



OVERVIEW of the Daf

1) לחם עני (cont.)

The Baraisa concludes presenting the alternative explanations for the term לחם עני.

2) Charoses

R' Ami explains that even though it is not a mitzvah, charoses is used in order to neutralize the sharp taste of the maror.

R' Assi presents different foods that are used to neutralize the sharp taste of other foods.

R' Levi and R' Yochanan disagree regarding the reason charoses is considered a mitzvah.

Abaye takes both opinions into account when he enumerates the ingredients that make charoses.

A Baraisa is cited that supports R' Yochanan's opinion.

3) MISHNAH: The Mishnah presents the four questions a child is supposed to ask his parent, and the outline for the parent's response.

4) Questions

A Baraisa emphasizes the importance of the Hagadah being conducted in a question and answer format.

5) Clarifying the Mishnah

The Gemara clarifies the exact wording of the question that deals with dipping.

Rav and Shmuel disagree which element of Klal Yisroel's disgrace should be mentioned as part of Maggid.

An incident involving R' Nachman is recorded.

6) MISHNAH: The Mishnah presents greater details regarding the ideas that must be mentioned during Maggid.

(Continued on page 2)

Distinctive INSIGHT

In every generation a person should see himself as if he left Egypt

בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים

The Gemara (Megilla 14a) comments about the moment when Haman convinced King Achashveirosh to issue a decree to have the Jews killed. When the king removed his ring to have the edict signed and sealed, the impact upon the Jewish nation was powerful. In fact, the Gemara tells us that this event had a more profound effect upon the people in motivating them to repent, even more than the 48 prophets and seven prophetesses had as they each came to exhort the people to change their ways for the good. What is the Gemara teaching us with this observation?

We see that even if a persuasive message of a prophet is delivered to a wise and understanding audience, the impact of such a statement upon the listener's mind cannot be as meaningful as a direct and immediate threat and danger which one feels and experiences. The sense of urgency one feels when the situation is first-hand creates an immediacy which demands a reaction of the first order.

The goal of the mitzvah of the holiday of Pesach and the remembering of the exodus from Egypt is to develop within us a clear sense of Hashem's system of justice and fairness. The world has a Judge, and the evil Egyptians met their fate commensurate with their despicable misdeeds. The Jews who followed the lead of Moshe committed themselves to the service of Hashem and were saved as they directed their prayers to Him.

Now all of this occurred many years ago, and it may be difficult to recreate within ourselves this sense of urgency as we sit in our homes. Our sages have provided us with appropriate advice, and they have instructed us to consider as if we ourselves were slaves. What would we say to our master if he would not only grant us our freedom, but if he would award us with wealth as well? If we cannot imagine ourselves having just left Egypt, we can at least take a moment to reflect upon the miracle which took place, and how we would feel if we were the beneficiaries of such a manifestation of Hashem's kindness. In this manner, we can become emotionally uplifted and alerted to feel Hashem's providence. We can thereby sensitize our fear of heaven and enhance our service of Hashem. ■

REVIEW and Remember

1. What guidelines does the Mishnah give fathers for teaching the story of the Exodus?

2. Why did R' Nachman skip מה נשתנה?

3. According to Rava, why is the meat from the seder plate not lifted up?

4. Why did R' Acha bar Yaakov think to exempt a blind person from reciting the Hagadah?

HALACHAH Highlight

Recipe for Charoses

רבי אלעזר בר' צדוק אומר מצוה [בחרוסת] מאי מצוה רבי לוי אומר זכר לתפוח ור' יוחנן אומר זכר לטיט אמר אביי הלכך צריך לקהוייה וצריך לסומכיה, ולקהוייה זכר לתפוח וצריך לסמוכיה זכר לטיט תניא כוותיה דרבי יוחנן תבלין זכר לתבן חרוסת זכר לטיט. עכ"ל הגמ'. [וקהוייה פירושו ליתן בו דבר חמוץ ולסמוכיה פי' שיהיה עב]

R' Elazar the son of R' Tzadok said: (Dipping marror in charoses) is a mitzvah. What is the mitzvah? R. Levi said: To commemorate the apple [trees under which the women in Egypt gave birth]. R. Yochanan said: To commemorate the mortar. Abaye said: Therefore one must make the charoses tart¹ and thick²; tart, in commemoration of the apple, and thick, in commemoration of the mortar. The Baraisa supports the opinion of R' Yochanan: Spices (are added) in commemoration of the straw, charoses is in commemoration of the mortar.

