

OVERVIEW of the Daf

1) The berachah on Karpas and Maror (cont.)

R' Chisda challenges R' Huna's approach for one who only has a maror vegetable for the seder. R'Chisda offers an alternative approach, that at Karpas one initially makes both berachos, and then at Maror he eats again without a berachah.

Different places followed different practices.

2) Eating matzah and maror together

Ravina reports in the name of others that one should not wrap matzah and maror together because the maror will nullify the matzah.

The Gemara identifies Hillel as the author of the opinion that says that mitzvos do not nullify one another.

R' Yochanan maintains that Hillel's friends disagree with him.

R' Ashi successfully challenges R' Yochanan's assertion.

The Gemara presents a method to eat matzah and maror, taking into account both opinions concerning one mitzvah nullifying another.

3) Dipping foods

R' Elazar in the name R' Oshaya rules that one must wash his hands before handling any food that is dipped in a liquid.

R' Pappa thought to derive from this that maror must be dipped into charoses, but the Gemara refutes his proof.

R' Pappa teaches that one must be mindful that the charoses should not nullify the taste of the maror.

R' Chisda ruled that one must wash for two dippings. There is a disagreement whether this statement was made in reference to Pesach or was it made in general.

4) Swallowing rather than eating

Rava issues rulings concerning one who swallows the various foods rather than eating them.

5) Seder plate

R' Shimi bar Ashi and R' Huna disagree whether each person needs a seder plate, and the Gemara rules according to R' Sheishes that it is needed only before the leader.

6) Removing the table

D'vei R' Yannai explains that the table is removed to stimulate the children to ask questions.

7) לחם עני

Shmuel explains that the term לחם עני indicates that it is a food used to answer many questions.

A Baraisa supports this explanation and presents alternative explanations. ■

Distinctive INSIGHT

The taste of maror and the taste of matzah

בלע מרור לא יצא

Rashbam explains that the reason we must experience the bitter taste of the maror is that the verse emphasizes that we must remember how the Egyptians "made our lives bitter." This is apparently a rabbinic requirement, because the verse does not explicitly associate tasting the maror in terms of remembering the torture we endured in Egypt. If this was merely a rabbinic necessity, someone who ate it without tasting it would not lose his Torah fulfillment, yet Rashbam clearly states that if one swallowed the maror in a manner whereby the taste was avoided (wrapped up), this person has not fulfilled his Torah obligation of eating maror. Clearly, Rashbam holds that this is a Torah requirement, and we interpret the connection between eating the bitter herb and its significance to be a Torah requirement.

Furthermore, the very fact that the Torah describes the bitter slavery is understood to be the underlying symbolism behind the maror, as is expounded upon in the Mishna later (116b). As Tosafos there explains, we are required to explain the significance of the maror to all assembled at the seder as we partake of the bitter herbs.

We should note that if one swallows matzah without tasting it, one has fulfilled his obligation to eat matzah. The question is why is matzah different than maror in this regard? Especially in light of the fact that both items are symbolic of different stages of the slavery and salvation,

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REVIEW and Remember

1. Why did Ravina warn against eating matzah and maror together?

2. What is the origin to make a Hillel sandwich?

3. What is the reason that R' Pappa warned against leaving the maror in the charoses?

4. Why is the seder plate removed from the table at the beginning of the meal?

HALACHAH Highlight

Washing one's hands before eating wet foods

אר"א א"ר אושעיא כל שטיבולו במשקה צריך נטילת ידים

R' Elazar said in the name of R. Oshiya: Anything which is dipped into [one of the 7] liquids requires netilas yadayim [upon eating it].

The Shulchan Aruch¹ rules in accordance with this Gemara. Some² are lenient and explain that the sage's enactment to wash before eating foods dipped in liquid applied only in their times³, when they ate in ritual purity; nowadays, since we are all **מת טמא**, it no longer applies. The Mishna Berura⁴ writes that although one should not make a berachah on such a **נטילה** because of this reasoning, one is still required to wash before eating such foods. Nonetheless, he⁵ does agree that a food that is normally eaten with a utensil (and is not touched with the hands) would not require netilah. Even⁶ in the event that one did end up touching the food with his hands, he would still not be required to wash, for this requirement applies only to foods commonly touched with one's hands. The Mishna Berura concludes that this is the proper way to conduct oneself.

