לפני רבו ואין שפתותיו

it is stated: "His lips are as lilies [*shoshanim*] dripping with flowing myrrh [*notefot mor over*]" (Song of Songs 5:13). He interpreted homiletically: **Do not read it as *shoshanim*, lilies; rather, read it as *sheshonim*, who are studying.** Likewise, **do not read it as *mor over*, flowing myrrh; rather, read it as *mar over*, flowing bitterness.** In other words, lips that are studying Torah must be full of bitterness.

The Gemara explains: This is **not difficult**; there is no contradiction here, as **this** statement, which teaches that one should introduce matters of *halakha* joyfully, is referring to a **rabbi**, and **that** statement, which teaches that one must be filled with bitterness, is referring to a **student**, who must listen to his teacher with trepidation.

And if you wish, say instead that this and that are referring to a rabbi, and it is not difficult. This statement, where it is taught that one must be joyful, is **before** one begins teaching; **that** statement, where it is taught that he must be filled with bitterness and trepidation, is **after** he already began teaching *halakha*. The Gemara adds: That explanation is **like that practice of Rabba's. Before he began teaching halakha to the Sages, he would say some humorous comment, and the Sages would be cheered. Ultimately, he sat in trepidation and began teaching the halakha.**

נוטפות מר — תְּכִינָה,
שְׁנֵאמַר: "שִׁפְתוֹתָיו שׁוֹשָׁנִים
נוטפות מור עוֹבֵר." אֶל תִּקְרֵי
"שׁוֹשָׁנִים", אֶלָּא "שִׁשְׁוֹנִים".
אֶל תִּקְרֵי "מור עוֹבֵר", אֶלָּא
"מר עוֹבֵר".

לֹא קָשְׁיָא: הָא — בְּרַבָּה, הָא —
בְּתַלְמִידָא.

וְאִי בְּעֵיט אִימָא: הָא וְהָא
— בְּרַבָּה, וְלֹא קָשְׁיָא: הָא —
מִקְמֵי דְפִתְחָא, וְהָא — לְבִתְרָא
דְּפִתְחָא. כִּי הָא דְּבִבְיָא, מִקְמֵי
דְּפִתְחָא לְהוּ לְדַבְּבָנָא, אָמַר
מִיִּלְתָּא דְּבִדְיִחוּתָא וּבְדַחֵי
רַבְּנָא, וּלְבִסוּף יִתִּיב בְּאִימָתָא,
וּפְתַח בְּשִׁמְעָתָא.

9. Don't Doze During the Seder (120b)

GEMARA: We learned in the mishna that **Rabbi Yosei says: If they dozed they may eat from the Paschal lamb, but if they fell asleep they may not eat from it.** The Gemara asks: **What are the circumstances of dozing? Rav Ashi said: One is asleep but not asleep, awake but not awake, when, if they call him, he will answer, but he is unable to provide a reasonable answer. And when they later inform him of what happened, he remembers it.**

The Gemara cites a related episode: **Abaye was sitting before Rabba, and he saw that Rabba was dozing off after he had begun to eat the final obligatory piece of matza. He said to him: Is the Master sleeping? Rabba said to him: I am dozing, and we learned in the mishna: If they dozed, they may eat from the Paschal lamb, but if they fell fast asleep they may not eat from it.**

גַּמְ' רַבִּי יוֹסֵי אָמַר: בְּתַנְמַנְמוּ —
יֹאכְלוּ, בְּנִרְדָּמוּ — לֹא יֹאכְלוּ. הֵיכִי דָמִי
בְּתַנְמַנְמוּ? אָמַר רַב אֲשִׁי: נִימִים וְלֹא נִימִים,
תִּיר וְלֹא תִיר. כְּגוֹן דְּקָרִי לִיהּ וְעָנִי, וְלֹא
יָדַע לְאַהֲדוּרֵי סְבָרָא, וְכִי מְדַבְּרוּ לִיהּ
— מְדַבְּרִי.

אֲבַיִי הוֹה יִתִּיב קַמֵּיהּ דְּרַבָּה. חֲזָא דְקָא
בְּמַנְבֵּם, אָמַר לִיהּ: מִינָם קָא נְאִים מָר.
אָמַר לִיהּ: מִינּוּמֵי קָא (מְנַמְנָם)
[מְנַמְנַמְנָא], וְתַנְנֵנּוּ: בְּתַנְמַנְמוּ —
יֹאכְלוּ, בְּנִרְדָּמוּ — לֹא יֹאכְלוּ.

