

Mishnayot Pesahim

We are told that it is a very good thing to learn the Mishnayot of Meskhet Pesahim after the Seder. The intent is that while we cannot offer the Pesah sacrifice or eat the real Afikomen, we still can study the 10 Chapters. It has been received that these 10 Chapters correspond to the 10 letters of Shem Ab **ה"י וי"ו ה"י ה"י** related to Hokmah and the right column of emanation. Note too that Shem Ab is gematria 72 which is **חֶסֶד Hesed/kindness**, and Pesah relates to **חֶסֶד Hesed** and Avraham.

Chapter 1 **ה"י וי"ו ה"י ה"י** אלהי"ם

MISHNAH 1 (Kehati)

The evening of the fourteen they search for the *hametz* by the light of a candle. Any place in which *hametz* is not brought does not require a search. And why did they say the two rows in a cellar? A place to which they bring *hametz*. Bet Shammai says, Two rows over the entire cellar; and Bet Hillel say, The two outer rows, that are the uppermost.

MISHNA 2 **ה"י וי"ו ה"י ה"י** אלהי"ם

They need not fear that a mole dragged from the house to house and from place to place, for if so from courtyard to courtyard and from town to town - there is no end to the matter.

MISHNA 3 **ה"י וי"ו ה"י ה"י** אלהי"ם

(SONCINO)

R. MEIR SAID: ONE MAY EAT [LEAVEN] THE WHOLE OF THE FIVE [HOURS] AND MUST BURN [IT] AT THE BEGINNING OF THE SIXTH. R. JUDAH SAID: ONE MAY EAT THE WHOLE OF THE FOUR [HOURS]. KEEP IT IN SUSPENSE THE WHOLE OF THE FIFTH, AND MUST BURN IT AT THE BEGINNING OF THE SIXTH. R. JUDAH SAID FURTHER: TWO UNFIT LOAVES OF THE THANKS OFFERING USED TO LIE ON THE ROOF OF THE [TEMPLE] IZTABA: AS LONG AS THEY LAY [THERE] ALL THE PEOPLE WOULD EAT [LEAVEN]; WHEN ONE WAS REMOVED, THEY WOULD KEEP IT IN SUSPENSE, NEITHER EATING NOR BURNING [IT]; WHEN BOTH WERE REMOVED, ALL THE PEOPLE COMMENCED BURNING[THEIR LEAVEN]. R. GAMALIEL SAID: HULLIN MAY BE EATEN THE WHOLE OF THE FOUR [HOURS] AND TERUMAH THE WHOLE OF THE FIVE [HOURS]. AND WE BURN [THEM] AT THE BEGINNING OF THE SIXTH [HOUR].

misha 4 **ה"י וי"ו ה"י ה"י** אלהי"ם

PRIESTS THEY NEVER REFRAINED FROM BURNING [SACRIFICIAL] FLESH WHICH HAD BEEN DEFILED BY A DERIVATIVE UNCLEANNESS WITH FLESH WHICH HAD BEEN DEFILED BY A PRINCIPAL UNCLEANNESS, THOUGH UNCLEANNESS IS ADDED TO ITS UNCLEANNESS R. AKIBA ADDED AND SAID: DURING [ALL] THE DAYS OF THE PRIESTS THEY DID NOT REFRAIN FROM LIGHTING OIL WHICH HAD BEEN RENDERED UNFIT BY A TEBUL YOM IN A LAMP WHICH HAD BEEN MADE UNCLEAN BY THAT WHICH [OR, ONE WHO] IS UNCLEAN THROUGH A CORPSE, THOUGH UNCLEANNESS IS ADDED TO THEIR UNCLEANNESS. SAID R. MEIR: FROM THEIR WORDS WE LEARN THAT WE MAY BURN CLEAN TERUMAH TOGETHER WITH UNCLEAN TERUMAH ON PASSOVER. R. JOSE SAID: THAT IS NOT AN ANALOGY. AND R. ELIEZER AND R. JOSHUA ADMIT THAT EACH IS BURNT SEPARATELY; WHERE DO THEY DIFFER? IN RESPECT OF DOUBTFUL [TERUMAH] AND UNCLEAN [TERUMAH]. R. ELIEZER RULING, EACH MUST BE BURNT SEPARATELY, WHILE R. JOSHUA RULES, BOTH TOGETHER

CHAPTER 2 י ר"ד ה"י ו"י"ן ה"י אלהיים

MISHNAH 1. י ר"ד ה"י ו"י"ן ה"י אלהיים

THE WHOLE TIME THAT ONE IS PERMITTED TO EAT [LEAVEN], ONE MAY FEED IT TO CATTLE, BEASTS, AND BIRDS, AND HE MAY SELL IT TO A GENTILE, AND BENEFIT THEREOF IS PERMITTED. WHEN ITS PERIOD HAS PASSED, BENEFIT THEREOF IS FORBIDDEN, AND HE MAY NOT FIRE AN OVEN OR A POT RANGE WITH IT.

R. JUDAH SAID: THERE IS NO REMOVAL OF LEAVEN SAVE BY BURNING; BUT THE SAGES MAINTAIN: HE ALSO CRUMBLES AND THROWS IT TO THE WIND OR CASTS IT INTO THE SEA.

MISHNAH 2. י ר"ד ה"י ו"י"ן ה"י אלהיים

LEAVEN BELONGING TO A GENTILE OVER WHICH PASSOVER HAS PASSED IS PERMITTED FOR USE; BUT THAT OF AN ISRAELITE IS FORBIDDEN FOR USE, BECAUSE IT IS SAID, NEITHER *SHALL THERE BE LEAVEN SEEN WITH YOU*.

MISHNAH 3. י ר"ד ה"י ו"י"ן ה"י אלהיים

IF A GENTILE LENT [MONEY] TO AN ISRAELITE ON HIS LEAVEN, AFTER PASSOVER IT IS PERMITTED FOR USE. WHILE IF AN ISRAELITE LENT [MONEY] TO A GENTILE ON HIS LEAVEN, AFTER PASSOVER IT IS PROHIBITED FOR USE.

MISHNAH 4. י ר"ד ה"י ו"י"ן ה"י אלהיים

IF RUINS COLLAPSED ON LEAVEN, IT IS REGARDED AS REMOVED. R. SIMEON B. GAMALIEL SAID: PROVIDED THAT A DOG CANNOT SEARCH IT OUT.

MISHNAH 5. י ר"ד ה"י ו"י"ן ה"י אלהיים

HE WHO EATS TERUMAH OF LEAVEN ON PASSOVER UNWITTINGLY, MUST REPAY [TO THE PRIEST] THE PRINCIPAL PLUS A FIFTH; IF DELIBERATELY, HE IS FREE FROM PAYMENT AND FROM [LIABILITY FOR] ITS VALUE AS FUEL.

MISHNAH 6. י ר"ד ה"י ו"י"ן ה"י אלהיים

THESE ARE THE COMMODITIES WITH WHICH A MAN DISCHARGES HIS OBLIGATION ON PASSOVER WITH WHEAT, WITH BARLEY, WITH SPELT, WITH RYE, AND WITH OATS. AND THEY DISCHARGE [IT] WITH DEMAI, WITH FIRST TITHE WHOSE TERUMAH HAS BEEN SEPARATED, AND WITH SECOND TITHE OR HEKDESH WHICH HAVE BEEN REDEEMED; AND PRIESTS [CAN DISCHARGE THEIR OBLIGATION] WITH HALLAH AND TERUMAH. BUT [A MAN CAN]NOT [DISCHARGE HIS OBLIGATION] WITH TEBEL, NOR WITH FIRST TITHE WHOSE TERUMAH HAS NOT BEEN SEPARATED, NOR WITH SECOND TITHE OR HEKDESH WHICH HAVE NOT BEEN REDEEMED. [AS TO] THE [UNLEAVENED] LOAVES OF THE THANKS OFFERING AND THE WAFERS OF A NAZIRITE, IF HE MADE THEM FOR HIMSELF, HE CANNOT DISCHARGE [HIS

OBLIGATION] WITH THEM; IF HE MADE THEM TO SELL IN THE MARKET, HE CAN DISCHARGE [HIS OBLIGATION] WITH THEM.

