

בכל דור ודור

IN EACH AND EVERY GENERATION...

I. THE SAGES CONCRETIZE THE HAGGADAH

1. *b. Pes. 116b*

Said R. Acha b. Yaakov: a blind person is exempt from reading the Haggadah.

1. תלמוד בבלי מסכת פסחים דף קטז עמוד ב

אמר רב אחא בר יעקב: סומא פטור מלומר הגדה.

2. *b. Pes. 115b*

Said R. Shimi b. Ashi: the *matzah* should be placed before everyone [at the *Seder*]. *Maror* should be placed before everyone. *Charoset* should be placed before everyone. But R. Huna says that all of these should only be placed before the one who recites the Haggadah. And the law follows R. Huna.

2. תלמוד בבלי מסכת פסחים דף קטו עמוד ב

אמר רב שימי בר אשי: מצה – לפני כל אחד ואחד. מרור – לפני כל אחד ואחד. וחרוסת – לפני כל אחד ואחד. ... רב הונא אומר כולו נמי לפני מי שאומר הגדה. והלכתא כרב הונא.

3. *Ibid*

R. Chisda authorized Rabbana Ukva [to deliver a lecture] and he taught: if one washed his hands for the first dipping, he should do so for the second.

3. שם

אדבריה רב חסדא לרבנא עוקבא ודרש: נטל ידיו בטיבול ראשון, נוטל ידיו בטיבול שני.

4. *m. Pes. 10:4*

He begins [instructing him about the Exodus story] with [the account of Israel's] shame and concludes with [Israel's] praise (glory).

4. משנה פסחים פרק י משנה ד

מתחיל בגנות ומסיים בשבח.

5. *y. Pes. 10:5*

Said Rav: one must start with “In olden times your forefathers [worshipped idols] ... But I took your forefather out from beyond the Euphrates ... and multiplied his offspring ...” (Josh. 24:2–4)

5. תלמוד ירושלמי מסכת פסחים פרק י הל' ה

רב אמר: מתחילה צריך להתחיל “בעבר הנהר ישבו אותיכם וגו'. ואקח את אביכם את אברהם מעבר הנהר וגו'. וארבה.” (יהושוע כד)

6. *b. Pes. 116a*

[Quotes *m. Pes. 10:4*.] What is the shame? Rav said: in the beginning our forefathers were idol worshippers. Shmuel said: we were slaves.

6. תלמוד בבלי מסכת פסחים דף קטז עמוד א

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

7. m. Ber. 1:5

One must mention the exodus from Egypt at night. Rabbi Elazar ben Azaryah said: “Behold, I am like a seventy-year-old man, yet I could not win [the argument against the other sages] having the exodus from Egypt recited at night, until Ben Zoma derived it [from a Biblical source]. It says (Deut. 16:3), ‘In order that you may remember the day when you left Egypt for all the days of your life.’ Now, ‘days of your life’ means the days; ‘All the days of your life’ [includes also] the nights.” But the Sages say: “Days of your life” means the present world; “All the days of your life” includes also the era of *Mashiach*.

8. b. Pes. 108a

Lying on one’s back is not called reclining. Nor is reclining to the right. And not just for this reason but also because it brings the windpipe before the oesophagus and may cause a danger.

9. b. Pes. 115a

Now that the halakhah is neither in accordance with Hillel nor the Rabbis, one makes a *berakhah* “*al achilat matzah*” and eats it, and then makes a *berakhah* “*al achilat maror*” and eats it, and then eats eats them both together without a *berakhah* – in remembrance of the Temple in the manner of Hillel.

10. b. Pes. 119b

What does “*afikoman*” mean? Said Rav: That they must not move from one company to another. Samuel said: E.g., mushrooms for me and pigeons for Abba. R. Hanina b. Shila and R. Yohanan said: E.g., dates, parched ears of corn, and nuts. It was taught as R. Yohanan: “You must not conclude after the Paschal meal with e.g., dates, parched ears, and nuts [Tos. Pesachim 10:11].”