10. Concluding Passage (121b)

Rabbi Simlai attended a redemption of the firstborn son. The celebrants raised a dilemma before him with regard to the blessings. First they noted that it is obvious that the blessing over the redemption of a firstborn son, which is: Who sanctified us with His mitzvot and commanded us over the redemption of the firstborn son, is certainly recited by the father of the son, as he is the one obligated to redeem his son. However, with regard to the second blessing: Blessed are You, Lord our God, King of the universe, Who has given us life [*sheheḥeyanu*], sustained us, and brought us to this time, does the priest recite this blessing, or does the father of the son recite it?

The Gemara explains the two sides of the dilemma. It can be suggested that the **priest recites the blessing, as he benefits** from the five *se'la* he receives when the boy is redeemed. The blessing of *sheheḥeyanu* is generally recited by the one who receives the benefit. **Or, perhaps the father of the son recites sheheḥeyanu, as he is the one who performs the mitzva.** Rabbi Simlai **did not have an answer readily available, and he went to ask this question in the study hall.** The scholars **said to him that the father of the son recites the two blessings:** Over the redemption of the son and *sheheḥeyanu*. The Gemara concludes: **And the halakha is that the father of the son recites two blessings.**

רַבִּי שִׁמְלַאי אִיקְלַע לְפָדְיוֹן
הַבֵּן, בָּעוּ מִיָּפִיָּה: פְּשִׁיטָא
עַל פְּדִיּוֹן הַבֵּן "אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוְּנוּ עַל
פְּדִיּוֹן הַבֵּן" — אָבִי הַבֵּן
מְבָרֵךְ. "בְּרוּךְ ... שֶׁהֶחְיֵינוּ
וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזַמַּן
הַזֶּה", כֹּהֵן מְבָרֵךְ, אוֹ אָבִי
הַבֵּן מְבָרֵךְ?

כֹּהֵן מְבָרֵךְ — דְּקַמְטֵי
הַנְּבָא לִידְיָהּ, אוֹ אָבִי הַבֵּן
מְבָרֵךְ — דְּקָא עָבִיד
מַצְוָה? לֹא הוֹה בִּידְיָהּ,
אֲתָא שְׂאִיל בֵּיהּ מִדְּרַשָׁא.
אָמְרוּ לִיהּ: אָבִי הַבֵּן מְבָרֵךְ
שְׁתֵּימִם. וְהִלְכְתָא: אָבִי הַבֵּן
מְבָרֵךְ שְׁתֵּימִם.

The following paragraph is recited three times:

הָרָדוֹן עִלְךָ מִסִּכְתַּת פְּסָחִים וְהָרָדוֹן עִלְךָ דַּעְתָּן עִלְךָ
מִסִּכְתַּת פְּסָחִים וְדַעְתָּךְ עִלְךָ, לֹא נִתְנָשִׁי מִנֶּךָ מִסִּכְתַּת
פְּסָחִים וְלֹא תִתְנָשִׁי מִנִּי, לֹא בַעֲלָמָא הָדִין וְלֹא
בַעֲלָמָא דְאַתִּי.

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ,
שֶׁתְּהֵא תּוֹרַתְךָ אֲמֻנָתָנוּ בְּעוֹלָם הַזֶּה, וְתֵהֵא עִמָּנוּ
לְעוֹלָם הַבָּא. חֲנִינָא בַר פַּפָּא, רַמֵּי בַר פַּפָּא, נַחְמָן
בַר פַּפָּא, אֶחָאי בַר פַּפָּא, אֲבָא מְרִי בַר פַּפָּא, רַפְרָם
בַר פַּפָּא, רְכִישׁ בַר פַּפָּא, סוּרְחַב בַר פַּפָּא, אֲדָא בַר
פַּפָּא, דְרוּ בַר פַּפָּא.

הָעֶרֶב נָא יְהוָה אֱלֹהֵינוּ אֶת דְּבָרֵי תּוֹרַתְךָ בְּפִינוּ וּבְפִי
עַמְּךָ בֵּית יִשְׂרָאֵל, וְנִהְיָ אֲנַחְנוּ וְצִאֲצָאֵינוּ (וְצִאֲצָאֵי
צִאֲצָאֵינוּ) וְצִאֲצָאֵי עַמְּךָ בֵּית יִשְׂרָאֵל, בְּלִנּוּ יוֹדְעֵי
שְׁמֶךָ וְלוֹמְדֵי תּוֹרַתְךָ לְשִׁמְחָה. מֵאִיבֵי תַחֲכַמְנִי מִצוֹתֶיךָ
כִּי לְעוֹלָם הֵיאֵלֵי: יְהִי לִבִּי תָמִים בְּחֻקֶיךָ לְמַעַן לֹא
אֲבוֹשׁ: לְעוֹלָם לֹא־אֲשַׁפַח פְּקוּדֶיךָ כִּי־בָם חִיִּיתִנִּי:
בְּרוּךְ אַתָּה יְהוָה לְמִדְּנֵי חֻקֶיךָ: אָמֵן אָמֵן אָמֵן סְלָה
וְעַד.