MISHNAH 7. **אלהיים** **י"ד** **ה"י** **י"ן** **ה"י**

AND THESE ARE THE HERBS WITH WHICH A MAN DISCHARGES HIS OBLIGATION ON PASSOVER: WITH LETTUCE [HAZARETH]. WITH TAMKA, WITH HARHABINA, WITH ENDIVES [‘ULSHIN] AND WITH MAROR. THE LAW IS COMPLIED WITH BY [EATING THEM] BOTH MOIST [FRESH] AND DRY, BUT NOT PRESERVED [IN VINEGAR], NOR STEWED NOR BOILED. AND THEY COMBINE TO THE SIZE OF AN OLIVE. AND YOU CAN DISCHARGE [YOUR OBLIGATION] WITH THEIR STALK[S]. AND WITH DEMAI, AND WITH FIRST TITHE THE TERUMAH OF WHICH HAS BEEN SEPARATED, AND WITH HEKDESH AND SECOND TITHE WHICH HAVE BEEN REDEEMED.

MISHNAH 8 **אלהיים** **י"ד** **ה"י** **י"ן** **ה"י**

. ONE MAY NOT SOAK BRAN FOR FOWLS, BUT ONE MAY SCALD IT. A WOMAN MAY NOT SOAK BRAN TO TAKE WITH HER TO THE BATHS, BUT SHE MAY RUB IT ON HER SKIN. AND A MAN MAY NOT CHEW WHEAT AND PLACE IT ON HIS WOUND, BECAUSE IT TURNS LEAVEN.

MISHNAH 9 **אלהיים** **י"ד** **ה"י** **י"ן** **ה"י**

. FLOUR MAY NOT BE PUT INTO HAROSETH OR IN TO THE MUSTARD, AND IF HE DID PUT [IT], IT MUST BE EATEN IMMEDIATELY; BUT R. MEIR FORBIDS [IT]. ONE MAY NOT BOIL THE PASSOVER SACRIFICE, NEITHER IN LIQUIDS NOR IN FRUIT JUICE. BUT ONE MAY BASTE AND DIP IT IN THEM. THE WATER USED BY A BAKER MUST BE POURED OUT, BECAUSE IT PROMOTES FERMENTATION

CHAPTER III

MISHNAH 1. **אלהיים** **י"ד** **ה"י** **י"ן** **ה"י**

NOW THE FOLLOWING [THINGS] MUST BE REMOVED ON PASSOVER: BABYLONIAN KUTAH, MEDIAN BEER, IDUMEAN VINEGAR, EGYPTIAN ZITHOM, THE DYER'S BROTH, COOK'S DOUGH, AND THE SCRIBES' PASTE. R. ELIEZER SAID: WOMEN'S ORNAMENTS TOO. THIS IS THE GENERAL, RULE: WHATEVER IS OF THE SPECIES OF CORN MUST BE REMOVED ON PASSOVER. THESE ARE SUBJECT TO A WARNING', BUT THEY DO NOT INVOLVE KARETH.

MISHNAH 2. **אלהיים** **י"ד** **ה"י** **י"ן** **ה"י**

[WITH REGARD TO] THE DOUGH IN THE CRACKS OF THE KNEADING TROUGH, IF THERE IS AS MUCH AS AN OLIVE IN ONE PLACE, HE IS BOUND TO REMOVE [IT]; BUT IF NOT, IT IS NULLIFIED THROUGH THE SMALLNESS IF ITS QUANTITY. AND IT IS LIKEWISE IN THE MATTER OF UNCLEANNES: IF HE OBJECTS TO IT, IT INTERPOSES; BUT IF HE DESIRES ITS PRESERVATION, IT IS LIKE A KNEADING-TROUGH.

MISHNAH 3. **אלהיים** **י"ד** **ה"י** **י"ן** **ה"י**

HOW DO WE SEPARATE HALLAH ON THE FESTIVAL [FROM DOUGHWHICH IS] IN [A STATE OF] UNCLEANNES? R. ELIEZER SAID: IT MUST NOT BE DESIGNATED WITH THE NAME [OF HALLAH] UNTIL IT IS BAKED. THE SON OF BATHYRA SAID: LET IT [THE DOUGH] BE CAST INTO COLD WATER. SAID A. JOSHUA: NOW THIS IS THE LEAVEN CONCERNING WHICH WE ARE WARNED WITH [THE INJUNCTIONS], 'IT SHALL NOT BE SEEN , AND 'IT SHALL NOT BE FOUND, BUT HE SEPARATES IT AND LEAVES IT UNTIL THE EVENING, AND IF IT FERMENTS IT FERMENTS.

מִשְׁנָה 4. אֱלֵהִיִּם יִרְיָד הָיִי רִיזֵן הָיִי

R. GAMALIEL SAID: THREE WOMEN MAY KNEAD AT THE SAME TIME AND BAKE IN ONE OVEN, ONE AFTER THE OTHER. BUT THE SAGES RULE: THREE WOMEN MAY BE ENGAGED ON DOUGH AT THE SAME TIME, ONE KNEADING, ANOTHER SHAPING AND A THIRD BAKING. R. AKIBA SAID: NOT ALL WOMEN AND NOT ALL KINDS OF WOOD AND NOT ALL OVENS ARE ALIKE. THIS IS THE GENERAL PRINCIPLE: IF IT [THE DOUGH] RISES, LET HER WET IT WITH COLD WATER.

מִשְׁנָה 5 אֱלֵהִיִּם יִרְיָד הָיִי רִיזֵן הָיִי

SI'UR MUST BE BURNT, WHILE HE WHO EATS IT IS NOT CULPABLE; SIDDUK MUST BE BURNT, WHILE HE WHO EATS IT [ON PASSOVER] IS LIABLE TO KARETH. WHAT IS SI'UR? [WHEN THERE ARE LINES ON THE SURFACE] LIKE LOCUSTS' HORNS; SIDDUK IS WHEN THE CRACKS HAVE INTERMINGLED WITH EACH OTHER: THIS IS THE VIEW OF R. JUDAH. BUT THE SAGES MAINTAIN: REGARDING THE ONE AND THE OTHER, HE WHO EATS IT IS LIABLE TO KARETH. AND WHAT IS SI'UR? WHEN ITS SURFACE IS BLANCHED, LIKE [THE FACE OF] A MAN WHOSE HAIR IS STANDING [ON END].

מִשְׁנָה 6. אֱלֵהִיִּם יִרְיָד הָיִי רִיזֵן הָיִי

IF THE FOURTEENTH [OF NISAN] FALLS ON THE SABBATH, EVERYTHING MUST BE REMOVED BEFORE THE SABBATH: THIS IS R. MEIR'S VIEW; WHILE THE SAGES MAINTAIN: [IT MUST BE REMOVED] AT ITS [USUAL] TIME; R. ELEAZAR B. ZADOK SAID: TERUMAH [MUST BE REMOVED] BEFORE THE SABBATH, AND HULLIN AT ITS [USUAL] TIME.

מִשְׁנָה 7. אֱלֵהִיִּם יִרְיָד הָיִי רִיזֵן הָיִי

HE WHO ON HIS WAY TO SLAUGHTER HIS PASSOVER SACRIFICE OR TO CIRCUMCISE HIS SON OR TO DINE AT A BETROTHAL FEAST AT THE HOUSE OF HIS FATHER-IN-LAW, AND RECOLLECTS THAT HE HAS LEAVEN AT HOME, IF HE IS ABLE TO GO BACK, REMOVE [IT], AND [THEN] RETURN TO HIS RELIGIOUS DUTY, HE MUST GO BACK AND REMOVE [IT]; BUT IF NOT, HE ANNULS IT IN HIS HEART. [IF HE IS ON HIS WAY] TO SAVE [PEOPLE] FROM HEATHENS OR FROM A RIVER OR FROM BRIGANDS OR FROM A FIRE OR FROM A COLLAPSE [OF A BUILDING], HE ANNULS IT IN HIS HEART. [BUT IF] TO APPOINT A SABBATH STATION FOR A VOLUNTARY [SECULAR] PURPOSE, HE MUST RETURN IMMEDIATELY.