The Poskim dispute³ what is the final conclusion of the Gemara. On the one hand, the Gemara brings a proof from a Baraisa in support of R' Yochanan's opinion that charoses commemorates only the mortar and therefore should be made thick, but need not be tart. Abaye, however, takes both opinions into account and requires that the charoses be made both thick and tart. Tosafos introduces other dimensions and writes that charoses should also include various fruits to which B'nei Yisrael are compared such as apples, pomegranates, figs, and nuts. Almonds "shkeidim" should be added as well in remembrance of how Hashem hastened "shakod" the redemption and wine, in commemoration of the blood. Tosafos seems to maintain that although the Gemara presents charoses primarily as a commemoration of the mortar or the apple, there is no contradiction in adding other significant ingredi-

(Overview...Continued from page 1)

7) Clarifying the Mishnah

Rava adds a line to the Hagadah that was not recorded in the Mishnah.

Rava states that the matzah and maror must be lifted when reading the section of 'רבן גמליאל היה אומר וכו' but the meat should not be lifted.

8) A blind person

R' Acha bar Yaakov asserts that blind people are exempt from reading the Hagadah.

This ruling is unsuccessfully challenged. ■

ents mentioned by Chazal and it is proper to do so⁴. The Poskim⁵ concur with Tosafos on this matter, and therefore the wine that is added to the charoses should be red, in commemoration of the blood. ■

1. כ"כ הר"ן (כ"ה ב' בד"ה זכר) וכן מבואר מהב"י תע"ג ס"ה בסוד"ה והחרוסת. וגם הרמב"ם ביד וכן בפיהמ"ש כתב חומץ. ורש"י כתב ביין. והגהות מיימוניות (פ"ז ס"ק י"א) בשם סמ"ק כתב יין או חומץ, זכר לדם
2. כן פירושו רש"י ורשב"ם
3. וב"י שם ז"ל ואע"ג דתניא כוותיה דר' יוחנן וכ"א לא הוה צריך למיעבד זכר לתפוח נקטינן כאביי דמצריך. עכ"ל. וב"ח שם כתב שהלכה כר' יוחנן שאינו אלא זכר לטיט ואכ"ז צריך לס ליתן בו דבר חמוץ זכר למרור, ושלערוד הוא מפני שבטיט יש גם מר וגם מתוק. עכ"ד. ומצאתי בריטב"א בהלכותיו לליל הסדר ששתם כר' יוחנן, כב"ח, וכן משמע ברמב"ם. ומאידך במאירי והגהות מיימוניות הביאו ג"כ זכר לתפוח. [נדברי הב"ח הנ"ל צ"ע, שמכיוון שפוסק כברייתא שכר' יוחנן שאינו אלא זכר לטיט ולא זכר לתפוח, א"כ מה"ט גם אינו זכר למרור שהוא טעם שאפי' ר' לוי לא אמרו. וגם דברי הערוך צ"ע שהרי אביי אומר שלטעם של טיט א"צ חמוץ, ומי חולק בזה על אביי. וצ"ע]
4. ולפי"ז שמא יש ליישב גם את קושית הפוסקים הנ"ל דהיינו שאע"פ שתניא כוותיה דר' יוחנן שעיקר התקנה היתה זכר לטיט מ"מ ס"ל לאביי שיש גם לרמוז בו כטעם ר' לוי וליתן בו חומץ או יין, ואפשר שזה כוונת הב"י הנ"ל. ומ"מ אין כ"כ נפ"מ מזה שבלא"ה צריך ליתן בו יין או חומץ אדום זכר לדם וכטעם הירושלמי (שבתס"ו) ולרכבו, וכמש"כ המ"ב תע"ג ס"ק מ"ח, וש"פ שם.
5. שם וע"ע בעה"ש שזכר לדם בתחלה רך זכר לדם וסופו עב זכר לטיט. בטור ואכמ"ל ■

STORIES Off the Daf

Medicine for the soul

מה נשתנה הלילה הזה מכל הלילות שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה כולו מצה

The Ramchal ז"ל teaches that every element of the seder is meant to revive the energy of the historical redemption, and in doing so enable us to prepare for the ultimate redemption. The marror is the bitterness of exile that purified us so that we became fit to attain closeness to Hashem. The Pesach involved abandoning the idolatrous worship of the sheep

in Egypt, and transforming that impulse into an offering to Hashem. Matzah is, even now, the means through which we refine our bodies and souls by eliminating the leaven, the yetzer harah element. By eating only matzah for the seven days of the festival, we receive an "inoculation" of pure yetzer tov that uplifts us and makes us fit to receive a spirit of kedushah the whole year long. It is a spiritual vaccine with long-term effects.

It was the custom of Rav Nachman of Kossov, ז"ל, never to drink the especially strong wine made in honor of Pesach during the actual festival itself. Once, he had occasion to visit with another great Rebbe during Pesach, and his

host offered him a drink from his precious stock.

Rav Nachman declined, "Thank you so much, but I really can't."

His host was puzzled. "Is there something wrong with the wine?"

The Kossover smiled serenely and said, "Not at all! But the Zohar HaKadosh says that matzah is a repository of good health—it is a medicine."

His host was now doubly confused. "What does that have to do with drinking my wine?"

Rav Nachman went on, "Don't you know—it is forbidden for a person taking medication to drink strong wine!" ■