מוֹדִים אֲנַחְנוּ לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
שֶׁשָּׂמַתְּ חֻלְקֵנוּ מִיּוֹשְׁבֵי בֵּית הַמְּדֻרָשׁ, וְלֹא שָׂמַתְּ חֻלְקֵנוּ
מִיּוֹשְׁבֵי קָרְנוֹת. שְׂאֲנוּ מִשְׁפִּימִים וְהֵם מִשְׁפִּימִים,
אֲנוּ מִשְׁפִּימִים לְדַבְרֵי תוֹרָה, וְהֵם מִשְׁפִּימִים לְדַבְרֵים
בְּטָלִים. אֲנוּ עֹמְלִים וְהֵם עֹמְלִים, אֲנוּ עֹמְלִים וּמְקַבְּלִים
שָׂכָר, וְהֵם עֹמְלִים וְאִינָם מְקַבְּלִים שָׂכָר. אֲנוּ רָצִים וְהֵם
רָצִים, אֲנוּ רָצִים לְחַיֵּי הָעוֹלָם הַבָּא, וְהֵם רָצִים לְבֵאֵר
שְׁחַת, שְׁנֵאמַר: וְאַתָּה אֱלֹהִים תּוֹרְדִם לְבֵאֵר שְׁחַת
אֲנָשֵׁי דְמִים וּמְרַמָּה לֹא־יִחַצּוּ יְמֵיהֶם וְאִנִּי אֲבַטַח־בְּךָ:

יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵי, בְּשֵׁם שְׁעוֹרְתָנִי לְסִים
מִסִּכְתַּת פְּסָחִים כִּן תַּעֲזֹרְנִי לְהַתְּחִיל מִסִּכְתּוֹת וּסְפָרִים
אַחֵרִים וּלְסִימָם, לְלַמֵּד וּלְלַמֵּד לְשִׁמּוֹר וּלְעִשׂוֹת וּלְקִימָם
אֶת כָּל דְּבָרֵי תִלְמוּד תּוֹרַתְךָ בְּאַהֲבָה, וְזִכּוֹת כָּל
הַתְּנָאִים וְאֲמוֹרָאִים וְתִלְמִידֵי חֲכָמִים יַעֲמִיד לִי וְלוֹרְעֵי
שׁוֹלָא תְמוֹשׁ הַתּוֹרָה מִפִּי וּמִפִּי זֶרַע וּזְרַע זֶרַע עַד
עוֹלָם, וְיִתְקִים בִּי: בְּהַתְּחִלְכֶּךָ תִּנְחָה אֶתְךָ בְּשִׁכְבְּךָ
תִּשְׁמֹר עֲלֶיךָ וְהִקְיָצוֹת הִיא תִשְׁיַחֲךָ: כִּי־בִי יִרְבוּ יְמֵיךָ
וְיִוָּסְפוּ לְךָ שָׁנוֹת חַיִּים: אַרְךָ יָמִים בְּיַמֵּינָהּ בְּשִׁמְאֹלָהּ
עֶשֶׂר וּכְבוֹד: יְהוָה עֵז לְעַמּוֹ יִתֵּן יְהוָה יְבָרֶךְ אֶת־עַמּוֹ
בְּשָׁלוֹם:

The following paragraph is recited three times:

הָרָדוֹן We shall return to you, tractate *Pesahim*, and your
glory is upon us. Our thoughts are upon you, tractate
Pesahim, and your thoughts are upon us. We will not be
forgotten from you, tractate *Pesahim*, and you will not
be forgotten from us; neither in this world nor in the
World-to-Come.

יְהִי רָצוֹן May it be Your will, Lord our God and God of
our ancestors, that Your Torah will be our avocation in
this world and will accompany us to the World-to-Come.
Hanina bar Pappa, Ramei bar Pappa, Nahman bar Pappa,
Ahai bar Pappa, Abba Mari bar Pappa, Rafram bar Pappa,
Rakhish bar Pappa, Surhav bar Pappa, Adda bar Pappa,
Daru bar Pappa.

Please, Lord our God, make the words of Your
Torah sweet in our mouths and in the mouths of Your
people, the house of Israel, so that we, our descendants
(and their descendants), and the descendants of Your
people, the house of Israel, may all know Your name and
study Your Torah for its own sake. Your commandments
make me wiser than my enemies, for they are ever with
me. Let my heart be undivided in Your statutes, in order
that I may not be put to shame. I will never forget Your
precepts, for with them You have quickened me. Blessed
are You, O Lord; teach me Your statutes. Amen, Amen,
Amen, Selah, Forever.