מִשְׁנָה 8 אֱלֵהִיִּם יִרְיָד הָיִי רִיזֵן הָיִי

SIMILARLY, HE WHO WENT OUT OF JERUSALEM AND RECOLLECTED THAT HE HAD HOLY FLESH WITH HIM, IF HE HAS PASSED SCOPUS, HE BURNS IT WHERE HE IS; BUT IF NOT, HE RETURNS AND BURNS IT IN FRONT OF THE TEMPLE WITH THE WOOD OF THE [ALTAR] PILE. AND FOR WHAT [QUANTITY] MUST THEY RETURN? R. MEIR SAID: FOR BOTH, WHEN THERE IS AS MUCH AS AN EGG; R. JUDAH SAID: FOR BOTH, WHEN THERE IS AS MUCH AS AN OLIVE; BUT THE SAGES RULE: HOLY FLESH, [THE STANDARD IS] AS MUCH AS AN OLIVE; WHILE LEAVEN, [THE STANDARD IS] AS MUCH AS AN EGG.

CHAPTER IV

מִשְׁנָה 1 . אֵלֵהִיִּם יָרִיד הַיּוֹם הַשֵּׁנִי הַיּוֹם הַשֵּׁנִי

WHERE IT IS THE CUSTOM TO DO WORK ON THE EVE OF PASSOVER UNTIL MIDDAY ONE MAY DO [WORK]; WHERE IT IS THE CUSTOM NOT TO DO [WORK], ONE MAY NOT DO [WORK]. HE WHO GOES FROM A PLACE WHERE THEY WORK TO A PLACE WHERE THEY DO NOT WORK, OR FROM A PLACE WHERE THEY DO NOT WORK TO A PLACE WHERE THEY DO WORK, WE LAY UPON HIM THE RESTRICTIONS OF THE PLACE WHENCE HE DEPARTED AND THE RESTRICTIONS OF THE PLACE WHITHER HE HAS GONE. AND A MAN MUST NOT ACT DIFFERENTLY [FROM LOCAL CUSTOM] ON ACCOUNT OF THE QUARRELS [WHICH WOULD ENSUE].

מִשְׁנָה 2 אֵלֵהִיִּם יָרִיד הַיּוֹם הַשֵּׁנִי הַיּוֹם הַשֵּׁנִי

SIMILARLY, HE WHO TRANSPORTS SABBATICAL YEAR PRODUCE FROM A PLACE WHERE IT HAS CEASED TO A PLACE WHERE IT HAS NOT CEASED OR FROM A PLACE WHERE IT HAS NOT CEASED TO A PLACE WHERE IT HAS CEASED, IS BOUND TO REMOVE IT. R. JUDAH SAID: 'DO YOU TOO GO OUT AND BRING [PRODUCE] FOR YOURSELF.

מִשְׁנָה 3 אֵלֵהִיִּם יָרִיד הַיּוֹם הַשֵּׁנִי הַיּוֹם הַשֵּׁנִי

WHERE IT IS THE PRACTICE TO SELL SMALL CATTLE TO HEATHENS, ONE MAY SELL; WHERE IT IS THE PRACTICE NOT TO SELL, ONE MAY NOT SELL. AND IN ALL PLACES ONE MAY NOT SELL LARGE CATTLE TO THEM, [NOR] CALVES OR FOALS, WHETHER SOUND OR MAIMED. R. JUDAH PERMITS IN THE CASE OF A MAIMED [ONE]. THE SON OF BATHYRA PERMITTED IT IN THE CASE OF A HORSE.

מִשְׁנָה 4 אֵלֵהִיִּם יָרִיד הַיּוֹם הַשֵּׁנִי הַיּוֹם הַשֵּׁנִי

WHERE IT IS THE CUSTOM TO EAT ROAST [MEAT] ON THE NIGHT OF PASSOVER, ONE MAY EAT [IT]; WHERE IT IS THE CUSTOM NOT TO EAT [IT], ONE MAY NOT EAT [IT]. WHERE IT IS THE PRACTICE TO LIGHT A LAMP [AT HOME] ON THE NIGHT OF THE DAY OF ATONEMENT, ONE MUST LIGHT [ONE]; WHERE IT IS THE PRACTICE NOT TO LIGHT [A LAMP], ONE MUST NOT LIGHT [ONE]. AND WE LIGHT [LAMPS] IN SYNAGOGUES, SCHOOL-HOUSES, AND DARK ALLEYS, AND FOR THE SAKE OF INVALIDS.

מִשְׁנָה 5 אֵלֵהִיִּם יָרִיד הַיּוֹם הַשֵּׁנִי הַיּוֹם הַשֵּׁנִי

WHERE IT IS THE CUSTOM TO DO WORK ON THE NINTH OF AB, ONE MAY DO IT; WHERE IT IS THE CUSTOM NOT TO DO WORK, ONE MAY NOT DO IT. AND IN ALL PLACES SCHOLARS CEASE [FROM WORK ON THAT DAY]. R. SIMEON B. GAMALIEL SAID: A MAN MAY ALWAYS MAKE HIMSELF A SCHOLAR. BUT THE SAGES MAINTAIN, IN JUDEA THEY USED TO DO WORK ON THE EVE OF PASSOVER UNTIL MIDDAY, WHILE IN GALILEE THEY DID NOT WORK AT ALL. [AS FOR] THE NIGHT, — BETH SHAMMAI FORBID [WORK], WHILE BETH HILLEL PERMIT IT UNTIL DAYBREAK.

MISHNAH 6 אלהי"ם היי ייין היי יייד

R. MEIR SAID: ANY WORK WHICH HE BEGAN BEFORE THE FOURTEENTH, HE MAY FINISH IT ON THE FOURTEENTH; BUT HE MAY NOT BEGIN IT AT THE OUTSET ON THE FOURTEENTH, EVEN IF HE CAN FINISH IT [ON THE SAME DAY]. BUT THE SAGES MAINTAIN: THREE CRAFTSMEN MAY WORK ON THE EVE OF PASSOVER UNTIL MIDDAY, AND THESE ARE THEY: TAILORS, HAIRDRESSERS, AND WASHERMEN. R. JOSE B. R. JUDAH SAID: SHOEMAKERS TOO.

MISHNAH. 7 אלהי"ם היי ייין היי יייד

ONE MAY SET UP CHICKEN-HOUSES FOR FOWLS ON THE FOURTEENTH, AND IF A [BROODING] FOWL RAN AWAY, ONE MAY SET HER BACK IN HER PLACE; AND IF SHE DIED, ONE MAY SET ANOTHER IN HER PLACE. ONE MAY SWEEP AWAY FROM UNDER AN ANIMAL'S FEET ON THE FOURTEENTH, BUT ON THE FESTIVAL ONE MAY REMOVE [IT] ON A SIDE [ONLY]. ONE MAY TAKE UTENSILS [TO] AND BRING [THEM BACK] FROM AN ARTISAN'S HOUSE, EVEN IF THEY ARE NOT REQUIRED FOR THE FESTIVAL.

MISHNAH 8 אלהי"ם היי ייין היי יייד

SIX THINGS THE INHABITANTS OF JERICHO DID: THREE THEY [THE SAGES] FORBADE THEM, AND THREE [THEY] DID NOT FORBID THEM. AND IT IS THESE WHICH THEY DID NOT FORBID THEM: THEY GRAFTED PALM TREES ALL DAY, THEY 'WRAPPED UP' THE SHEMA, AND THEY HARVESTED AND STACKED [THEIR PRODUCE] BEFORE [THE BRINGING OF] THE 'OMER. AND IT IS THESE WHICH THEY FORBADE THEM: THEY PERMITTED [FOR USE] THE BRANCHES — [OF CAROB OR SYCAMORE TREES] BELONGING TO HEKDESH AND THEY ATE THE FALLEN FRUIT FROM BENEATH [THE TREE] ON THE SABBATH, AND THEY GAVE PE'AH FROM VEGETABLES; AND THE SAGES FORBADE THEM.