The reason that we wash without a berachah at the seder before eating the karpas is because⁷ it is a food dipped in a liquid, (salt water) and so the aforementioned halachah applies. Based on the discussion above, there are those who question the custom of using a cooked potato for karpas, since it is a food that is usually eaten with a fork and does not require washing (even if one was to hold it directly with his hand). If this is so, he is not fulfilling the enactment of Chazal. Others⁸ defend this practice and maintain that we wash at this point in the seder only to arouse the curiosity of the children. It is for this reason that in some places only the

(Insight...Continued from page 1)

why should the taste of the matzah be dispensable?

The answer is that the taste of the maror is an essential aspect of why we eat it. We are told to commiserate with the bitter suffering by experiencing a moment of bitterness. However, the matzah symbolizes the rushed and hurried moment of the redemption, when we had no time to allow the dough to rise. Here, the taste of the matzah is actually not a factor is commemorating this factor at all. This is why swallowing the matzah without tasting it is not essential. ■

head of the household washes before karpas. ■

1. או"ח סימן קנ"ח ס"ד
2. כ"כ במ"א בשם הל"ח, והביאם המ"ב שם ס"ק כ'
3. וכתוס' כאן
4. במ"ב שם
5. במ"ב שם ס"ק כ"ו וכן הסכמת הפוסקים
6. שם
7. עי' טור בסימן תע"ג ס"ו, ובט"ז ס"ק ז' שם
8. שהנה הט"ז הנ"ל תמה מעין זה על הנוהגים כל השנה שלא ליטול ידיהם לטיבולו במשקה וכנ"ל, שמדוע נוטלים ידיהם לכרפס. וחק יעקב ס"ק כ"ח תירץ שנוטלים להיכיר לתינוקות שישאלו. ובשעה"צ ס"ק ס"ט הזכיר את הח"י [אבל לא הכריע בין הח"י והט"ז]. וראיתי מי שכתב שה"ה בתפ"א י"ל שלהיכיר בעלמא הוא. אמנם צ"ע, שאינו דומה לח"י הנ"ל. שתפ"א מעולם לא תיקנו בו נט"י לפי מש"כ המ"ב וש"פ שתבשיל פטור מנט"י. וא"כ אין מקיימים את תקנת חז"ל, אלא הוא היכיר חדש לתינוקות, ומנן דמהנני. משא"כ הח"י דיבר בדבר שחז"ל תיקנו בו נט"י, ובזה ס"ל לח"י שגם בזמנ"ז שטל טעם התקנה לפטורים מנט"י בזמנ"ז, מ"מ לא בטלה התקנה שיש בו עדיין הענין דהיכיר לתינוקות, שהטעם לכרפס הוא לתינוקות שיראו שנוטלים ירק ומטבילים ונוטלים לפני הסעודה וכדפרש"י ורשב"ם. וצ"ע
9. בפס"ת תע"ג כ"א ובהערה 118 שם, שהנוהגים כן הוא רק להנוהגים שלא ליטול ידים כל השנה [שלדידהו אינו אלא להיכיר] ■

STORIES Off the Daf

The elements of creation

לחם עוני, לחם שעונין עליו דברים הרבה

The Shem M'Shmu'el, zt"l, of Sochatchov asks a question about today's daf. If, as we see in the Mishnah, the Haggadah is actually recited over the Pesach and the maror, together with the matzah, why did Chazal highlight the role of the matzah alone? The answer lies in the nature of the **לחם עוני**. Only three of the four essential elements that make up the

universe are present in the physical matzah: earth is represented by the wheat itself, water is combined with the flour, and fire is the heat of the baking. Air, however, is absent. The four elements parallel the four letters of Hashem's Name, but without air, the matzah lacks an essential ingredient. When we raise our voices in the recitation of the Haggadah, however, we incorporate the element of air "into" the matzah, making it complete.

It is brought down that, as the Chasam Sofer, zt"l, grew older, he adopted the practice of uttering his prayers in barely a whisper, focusing instead on

building inner fervor in the most astounding way. His laser-like intensity was turned completely inward, rendering his tefillos all the more powerful.

But even during those latter years, he would change his normal custom on the first two nights of Pesach. At the seder he would recite the Haggadah with a fiery enthusiasm, in a voice that thundered loud enough for people to hear him throughout the city!

He taught: "Seder night is when we fulfill the mitzvah of **והגדת לבנך**—and you shall tell it to your children.' Certainly saying it out loud is preferable!" ■

