

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents a list of vegetables that may be used for the maror obligation.

2) Clarifying the Mishnah

The Gemara identifies the different vegetables mentioned in the Mishnah.

Two Baraisos are cited that list vegetables that may be used for the maror obligation.

R' Yochanan identifies two necessary characteristics for maror and R' Huna asserts that the halachah follows this view.

A related incident is recorded.

3) Maror

The Gemara identifies the source that indicates that maror could be one of many different varieties of vegetables.

Rabbah bar R' Huna in the name of Rav ruled that all the different vegetables that may be used for maror may be planted in the same row.

The Gemara explains that one might have thought that since chazeres eventually hardens it should require a larger area, Rav, therefore taught that extra space is unnecessary.

The Mishnah ruled that one fulfills the mitzvah of maror whether it is dry or moist. R' Chisda explains that this ruling applies only to the stalk but leaves must be moist.

R' Chisda's ruling is unsuccessfully challenged.

A Baraisa records a dispute whether one can fulfill the

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Distinctive INSIGHT

Identifying the species eligible as "Maror"

ואימה הירדוף—דומיא דמצה ... מה מצה מין זרעים אף מרור מן זרעים

The Gemara is in the process of identifying the species which is referred to as "מרור" (Shemos 12:8) for fulfillment of the Torah's mitzvah to consume it on Pesach.

The Mishnah and Baraisa provide an extensive list of vegetables which qualify for this mitzvah. Among them is horseradish, romaine lettuce, endives, palm ivy or succory. The Gemara then suggests an additional species, hirduf—a piece of wood (possibly oleander bush, an evergreen shrub, the type thrown into the water at Marah by Moshe to miraculously sweeten the water)—for consideration as maror. The Gemara rejects this, because we know that the verse associates maror and matzah, and just as matzah must be from vegetation (from the five major grains), so too must maror be from vegetation. Oleander fails this test, as it is a piece of wood. The Gemara then suggests that maror be hirzuf—a leaf that is poisonous to animals. This, too, is rejected, because maror must be a species that can be purchased with ma'aser money, and hirzuf is not designated as an edible food.

Tosafos cites the Gemara in Sukkah (32b) which analyzes the identity of "the braided branch" which is one of the four species for Sukkos. When the Gemara suggests hirduf, Abaye rejects it outright, as the verse says (Mishlei 3:17): דרכיה דרכי נועם—Its ways are ways of pleasantness." Because this species is a poison for animals, it cannot possibly be that which the Torah wants us to use for a mitzvah item.

Tosafos asks, when the Gemara rejects hirduf, why does the Gemara reject it only due to the technical problem of its being a piece of wood? Why does our Gemara not point out that this is a poisonous item, and it therefore cannot possibly be the maror plant?

Tosafos explains that, indeed, our Gemara could have discounted hirduf from consideration due to its being poisonous, but the Gemara pointed out that there is yet another problem here as well, in that hirduf is a piece of wood, and not vegetation.

Tosafos haRosh notes that if this species is rejected to be taken as one of the four species on Sukkos due to its being poisonous, it is even more objectionable in our Gemara, where we are considering it to be eaten as maror. ■

REVIEW and Remember

1. What are the qualifications for a vegetable to be usable for maror?

2. How do we know that maror must be a vegetable?

3. What was the novelty of Rav's ruling concerning planting maror vegetables in the same row?

4. Does cooking cause grain to ferment?

Today's Daf Digest is dedicated
By Mr. and Mrs. Eric Rothner
In loving memory of their mother
Mrs. Shirley Rothner, ז"ל

HALACHAH Highlight

Fulfilling the mitzvah of Maror with Chazeres

א"ר אושעיא מצוה בחזרת [יותר משאר סוגי מרור

R. Oshiya said: The mitzvah¹ (of maror) is with "chazeres" (lettuce -i.e. chazeres is the most preferred species with which to perform maror).