MISHNAH 9 אלהי"ם היי ייין היי יייד

Hezekiah did 6 things: for 3 they praised him and for 3 they did not praise him. He had the bones of his father carried out on a bed of ropes, and they praised him. He ground small the bronze serpent, and they praised him. He hid the scroll of remedies, and they praised him. Concerning 3 things they did not approve. He cut down the doors of the Temple and sent them as a gift to the king of Assyria, and they did not approve. He stopped up the waters of the Upper Gihon and they did not praise him. He intercalated Nissan in Nisaan and they did not praise him.

CHAPTER 5

MISHNAH 1 אלהי"ם היי ייין היי יייד

.THE [AFTERNOON] TAMID IS SLAUGHTERED AT EIGHT AND A HALF HOURS AND IS OFFERED AT NINE AND A HALF HOURS. ON THE EVE OF PASSOVER IT IS SLAUGHTERED AT SEVEN AND A HALF HOURS AND OFFERED AT EIGHT AND A HALF HOURS, WHETHER IT IS A WEEKDAY OR THE SABBATH. IF THE EVE OF PASSOVER FELL, ON SABBATH EVE [FRIDAY], IT IS SLAUGHTERED AT SIX AND A HALF HOURS AND OFFERED AT SEVEN AND A HALF HOURS, AND THE PASSOVER OFFERING AFTER IT.

MISHNAH. 2 **אלהי"ם היי רי"ן היי**

IF A MAN SLAUGHTERED THE PASSOVER SACRIFICE FOR ANOTHER PURPOSE, AND HE CAUGHT [THE BLOOD] AND WENT AND SPRINKLED IT FOR ANOTHER PURPOSE; OR FOR ITS OWN PURPOSE AND FOR ANOTHER PURPOSE; OR FOR ANOTHER PURPOSE AND FOR ITS OWN PURPOSE; IT IS DISQUALIFIED. HOW IS 'FOR ITS OWN PURPOSE AND FOR ANOTHER PURPOSE' MEANT? IN THE NAME OF THE PASSOVER SACRIFICE [FIRST] AND [THEN] IN THE NAME OF A PEACE-OFFERING.

'FOR ANOTHER PURPOSE AND FOR ITS OWN PURPOSE' [MEANS] IN THE NAME OF A PEACE-OFFERING [FIRST] AND [THEN] IN THE NAME OF THE PASSOVER-OFFERING.

MISHNAH 3 **אלהי"ם היי רי"ן היי**

IF HE KILLED IT FOR THOSE WHO CANNOT EAT IT OR FOR THOSE WHO ARE NOT REGISTERED FOR IT, FOR UNCIRCUMCISED PERSONS OR FOR UNCLEAN PERSONS, IT IS UNFIT. [IF HE KILLED IT] FOR THOSE WHO ARE TO EAT IT AND FOR THOSE WHO ARE NOT TO EAT IT, FOR THOSE WHO ARE REGISTERED FOR IT AND FOR THOSE WHO ARE NOT REGISTERED FOR IT, FOR CIRCUMCISED AND FOR UNCIRCUMCISED, FOR UNCLEAN AND FOR CLEAN PERSONS, IT IS FIT. IF HE KILLED IT BEFORE MIDDAY, IT IS DISQUALIFIED, BECAUSE IT IS SAID, [AND THE WHOLE ASSEMBLY . . . SHALL KILL IT] AT DUSK. IF HE KILLED IT BEFORE THE [EVENING] TAMID, IT IS FIT, PROVIDING THAT ONE SHALL STIR ITS BLOOD UNTIL [THAT OF] THE TAMID IS SPRINKLED; YET IF IT WAS SPRINKLED, IT IS FIT.

MISHNAH 4 **אלהי"ם היי רי"ן היי**

. HE WHO SLAUGHTERS THE PASSOVER OFFERING WITH LEAVEN [IN HIS POSSESSION] VIOLATES A NEGATIVE COMMAND. R. JUDAH SAID: [ALSO] THE [EVENING] TAMID TOO. R. SIMEON SAID: [IF HE SLAUGHTERS] THE PASSOVER OFFERING [WITH LEAVEN] ON THE FOURTEENTH FOR ITS OWN PURPOSE, HE IS LIABLE [TO PUNISHMENT]; [IF] FOR A DIFFERENT PURPOSE, HE IS EXEMPT. BUT [FOR] ALL OTHER SACRIFICES, WHETHER SLAUGHTERED FOR THEIR OWN PURPOSE OR FOR A DIFFERENT PURPOSE, HE IS EXEMPT. [BUT IF HE SLAUGHTERS THE PASSOVER SACRIFICE WITH LEAVEN] ON THE FESTIVAL, IF FOR ITS OWN PURPOSE, HE IS EXEMPT; IF FOR A DIFFERENT PURPOSE, HE IS LIABLE; BUT [FOR] ALL OTHER SACRIFICES [SLAUGHTERED ON THE FESTIVAL WITH LEAVEN], WHETHER FOR THEIR OWN PURPOSE OR FOR ANOTHER PURPOSE, HE IS LIABLE, EXCEPT [IN THE CASE OR] A SIN-OFFERING WHICH HE SLAUGHTERED FOR A DIFFERENT PURPOSE.

MISHNAH 5 **אלהי"ם היי רי"ן היי**

. THE PASSOVER OFFERING IS SLAUGHTERED IN THREE DIVISIONS, FOR IT IS SAID, AND THE WHOLE ASSEMBLY OF THE CONGREGATION OF ISRAEL SHALL KILL IT: [I.E.,] 'ASSEMBLY,' 'CONGREGATION,' AND 'ISRAEL.' THE FIRST DIVISION ENTERED, THE TEMPLE COURT WAS FILLED, THEY CLOSED THE DOORS OF THE TEMPLE COURT, THEY SOUNDED A TEKIAH, A TERUAH, AND A TEKIAH. THE PRIESTS STOOD IN ROWS, AND IN THEIR HANDS WERE BASINS OF SILVER AND BASINS OF GOLD; A ROW WHICH WAS ENTIRELY OF SILVER WAS OF SILVER, AND A ROW WHICH WAS ENTIRELY OF GOLD WAS OF GOLD: THEY WERE NOT MIXED; AND THE BASINS HAD NO [FLAT] BOTTOMS, LEST THEY PUT THEM DOWN AND THE BLOOD BECOME CONGEALED.

MISHNAH 6 אלהי"ם יריד הי"י ורי"ן הי"י

THE ISRAELITE KILLED [THE LAMB], AND THE PRIEST CAUGHT [THE BLOOD]; HE HANDED IT TO HIS COLLEAGUE AND HIS COLLEAGUE [PASSED IT ON] TO HIS COLLEAGUE; AND HE RECEIVED THE FULL [BASIN] AND GAVE BACK THE EMPTY ONE. THE PRIEST NEAREST THE ALTAR SPRINKLED IT ONCE OVER AGAINST THE BASE [OR THE ALTAR].

MISHNAH 7 אלהי"ם יריד הי"י ורי"ן הי"י

THE FIRST DIVISION [THEN] WENT OUT AND THE SECOND ENTERED; THE SECOND WENT OUT AND THE THIRD ENTERED. AS THE MANNER OF THE FIRST [GROUP], SO WAS THE MANNER OF THE SECOND AND THE THIRD. THEY RECITED THE HALLEL; IF THEY FINISHED IT THEY REPEATED, AND IF THEY REPEATED [AND WERE NOT FINISHED YET], THEY RECITED IT A THIRD TIME, THOUGH THEY NEVER DID RECITE IT A THIRD TIME. R. JUDAH SAID: THE THIRD DIVISION NEVER REACHED 'I LOVE THAT THE LORD SHOULD HEAR' [ETC.], BECAUSE THE PEOPLE FOR IT WERE FEW.

MISHNAH 8 אלהי"ם יריד הי"י ורי"ן הי"י

AS WAS DONE ON WEEK-DAYS SO WAS DONE ON THE SABBATH, SAVE THAT THE PRIESTS SWILLED THE TEMPLE COURT, [BUT] WITHOUT THE CONSENT OF THE SAGES. R. JUDAH SAID: HE [A PRIEST] USED TO FILL A GOBLET WITH THE MIXED BLOOD [AND] HE SPRINKLED IT ONCE ON THE ALTAR; BUT THE SAGES DID NOT AGREE WITH HIM.

