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Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

**1. The *mitzvah* of *maror* is fulfilled by eating lettuce, horseradish, endives, or other bitter herbs.**

The *Mishna* tells us that when the Torah states that there is a *mitzvah* to eat “*maror*” on *Pesach*, it is not limiting itself to a specific vegetable named “*maror*” (although there was a vegetable with this name, as mentioned in the *Mishna*). Many other bitter herbs can also be used to fulfill this *mitzvah*. (39a)

**2. The vegetables used for the *mitzvah* of *maror* can be fresh or dried (see below), but may not be pickled or cooked in any fashion.**

The *Gemora* explains that the stalks of these vegetables can indeed be eaten fresh or dried. However, the leaves can only be eaten fresh. The reason for this law, and the law that it cannot be pickled or cooked in any fashion, is that this causes the *maror* to lose its bitterness (see *Insight below*). (39a)

**3. It is a special *mitzvah* to use lettuce for the *mitzvah* of *maror* (if possible).**

The *Gemora* states that it is a special *mitzvah* to use lettuce for *maror*. Lettuce is indicative of the slavery of Egypt, which was originally soft and then became

hard. Similarly, it is originally sweet and then becomes bitter (see *Insight below*). Additionally, the Aramaic word for lettuce is “*chasa*” that hints that “*chas Rachmana a’lan*” – “Hashem had mercy on us.” (39a)

**4. A person should not chew wheat kernels and put it on his wound, as they will become *chametz*.**

Many liquids that come in contact with the five grains make them *chametz* if they are left standing for some time. Therefore, our *Mishna* states that one should not chew wheat and put it on his wound (apparently a type of remedy that was used in those days), as after awhile the spittle of his mouth which mixed with the grain will turn it into *chametz*. (39b)

**5. Something which is baked (in a way that it does not become *chametz*) no longer becomes *chametz*, even if, for example, it is cooked in water after it finished baking.**

Many people have a custom not to eat what is known as “*Gebrochts*” (*Yiddish*) or “*Shruyah*” (*Hebrew*). This means that they do not mix any flour/grain based items with water other than the baking of *matzah* itself. They also do not allow *matzah*, even after it is

fully baked, to come in contact with any liquids. However, the letter of the law is that something fully baked is allowed to come in contact with liquids, and even to be cooked with liquids. One is also allowed to make cakes using *matzah* meal (*fully baked matzah ground into flour*). However, one *cannot* use “kosher for *Pesach* flour” to make cakes, as they will become *chametz* (*and the universal custom is not to bake such cakes even if one will try to ensure that they do not become chametz*). (39b)

## INSIGHTS TO THE DAF

### ***Bitter Lettuce***

After reading the *Gemora's* classification of *maror*, one might wonder how we fulfill the *mitzvah* of *maror* with lettuce. After all, if *maror* requires lettuce to be bitter, how can we fulfill the *mitzvah* with lettuce that is not really bitter?

The Beis Yosef (Orach Chaim 473) indeed notes that the Rambam, who does not codify that it is a special *mitzvah* to use lettuce, may have understood our *Gemora* as saying that it is *also* a fulfillment of the *mitzvah* to use lettuce, even though when we eat it, it has not yet turned bitter.

It is said in the name of the Chazon Ish that he held that one should specifically have *maror* that is bitter. However, the Shulchan Aruch (ibid. 473:5), and almost all other *poskim*, and the overwhelming custom is to rule that it is a special *mitzvah* to eat

lettuce. They understand that as long as we do not change something to lose its bitterness (*i.e. pickle or cook*), as long as it is known to be naturally bitter at a certain stage, this is fulfilling the Torah commandment of *maror*.

I have a friend who was thinking of making special lettuce that would be bitter even in the beginning of its growth and also when it is consumed. He asked various *poskim* whether it is appropriate to make such lettuce, which could then be eaten even according to the Chazon Ish. I heard that he received different responses from great *poskim* about this question. He asked me to ask this question to Dayan Yisrael Yaakov Fisher zt”l of the Eidah Chareidis. Dayan Fisher told me that there is no need for such a stringency, and the custom is clearly to be lenient.