The Gemara² brings two reasons for this ruling. Ravah says because chazeres (lettuce) is called "chasah". This word (chasah) relates closely to the word "chas" which means 'had mercy' - a reference to the divine mercy which Hashem showed us. R. Shimon the son of Nachman said in the name of R. Yonasan the reason it is the most preferred is that its physical properties resemble the bitterness of Egypt, for it begins soft and winds up hard. (Meaning³, at the beginning, chasah is soft without any sharpness to it. Eventually as it remains in the ground the stem becomes harder.) The later authorities⁴, infer from here, that the advantage of chasah is that it has these two qualities (namely, its phonetic relationship to the word chas as well as its similarity in physical character to the servitude in Egypt). However, if the herbs were not in essence bitter (because they were harvested before becoming bitter) one would still fulfill his obligation with such maror.

The Chazon Ish⁵, however, writes, that the essential aspect to the maror is indeed its bitterness. Therefore, he says, one should only use maror which tastes bitter. (However⁶, one should make sure that the leaves don't remain in the ground to the point where they become overly

mitzvah of maror if it is withered.

Rami bar Chama inquired whether one fulfills the mitzvah of maror if the maror is ma'aser sheni.

Rava answered that one does not.

4) MISHNAH: The Mishnah lists actions that may or may not cause leavening to occur.

5) Processed foods

Two Baraisos present lists of foods that do not become chometz.

R' Pappa explains one of the cases in each Baraisa.

Additional rulings related to this issue are presented.

bitter.)

Nonetheless, all opinions agree that one should not use chasah⁷ (lettuce) unless it is fully checked and bug-free. ■

1. וכתב בשו"ת חכם צבי סימן קי"ט שהוא הניקרא סאלא"ט, אן לטוגא. דהיינו הניקרא בעברית חסא (כלשון הגמ')
2. כדפרש"י בד"ה מצוה
3. הגר"ז באו"ח תע"ג ס"ל, וכן משמע כאן בפרש"י
4. בגר"ז הנ"ל, וכן עי"ש בלבוש וב"י וערוך השולחן וכ"כ החיי אדם ועוד פוסקים
5. החזו"א קכ"ד על דף ל"ט א'
6. כ"כ שם. [ודע שהשאגת אריה סימן ק' כתב שלדעת הרא"ש יוצא י"ח מרור בכל שהו. וא"צ כזית אלא לברכה דעל "אכילת מרור". ולדבריו אם אוכל גם כ"ש קריין מלבד הכזית חסא המתוק, יצא י"ח המצוה גם לחזו"א. אלא שהשאג"א גופיה חלק על הרא"ש. וע"ע בשע"ת בריש סימן תע"ה ובשע"צ ס"ק י"ב, ואכמ"ל
7. מ"ב תע"ג ס"ק מ"ב ■

Gemara GEM

Maror—A symbol of Mercy

מאי חזרת? חסא. מאי חסא? דחס רחמנא עילון

The Gemara interprets the name of the plant to be used for maror—the chazeres, or chasah—to be associated with the concept of mercy and compassion. This is fascinating, in that the concept of a bitter herb would seem to suggest the hardships and suffering which we endured in Egypt, not the grace and benevolence which Hashem displayed in the redemption process. It

would be more appropriate for the matzah to be called "חסא", because that is what we ate upon our departure from Egypt, rather than referring to the bitter herb with this name.

Shem MiShmuel proposes a solution to this irony by first noting that at the seder we eat matzah, the symbol of freedom, before we eat the maror, which represents the bitter suffering we endured as slaves. This must be understood, because once we celebrate our release from slavery, why should we regress and partake of an item which reminds of the previous condition of suffering?

The answer is that after we have achieved a state of freedom and we received the Torah and its mitzvos, we now reflect back on our entire experience, and we can appreciate how even the most difficult times served a purpose in preparing our people to be molded as a nation, united and dedicated to each other and to Hashem. We eat the matzah first, but we then eat the maror as we consider upon our previous state of suffering. We thank Hashem for this entire process, and we reflect upon Hashem's compassion which, in retrospect, we realize was present even in our darkest moments. ■