MISHNAH 9 אלהי"ם יריד הי"י ורי"ן הי"י

HOW DID THEY HANG UP [THE SACRIFICES] AND FLAY [THEM]? THERE WERE IRON HOOKS FIXED IN THE WALLS AND IN THE PILLARS, ON WHICH THEY SUSPENDED [THE SACRIFICES] AND FLAYED [THEM]. IF ANY ONE HAD NO PLACE TO SUSPEND AND FLAY, THERE WERE THERE THIN SMOOTH STAVES WHICH HE PLACED ON HIS SHOULDER AND ON HIS NEIGHBOR'S SHOULDER, AND SO SUSPENDED [THE ANIMAL] AND FLAYED [IT]. R. ELIEZER SAID: WHEN THE FOURTEENTH FELL ON THE SABBATH, HE PLACED HIS HAND ON HIS NEIGHBOR'S SHOULDER AND HIS NEIGHBOR'S HAND ON HIS SHOULDER, AND HE [THUS] SUSPENDED [THE SACRIFICE] AND FLAYED [IT].

MISHNAH 10 אלהי"ם יריד הי"י ורי"ן הי"י

THEN HE TORE IT AND TOOK OUT ITS EMURIM, PLACED THEM IN A TRAY AND BURNT THEM ON THE ALTAR. THE FIRST DIVISION WENT OUT AND SAT DOWN ON THE TEMPLE MOUNT, THE SECOND [SAT] IN THE HEL, WHILE THE THIRD REMAINED IN ITS PLACE. WHEN IT GREW DARK THEY WENT OUT AND ROASTED THEIR PASCHAL LAMBS.

CHAPTER VI

MISHNAH 1 אלהי"ם יריד הי"י ורי"ן הי"י

.THESE THINGS IN [CONNECTION WITH] THE PASSOVER OFFERING OVERRIDE THE SABBATH: ITS SHECHITAH AND THE SPRINKLING OF ITS BLOOD AND THE CLEANSING OF ITS BOWELS AND THE BURNING OF ITS FAT. BUT ITS ROASTING AND THE WASHING OF ITS BOWELS DO NOT OVERRIDE THE SABBATH. ITS CARRYING AND BRINGING IT FROM WITHOUT THE TEHUM AND THE CUTTING OFF OF ITS WART DO NOT OVERRIDE THE SABBATH. R. ELIEZER SAID: THEY DO OVERRIDE [THE SABBATH].

MISHNAH 2 אלהי"ם י י"ד היי רי"ן היי

SAID R. ELIEZER, DOES IT NOT FOLLOW A FORTIORI: IF SHECHITAH, WHICH IS [USUALLY FORBIDDEN] AS A LABOR, OVERRIDES THE SABBATH, SHALL NOT THESE, WHICH ARE [ONLY FORBIDDEN] AS A SHEBUTH, OVERRIDE THE SABBATH? R. JOSHUA ANSWERED HIM, LET FESTIVAL[S] REBUT IT, WHEREIN THEY PERMITTED LABOUR AND FORBADE A SHEBUTH. SAID R. ELIEZER TO HIM, WHAT IS THIS, JOSHUA, WHAT PROOF IS A VOLUNTARY ACT IN RESPECT OF A PRECEPT! R. AKIBA ANSWERED AND SAID, LET HAZA'AH PROVE IT, WHICH IS [PERFORMED] BECAUSE IT IS A PRECEPT AND IS [NORMALLY FORBIDDEN ONLY] AS A SHEBUTH, YET IT DOES NOT OVERRIDE THE SABBATH; SO YOU TOO, DO NOT WONDER AT THESE, THAT THOUGH THEY ARE [REQUIRED] ON ACCOUNT OF THE PRECEPT AND ARE [ONLY FORBIDDEN] AS A SHEBUTH, YET THEY DO NOT OVERRIDE THE SABBATH. SAID R. ELIEZER TO HIM, BUT IN RESPECT OF THAT [ITSELF] I ARGUE: IF SHECHITAH, WHICH IS A LABOR, OVERRIDES THE SABBATH, IS IT NOT LOGICAL THAT HAZA'AH, WHICH IS [ONLY] A SHEBUTH, OVERRIDES THE SABBATH . SAID R. AKIBA TO HIM, OR ON THE CONTRARY: IF HAZA'AH, WHICH IS [FORBIDDEN] AS A SHEBUTH, DOES NOT OVERRIDE THE SABBATH, THEN SHECHITAH, WHICH IS [NORMALLY FORBIDDEN] ON ACCOUNT OF LABOR, IS IT NOT LOGICAL THAT IT DOES NOT OVERRIDE THE SABBATH. AKIBA! SAID R. ELIEZER TO HIM, YOU WOULD ERASE WHAT IS WRITTEN IN THE TORAH, [LET THE CHILDREN OF ISRAEL PREPARE THE PASSOVER SACRIFICE] IN ITS APPOINTED TIME, [IMPLYING] BOTH ON WEEK-DAYS AND ON THE SABBATH. SAID HE TO HIM, MASTER, GIVE ME AN APPOINTED TIME FOR THESE AS THERE IS AN APPOINTED SEASON FOR SHECHITAH! R. AKIBA STATED A GENERAL RULE: WORK WHICH COULD BE DONE ON THE EVE OF THE SABBATH OVERRIDES THE SABBATH; SHECHITAH, WHICH COULD NOT BE DONE ON THE EVE OF THE SABBATH, DOES OVERRIDE THE SABBATH.

MISHNAH 3 אלהי"ם י י"ד היי רי"ן היי

WHEN DOES HE BRING A HAGIGAH WITH IT [THE PASSOVER SACRIFICE]? WHEN IT COMES DURING THE WEEK, IN PURITY, AND IN SMALL [PORTIONS]. BUT WHEN IT COMES ON THE SABBATH, IN LARGE [PORTIONS], AND IN UNCLEANNES, ONE DOES NOT BRING THE HAGIGAH WITH IT.

MISHNAH 4 אלהי"ם י י"ד היי רי"ן היי

THE HAGIGAH WAS BROUGHT OF FLOCKS, HERDS, LAMBS OR GOATS, OF THE MALES OR THE FEMALES, AND IT IS EATEN TWO DAYS AND ONE NIGHT.

MISHNAH 5 אלהי"ם י י"ד היי רי"ן היי

IF THE PASSOVER WAS SLAUGHTERED FOR A DIFFERENT PURPOSE ON THE SABBATH, HE [THE SLAUGHTERER] IS LIABLE TO A SIN-OFFERING ON ITS ACCOUNT WHILE ALL OTHER SACRIFICES WHICH HE SLAUGHTERED AS A PASSOVER, IF THEY ARE NOT ELIGIBLE, HE IS CULPABLE; WHILE IF THEY ARE ELIGIBLE, — R. ELIEZER RULES HIM LIABLE TO A SIN-OFFERING, WHILE R. JOSHUA RULES HIM NOT CULPABLE, SAID R. ELIEZER TO HIM: IF THE PASSOVER, WHICH IS PERMITTED FOR ITS OWN PURPOSE, YET WHEN HE CHANGES ITS PURPOSE HE IS CULPABLE; THEN [OTHER] SACRIFICES, WHICH ARE FORBIDDEN [EVEN] FOR THEIR OWN PURPOSE, IF HE CHANGES THEIR PURPOSE IS IT NOT LOGICAL THAT HE IS CULPABLE! R. JOSHUA ANSWERED HIM, NOT SO. IF YOU SAY [THUS] OF THE PASSOVER, [HE IS CULPABLE] BECAUSE HE CHANGED IT FOR SOMETHING THAT IS FORBIDDEN; WILL YOU SAY [THE SAME] OF [OTHER] SACRIFICES, WHERE HE CHANGED THEM FOR SOMETHING THAT IS PERMITTED? SAID R. ELIEZER TO HIM, LET THE PUBLIC SACRIFICES PROVE IT, WHICH ARE PERMITTED FOR THEIR OWN SAKE, YET HE WHO SLAUGHTERS [OTHER SACRIFICES] IN THEIR NAME IS CULPABLE. R. JOSHUA ANSWERED HIM: NOT SO. IF YOU SAY [THUS] OF PUBLIC SACRIFICES, [THAT IS] BECAUSE THEY HAVE A LIMIT; WILL YOU SAY [THE SAME] OF THE PASSOVER, WHICH HAS NO LIMIT? R. MEIR SAID: HE TOO WHO SLAUGHTERS [OTHER SACRIFICES] IN THE NAME OF PUBLIC SACRIFICE IS NOT LIABLE.