7. משנה מסכת ברכות פרק א משנה ה

מְזַבְרִין יְצִיאַת מִצְרַיִם בְּלַיְלוֹת. אָמַר רַבִּי אֶלְעָזָר בֶּן עֶזְרִיָּה, הֲרֵי אֲנִי כְּבֶן שִׁבְעִים שָׁנָה, וְלֹא זָכִיתִי שְׁתַּאֲמֵר יְצִיאַת מִצְרַיִם בְּלַיְלוֹת, עַד שֶׁדִּרְשָׁה בֶּן זֹמָא, שֶׁנֶּאֱמַר (דְּבָרִים טו) לְמַעַן תִּזְכֹּר אֶת יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ. יְמֵי חַיֶּיךָ, הַיָּמִים. כָּל יְמֵי חַיֶּיךָ, הַלַּיְלוֹת. וְחֻבְמַיִם אוֹמְרִים, יְמֵי חַיֶּיךָ, הָעוֹלָם הַזֶּה. כָּל יְמֵי חַיֶּיךָ, לְהִבְיֵא לַיְמוֹת הַמְּשִׁיחַ:

8. תלמוד בבלי מסכת פסחים דף קח עמוד א

פרקין – לא שמייה הסיבה. הסיבת ימין – לא שמה הסיבה. ולא עוד אלא שמא יקדים קנה לוושט ויבא לידי סכנה.

9. תלמוד בבלי מסכת פסחים דף קטו עמוד א

השתא דלא איתמר הלכתא לא כהלל ולא כרבנן, מברך “על אכילת מצה” ואכיל, והדר מברך “על אכילת מרור” ואכיל, והדר אכיל מצה וחסא בהדי הדדי בלא ברכה – זכר למקדש כהלל.

10. תלמוד בבלי מסכת פסחים דף קיט עמוד ב

מאי “אפיקומן”? אמר רב: שלא יעקרו מחבורה לחבורה. ושמואל אמר: כגון אורדילאי לי וגוולייא לאבא. ורב חנינא בר שילא ורבי יוחנן אמרו: כגון תמררים קליות ואגוזים. תניא כוותיה דרבי יוחנן: אין מפטירין אחר הפסח, כגון תמררים קליות ואגוזים.

11. Saul Lieberman, *Ha-Yerushalmi Ki-Feshuto, Pesachim 37d (521)*

And it is clear from the *Yerushalmi* what is meant by “*afikoman*”: that one doesn’t move from one company to another. This is also the explanation of the Bavli (Pes. 119b): “What does “*afikoman*” mean? Said Rav: That they must not move from one company to another.” And this is, without a shadow of a doubt, the correct interpretation. For it is known that it was the ways and customs of Greeks to partake in a joyous feast. And when the partying had reached its peak they would burst into houses and cajole the occupants to join them, and continue the celebration there. This was called an *epikoma-zein* (ἐπιχωμόζειν) and the *Mishnah* warns that the Pesach sacrifice should not be concluded with an *epikoman* (ἐπιχωμόσιον/אפיקומן). This is the explanation given in both the *Bavli* and *Yerushalmi*: “that they must not move from one company to another,” and has been explained correctly by the *Acharonim*. This is also understood by the *Yerushalmi* (10:6) that defines *afikoman* as certain types of music.

II. THE PERIOD OF THE GEONIM

12. *Responsa* of R. Natronai (quoted in *Haggadah of the Sages*, p. 58)

And thus said R. Natronai, the head of the Yeshiva. Someone who says in the *kiddush* of Pesach “who sanctified Israel” and when he finishes *Mah Nishtanah* does not say *avadim hayyinu* and does not say “in former days our fathers worshipped idols” but says “And Joshua said to all the people” up to “but Jacob and his sons went down to Egypt,” and from “Blessed be He who fulfils His promise” up to “Go and learn” and reads *arami oved avi* until he finishes the entire passage, only the verses, and does not say *midrash* at all, and says “Rabban Gamliel” and “who redeemed us” and *Hallel* – this is very surprising.

Anyone who follows this custom, needless to say, has not only not fulfilled the *mitzvah*, but is also a heretic, who rejects the words of the Sages and disdains the words of the *Mishnah* and Talmud, and all the communities must excommunicate him. ... Did the Sages say that one should start with “And Joshua said to all the people”? No. But from “in the beginning our forefathers were idol worshippers,” as we have learned [quotes *Pes.* 116a (source 6)].

The people who observe the practices above are sectarians and they mock the words of the Sages, and are students of Anan, may his name rot. ...

13. R. Amram Gaon’s *Siddur*

And there is no need to say “who performed miracles...” because the Rosh Yeshiva said that the person saying *kiddush* on Pesach does not have to say it over the wine ... And on Chanukah and Purim we say the same blessing by itself, because there is no *kiddush* and no Haggadah and no order of miracles as on Pesach. And that is the *minhag* of two *yeshivot*. ... And the person saying this blessing is saying God’s name in vain.