Psalms 119

We give thanks before You, Lord Our God and
God of our ancestors, that You have placed our lot
among those who sit in the study hall and that you have
not given us our portion among those who sit idly on
street corners. We rise early and they rise early. We rise
early to pursue matters of Torah and they rise early to
pursue frivolous matters. We toil and they toil. We toil
and receive a reward and they toil and do not receive a
reward. We run and they run. We run to the life of the
World-to-Come and they run to the pit of destruction,
as it is stated: But You, God, will bring them down into
the pit of destruction; men of blood and deceit shall not
live out half their days; but as for me, I will trust in You.

Psalms 55

יְהִי רָצוֹן May it be Your will, Lord my God, just as you
have assisted me in completing tractate *Pesahim* so assist
me to begin other tractates and books and conclude
them to learn and to teach, to observe and to perform,
and to fulfill all the teachings of Your Torah with love.
And may the merit of all the *tanna'im* and *amora'im* and
Torah scholars stand for me and my descendants so that
the Torah will not move from my mouth and from the
mouths of my descendants and the descendants of my
descendants forever. And may the verse: When you
walk, it shall lead you, when you lie down, it shall watch
over you; and when you awaken, it shall talk with you
be fulfilled in me. For in the Torah your days shall be
multiplied, and the years of your life shall be increased.
Length of days is in her right hand; in her left hand are
riches and honor. May the Lord give strength to His
people; the Lord will bless His people with peace.

Proverbs 6

Proverbs 9

Proverbs 3

Psalms 29

The following קדיש requires the presence of a מנין.

יתגדל ויתקדש שמה רבא
 בעלמא דהוא עתיד לאתחדתא
 ולאחיאה מתיא, ולאסקא יתהון לחיי עלמא
 ולמבנא קרתא דירושלם, ולשכללא היכלה בגוה
 ולמעקר פלחנא נכראה מארעא
 ולאחבא פלחנא דשמיא לאתרה
 וימליך קדשא בריך הוא במלכותה ויקרה
 (טפס ספרד: ויצמח פורקנה ויקרב משיחה)
 בחייכון וביומיכון ובחיי דכל בית ישראל
 בעגלא ובזמן קריב, ואמרו אמן.
 יהא שמה רבא מברך לעלם ולעלמי עלמיא.

יתברך וישתבח ויתפאר ויתרומם ויתנשא
 ויתהדר ויתעלה ויתהלל
 שמה דקדשא בריך הוא
 לעלא מן כל ברכתא
 / בעשרת ימי תשובה: לעלא לעלא מכל ברכתא /
 ושירתא, תשבחתא ונחמתא, דאמרו בעלמא
 ואמרו אמן. (קהל אמן)

על ישראל ועל רבנן
 ועל תלמידיהון ועל כל תלמידי תלמידיהון
 ועל כל מאן דעסקין באורייתא
 די באתרא (בארץ ישראל) קדישא) הדין, ודי בכל אתר ואתר
 יהא להון ולכון שלמא רבא
 חנא וחסדא, ורחמי, וחיי אריבי, ומזוני רויחי
 ופרקנא מן קדם אבוהון די בשמיא
 ואמרו אמן.

יהא שלמא רבא מן שמיא
 וחיים (טובים) עלינו ועל כל ישראל
 ואמרו אמן.

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

עשה שלום / בעשרת ימי תשובה: השלום / במדומי
 הוא יעשה ברחמי שלום, עלינו ועל כל ישראל
 ואמרו אמן.

The following Kaddish requires the presence of a minyan.

Magnified and sanctified may His great name be,
 in the world that will in future be renewed,
 reviving the dead and raising them up to eternal life.
 He will rebuild the city of Jerusalem
 and in it re-establish His Temple.
 He will remove alien worship from the earth
 and restore to its place the worship of Heaven.
 Then the Holy One, blessed be He,
 will reign in His sovereignty and splendor.
 May it be in your lifetime and in your days,
 (Nusah Sepharad: make His salvation flourish,
 and hasten His messiah,)
 and in the lifetime of all the House of Israel,
 swiftly and soon – and say: Amen.

May His great name be blessed for ever and all time.

Blessed and praised,
 glorified and exalted,
 raised and honored,
 uplifted and lauded
 be the name of the Holy One,
 blessed be He,
 beyond any blessing,
 song, praise and consolation uttered in the world –
 and say: Amen.

To Israel, to the teachers,
 their disciples and their disciples' disciples,
 and to all who engage in the study of Torah,
 in this (in Israel add: holy) place or elsewhere,
 may there come to them and you great peace,
 grace, kindness and compassion,
 long life, ample sustenance and deliverance,
 from their Father in Heaven –
 and say: Amen.

May there be great peace from heaven,
 and (good) life for us and all Israel –
 and say: Amen.

Bow, take three steps back, as if taking leave of the Divine Presence, then bow, first left, then right, then center, while saying:

May He who makes peace in His high places,
 in His compassion make peace for us and all Israel –
 and say: Amen.