MISHNAH 6 אלהיים היי ריין היי י רייד

IF HE SLAUGHTERED IT FOR THOSE WHO ARE NOT ITS EATERS, OR FOR THOSE WHO WERE NOT REGISTERED, FOR UNCIRCUMCISED OR FOR UNCLEAN [PERSONS], HE IS CULPABLE; [IF HE SLAUGHTERED IT] FOR ITS EATERS AND FOR THOSE WHO ARE NOT ITS EATERS, FOR THOSE WHO ARE REGISTERED FOR IT AND FOR THOSE WHO ARE NOT REGISTERED FOR IT, FOR CIRCUMCISED AND FOR UNCIRCUMCISED, FOR UNCLEAN AND FOR CLEAN [PERSONS], HE IS NOT LIABLE. IF HE SLAUGHTERED IT, AND IT WAS FOUND TO POSSESS A BLEMISH, HE IS LIABLE. IF HE SLAUGHTERED IT AND IT WAS FOUND TEREFAH INTERNALLY, HE IS NOT LIABLE. IF HE SLAUGHTERED IT, AND [THEN] IT BECAME KNOWN THAT ITS OWNERS HAD WITHDRAWN THEIR HANDS FROM IT, OR THAT THEY HAD DIED, OR THAT THEY HAD BECOME UNCLEAN, HE IS NOT CULPABLE, BECAUSE HE SLAUGHTERED WITH PERMISSION.

CHAPTER VII

MISHNAH 1 אלהיים היי ריין היי י רייד

HOW IS THE PASSOVER-OFFERING ROASTED? WE BRING A SPIT OR POMEGRANATE WOOD AND THRUST IT INTO ITS MOUTH [RIGHT DOWN] AS FAR AS ITS BUTTOCKS, AND PLACE ITS KNEES AND ITS ENTRAILS INSIDE IT: THIS IS THE VIEW OF R. JOSE THE GALILEAN. R. AKIBA SAID: THIS IS IN THE NATURE OR SEETHING; BUT THEY ARE HUNG OUTSIDE IT.

MISHNAH 2 אלהיים היי ריין היי י רייד

ONE MAY NOT ROAST THE PASSOVER-OFFERING EITHER ON A [METAL] SPIT OR ON A GRILL. R. ZADOK SAID: IT ONCE HAPPENED THAT R. GAMALIEL SAID TO HIS SERVANT TABI, GO OUT AND ROAST US THE PASSOVER-OFFERING ON THE GRILL. 'IF IT [THE PASCHAL LAMB] TOUCHED THE EARTHEN[WARE] OF THE OVEN, HE MUST PARE ITS PLACE; IF SOME OF ITS JUICE DRIPPED ON TO THE EARTHEN[WARE] AND DRIPPED BACK ON TO IT, HE MUST REMOVE ITS PLACE. IF SOME OF ITS JUICE FELL ON THE FLOUR, HE MUST TAKE A HANDFUL AWAY FROM ITS PLACE.

י וייד היי וליין היי אלהיים 3 MISHNAH

IF HE BASTED IT [THE PASCHAL LAMB] WITH OIL OF TERUMAH IF THEY WHO REGISTERED FOR IT ARE A COMPANY OF PRIESTS, THEY MAY EAT [IT]; BUT IF ISRAELITES, IF IT IS [YET] RAW, LET HIM WASH IT OFF; IF IT IS ROAST, HE MUST PARE THE OUTER PART. IF HE ANOINTED IT WITH OIL OF SECOND TITHE, HE MUST NOT CHANGE ITS VALUE TO THE MEMBERS OF THE COMPANY, BECAUSE SECOND TITHE MUST NOT BE REDEEMED IN JERUSALEM.

י וייד היי וליין היי אלהיים 4 MISHNAH

FIVE THINGS [SACRIFICES] MAY COME IN UNCLEANNESS, YET MUST NOT BE EATEN IN UNCLEANNESS: THE 'OMER, THE TWO LOAVES, THE SHEWBREAD, THE SACRIFICES OF THE PUBLIC PEACE-OFFERINGS, AND THE HE-GOATS OF NEW MOONS. THE PASCHAL LAMB WHICH COMES IN UNCLEANNESS IS EATEN IN UNCLEANNESS, FOR FROM THE VERY BEGINNING IT CAME FOR NO OTHER PURPOSE BUT TO BE EATEN.

י וייד היי וליין היי אלהיים 5 MISHNAH

IF THE FLESH WAS DEFILED WHILE THE FAT HAS REMAINED [CLEAN], HE MUST NOT SPRINKLE THE BLOOD; IF THE FAT WAS DEFILED WHILE THE FLESH HAS REMAINED [CLEAN], HE MUST SPRINKLE THE BLOOD. BUT IN THE CASE OF [OTHER] DEDICATED SACRIFICES IT IS NOT SO, FOR EVEN IF THE FLESH WAS DEFILED WHILE THE FAT HAS REMAINED CLEAN, HE MUST SPRINKLE THE BLOOD.

י וייד היי וליין היי אלהיים 6 MISHNAH

.IF THE COMMUNITY OR THE MAJORITY THEREOF WAS DEFILED, OR IF THE PRIESTS WERE UNCLEAN AND THE COMMUNITY CLEAN, THEY MUST SACRIFICE IN UNCLEANNESS. IF A MINORITY OF THE COMMUNITY WERE DEFILED: THOSE WHO ARE CLEAN OBSERVE THE FIRST [PASSOVER], WHILE THOSE WHO ARE UNCLEAN OBSERVE THE SECOND.

י וייד היי וליין היי אלהיים 7 MISHNAH

.IF THE BLOOD OF A PASSOVER-OFFERING IS SPRINKLED AND THEN IT BECOMES KNOWN THAT IT WAS UNCLEAN, THE HEADPLATE PROPITIATES; IF THE PERSON [THE OWNER] BECAME UNCLEAN, THE HEADPLATE DOES NOT PROPITIATE, BECAUSE THEY [THE SAGES] RULED: [IN THE CASE OF] A NAZIRITE, AND HE WHO SACRIFICES THE PASSOVER-OFFERING, THE HEADPLATE PROPITIATES FOR THE UNCLEANNESS OF THE BLOOD, BUT THE HEADPLATE DOES NOT PROPITIATE FOR THE UNCLEANNESS OF THE PERSON. IF HE WAS DEFILED WITH THE UNCLEANNESS OF THE DEEP,' THE HEADPLATE PROPITIATES.

י וייד היי וליין היי אלהיים 8 MISHNAH

.IF IT [THE PASCHAL LAMB] BECAME UNCLEAN, [EITHER] WHOLLY OR THE GREATER PART THEREOF, WE BURN IT IN FRONT OF THE BIRAH WITH THE WOOD OF THE PILE. IF THE LESSER PART THEREOF BECAME UNCLEAN, ALSO NOTHAR, THEY [THE PEOPLE] BURN IT IN THEIR COURT-YARDS OR ON THEIR ROOFS WITH THEIR OWN WOOD. MISERS BURN IT IN FRONT OF THE BIRAH, IN ORDER TO BENEFIT FROM THE WOOD OF THE PILE.

MISHNAH. 9 י ך״ד ה״י ך״ן ה״י אלהי״ם

A PASSOVER-OFFERING WHICH PASSED OUT OR WAS DEFILED MUST BE BURNT IMMEDIATELY. IF ITS OWNERS WERE DEFILED OR THEY DIED, IT MUST BECOME DISFIGURED AND BE BURNT ON THE SIXTEENTH. R. JOHANAN B. BEROKAH SAID: THIS TOO MUST BE BURNT IMMEDIATELY, BECAUSE THERE ARE NONE TO EAT IT.

MISHNAH. 10 י ך״ד ה״י ך״ן ה״י אלהי״ם

THE BONES, AND THE SINEWS, AND THE NOTHAR OF THE PASCHAL LAMB ARE TO BE BURNT ON THE SIXTEENTH. IF THE SIXTEENTH FALLS ON THE SABBATH, THEY ARE TO BE BURNT ON THE SEVENTEENTH, BECAUSE THEY DO NOT OVERRIDE EITHER THE SABBATH OR THE FESTIVAL.

MISHNAH 11 . EVERYTHING WHICH CAN BE EATEN OF A FULL-GROWN OX MAY BE EATEN OF A TENDER GOAT, AND ALSO THE TOPS OF THE FORELEGS AND THE GRISTLES.. HE WHO BREAKS A BONE OF A CLEAN PASSOVER-OFFERING RECEIVES FORTY [LASHES]. BUT HE WHO LEAVES OVER [FLESH] OF A CLEAN [OFFERING] OR BREAKS [A BONE] OF AN UNCLEAR [ONE] IS NOT FLAGELLATED WITH FORTY [LASHES].

MISHNAH 12 י ך״ד ה״י ך״ן ה״י אלהי״ם

. IF PART OF A LIMB WENT OUTSIDE, HE CUTS [THE FLESH] AS FAR AS THE BONE AND PARES IT UNTIL HE REACHES THE JOINT AND CUTS IT AWAY. BUT IN THE CASE OF [OTHER] SACRIFICES HE CUTS IT OFF WITH A CHOPPER, BECAUSE THEY ARE NOT SUBJECT TO THE [PROHIBITION OF] BREAKING A BONE. FROM THE DOOR-STOP AND WITHIN RANKS AS WITHIN [THE CITY]; FROM THE DOOR-STOP AND WITHOUT IS AS OUTSIDE [THE CITY]. THE WINDOWS AND THE THICKNESS OF THE WALL ARE AS THE INSIDE.

MISHNA 13 י ך״ד ה״י ך״ן ה״י אלהי״ם

(Kehati)

If two groups were eating in the same house, one group may turn in one direction and eat, and the other group may turn in the other direction and eat; and the kettle is between them. And when the waiter stands up to mix, he must close his mouth and he turns his face until he gets back to his own group, and he eats. And a bride may turn away her face and eat.

CHAPTER 8 :

MISHNA 1 י ך״ד ה״י ך״ן ה״י אלהי״ם When a woman is in her

husband's house, and her husband slaughtered on her behalf and her father slaughtered on her behalf, she eats from that of her husband. If she went to spend the first Festival in her father's house, and her father slaughtered on her behalf and her husband slaughtered on her behalf - she eats in the place she chooses. An orphan whose guardians slaughtered on his behalf, may eat in the place he chooses. A slave belonging to two partners may not eat from either of them. One who is half slave and half free may not eat from his master's

MISHNA 2 אלהי"ם **ה"י וי"ן ה"י** י ו"ד ה"י ה"י וי"ן ה"י If one says to his slave, "Go and slaughter the *korban pesah* on my behalf" - if he slaughtered a kid he may eat, if he slaughtered a lamb he may eat, if he slaughtered both a kid and a lamb he may eat from the first. If he forgot what his master had told him, what should he do? He slaughters a lamb and a kid and he says, "If my master said to me a lamb, the lamb is his and the kid is mine; and if my master said to me a kid, the kid is his and the lamb is mine." If his master forgot what he had told him - then both of them go out to the place of burning; and they are exempt from performing the *Pesah Sheni*

MISHNA 3 אלהי"ם **ה"י וי"ן ה"י** י ו"ד ה"י ה"י וי"ן ה"י If one says to his sons, "I will slaughter the *korban pesah* for the first among you to reach Jerusalem" - as soon as the first one put his head and the greater part of his body inside he gains his portion and he gains his brothers' for them. Any number can be subscribed so long as there will be in it a *ka-zayit* for each one. They may be registered and they may withdraw from it until it is slaughtered. Rabbi Shimon says, Until its blood is thrown.

MISHNA 4 אלהי"ם **ה"י וי"ן ה"י** י ו"ד ה"י ה"י וי"ן ה"י If one subscribes others with him in his portion, the members of the group may give him his, and he eats his, and they eat theirs

MISHNA 5 אלהי"ם **ה"י וי"ן ה"י** י ו"ד ה"י ה"י וי"ן ה"י If a person sees two sightings, they slaughter on his behalf on the seventh. If he saw three, they slaughter on his behalf on his eighth. The woman who observes a day against a day, they slaughter on her behalf on her second. If she saw two days, they slaughter on her behalf on the third. And a woman who has a flux - they slaughter on her behalf on the eighth.

MISHNA 6 אלהי"ם **ה"י וי"ן ה"י** י ו"ד ה"י ה"י וי"ן ה"י An *onen*, and one who removes a pile, and likewise one who has promised to be released from prison, and a sick and aged person who are capable of eating a *ka-zayit* - they slaughter on their behalf. For all these they may not slaughter on their behalf alone, lest they cause the *pesah* to be invalid. Therefore, if any disqualification befall them, they are exempt from participating in a *Pesah Sheni*, except for one who removes a pile, for he is unclean from the outset.

MISHNA 7 אלהי"ם **ה"י וי"ן ה"י** י ו"ד ה"י ה"י וי"ן ה"י They may not slaughter the *korban pesah* for an individual; the opinion of Rabbi Yehudah. But Rabbi Yose permits. Even for a group of one hundred who are unable to eat a *ka-zayit*, they may not slaughter on their behalf. And they do not form a group of women, slaves, and minors.

MISHNA 8 אלהי"ם **ה"י וי"ן ה"י** י ו"ד ה"י ה"י וי"ן ה"י An *onen* immerses himself and eats his *korban pesah* in the evening, but not offerings. One who hears about the death of a relative, and one who gathers for himself the bones, immerses himself and eats of offerings. If a proselyte converted on Pesah eve - Bet Shammai say, He immerses himself and eats his *korban pesah* in the evening; but Bet Hillel say, one who separates himself from the foreskin is like one who separates himself from the grave.

CHAPTER 9

MISHNA 1 אלהי"ם **ה"י** **י** **ר"ד** **ה"י** **ר"י** **ה"י** Whoever was unclean or on a distant journey, and had not observed the first, must observe the second. If he erred or was prevented, and did not observe the first, he must observe the second. If so, why was it stated, "unclean or on a distant journey"? That these are exempt from *karet*, and these are liable to *karet*.

MISHNA 2 אלהי"ם **ה"י** **י** **ר"ד** **ה"י** **ר"י** **ה"י**

What is a distant journey? From Modi'im and beyond or a similar distance in every direction; the opinion of Rabbi Akiva. Rabbi Eliezer says, from the threshold of the Temple Courtyard and beyond. Rabbi Yose said, Therefore there is a dot over the letter heh to say, not because it is actually distant, but rather from the threshold of the Temple Courtyard and beyond

MISHNA 3 אלהי"ם **ה"י** **י** **ר"ד** **ה"י** **ר"י** **ה"י**

What is the difference between the first and the second Pesah? On the first, there is the prohibition of "it shall not be seen" and "it shall not be found," and on the second - one has matzah and *hametz* in the house; the first requires Hallel at its eating, and the second does not require Hallel at its eating. Both require Hallel when offered, and they are eaten roasted together with matzah and bitter herbs, and both override the Shabbat

MISHNA 4 אלהי"ם **ה"י** **י** **ר"ד** **ה"י** **ר"י** **ה"י**

If the *korban pesah* was offered in a state of uncleanness, men suffering from a flux and women suffering from a flux, menstruant women or women after childbirth may not eat of it; but if they ate - they are not punishable by *karet*. Rabbi Eliezer exempts even if one enters the Temple.

MISHNA 5 אלהי"ם **ה"י** **י** **ר"ד** **ה"י** **ר"י** **ה"י**

What is the difference between the pesah of Egypt and the pesah of the generations? The pesah of Egypt, was purchased on the tenth, required sprinkling with a bunch of hyssop upon the lintel and on the two doorposts, and was eaten in haste, in one night; and the Pesah of all generations was observed throughout seven.

MISHNA 6 אלהי"ם **ה"י** **י** **ר"ד** **ה"י** **ר"י** **ה"י**

Rabbi Yehoshua said, "I heard that the substitute for the Pesah is offered and the substitute for the Pesah is not offered, and I cannot explain." Rabbi Akiva said, "I will explain: if the Pesah was found before the slaughtering of the Pesah it must be left to pasture until it becomes disqualified, and it must be sold, and a peace-offering purchased with the proceeds, and likewise its substitute; after the slaughtering of the Pesah it is offered as a peace-offering, and likewise its substitute

MISHNA 7 אלהי"ם **ה"י** **י** **ר"ד** **ה"י** **ר"י** **ה"י**

If one sets aside a female for his *korban pesah*, or a male in its second year, it must be left to pasture until it becomes disqualified, and be sold and its money must be used for a donative offering. If one set aside his *korban pesah* and he died, his son after him may not bring it as a *korban pesah*, but rather as a peace-offering.

י וי"ד ה"י וי"ן ה"י אלהיים 8 MISHNAH

If a Pesah was confused with offerings, all of them must be left to pasture until they become disqualified, must be sold, and for the value of the best of them he must bring of the one type, and for the value of the best of them of the other type, and he loses the additional from his house. If it was confused with firstborn – Rabbi Shimon says, If a group of priests, they must eat.

י וי"ד ה"י וי"ן ה"י אלהיים 9 MISHNAH

If a group lost its *korban pesah*, and said to one, "Go out and seek and slaughter for us," and he went and found and slaughtered, while they bought and slaughtered – if his was slaughtered first, he eats of his, and they eat of his with him; but if theirs was slaughtered first, or if both of them were slaughtered at the same time, he eats of his, and they do not eat with him, and theirs must be burned, and they are exempt from observing *Pesah Sheni*. If he said to them, "If I am delayed, go and slaughter for me," and he went and found and slaughtered, and they bought and slaughtered, then if theirs was slaughtered first – they eat of theirs, and he eats with them; but if his was slaughtered first – he eats from his and they eat of theirs; and if it is not known which of them was slaughtered first, or if both of them were slaughtered at the same time – they eat of theirs, but he does not eat with them, and his is burned, and he is exempt from observing *Pesah Sheni*. If he said to them and they said to him – they all eat of the first; and if it is not known which of them was slaughtered first – both are burned. If he did not say to them and they did not say to him, they are not responsible for each other.

י וי"ד ה"י וי"ן ה"י אלהיים 10 MISHNAH

If the *korban pesahs* of two groups were confused, these draw one for themselves and the others draw one for themselves; one of these comes to these, and one of these comes to these; and they say thus: "If this *korban pesah* is ours, you withdraw from yours, and you are subscribed for ours; and if this *korban pesah* is yours, we withdraw from ours, and we are subscribed for yours." And likewise five groups of five or of ten each, they draw for themselves one from each group, and they say the same.

י וי"ד ה"י וי"ן ה"י אלהיים 11 MISHNAH

If the *korban pesahs* of two people were confused, one draws for himself one and the other draws for himself one, this one subscribes one from the marketplace, and the other one subscribes one from the marketplace with him; this one comes to that one, and that one comes to this one, and they say thus: "If this *korban pesah* is mine, you are withdrawn from yours and you are subscribed for mine; and if this *korban pesah* is yours, I am withdrawn from mine and I am subscribed for yours."

CHAPTER 10

י וי"ד ה"י וי"ן ה"י אלהיים 1 MISHNA

Pesah eve close to *minhah*, one may not eat until it becomes dark. And even a poor person in Israel may not eat unless he reclines. And they may not give him less than four cups of wine, and even from the charity plate.

י וי"ד ה"י וי"ן ה"י אלהיים 2 MISHNA

They mixed for him the first cup - Bet Shammai say, He recites the blessing over the day and afterwards recites the blessing over the wine; but Bet Hillel say, He recites the blessing over the wine, and afterwards he recites the blessing over the day.

MISHNA 3 אלהי"ם י וי"ד ה"י וי"ן ה"י

They brought before him, he dips in the lettuce before he comes to *parperet ha-pat*. They brought before him matzah and lettuce and haroset and two cooked dishes, even though the haroset is not an obligation. Rabbi Eliezer bar Zadok says, It is an obligation. And in the Temple they would bring before him the body of the *korban pesah*.

MISHNA 4 אלהי"ם י וי"ד ה"י וי"ן ה"י

They mixed him the second cup, and here the son asks his father. And if the son has insufficient understanding, his father instructs him: Why is this night different from all the nights? For on all the nights we eat *hametz* and matzah, this night only matzah. On all the nights we eat the other vegetables, this night bitter herb. On all the nights we eat roasted, stewed, and cooked meat, this night only roasted. For on all nights we dip once, this night twice. And according to the intelligence of the son, his father instructs him. He begins with disgrace and concludes with glory, and he expounds from "A wandering Aramean was my father" (*Devarim*. 26:5), until he concludes the whole portion.

MISHNA 5 אלהי"ם י וי"ד ה"י וי"ן ה"י

Rabban Gamliel used to say, Whoever has not said these three things on Pesah has not fulfilled his obligation and they are: Pesah, matzah, and bitter herb. *Pesah*, - because the Omnipresent passed over the houses of our ancestors in Egypt. *Matzah* - because our ancestors were redeemed in Egypt. *Bitter herb* - because the Egyptians embittered the lives of our ancestors in Egypt. In every generation a man must regard himself as if he had come out of Egypt, as it is written, "And you shall tell your son on that day, saying, 'It is because of that which the Lord did for me when I went out of Egypt'" (*Ex*. 13:8). Therefore, we are obliged to give thanks, to praise, to laud, to glorify, to exalt, to honor, to bless, to extol, elevate and acclaim Him who performed all these miracles for our fathers and for us; He brought us forth from slavery to freedom, from sorrow to joy, and from mourning to festivity, and from darkness to a great light, and from servitude to redemption. So let us say before Him *Halleluyah*.

MISHNA 6 אלהי"ם י וי"ד ה"י וי"ן ה"י

Until where does he recite? Bet Shammai say, Until "*As a joyful mother of children*": and Bet Hillel say, *Until "The flint into a spring of waters."* And he concludes with redemption. Rabbi Tarfon says, "Who has redeemed us and redeemed our ancestors from Egypt," and he would not conclude. Rabbi Akiva says, "So may the Lord our God and the God of our ancestors bring us to future festivals and pilgrimages which approach us in peace, rejoicing in the building of Your city and joyful in Your service, and may we eat there from offerings and from the pesah sacrifices" until "Blessed are You, O Lord, the Redeemer of Israel."

MISHNA 7 אלהי"ם י וי"ד ה"י וי"ן ה"י

They mixed for him the third cup, he recites the blessing over his food. The fourth, he completes over it the *Hallel*, and he says over it the blessing of the song. Between these cups, if one wishes to drink, he may drink, between the third and the fourth he may not drink.

MISHNA 8 אלהי"ם י וי"ד ה"י וי"ן ה"י

One may not conclude after the Pesah *afikoman*. If some of them slept - they may eat, all of them - they may not eat. Rabbi Yose says, if they dozed - they may eat, if they fell asleep - they may not eat.

MISHNAH 9 אלהי"ם י וי"ד ה"י וי"ן ה"י

The *Pesah* after midnight imparts uncleanness to the hands. The *pigul* and the *notar* impart uncleanness to the hands. If a person recited the blessing over the *korban Pesah* - he has exempted the offering. If a person recited the blessing over the sacrifice - he has not exempted the *korban Pesah*; the opinion of Rabbi Yishmael. Rabbi Akiva says, This one does not exempt that one, and that one does not exempt this one