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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

MISHNAH: And these are the herbs with which a man discharges his obligation on Pesach:¹ with lettuce [chazares], with tamcha, with charchavina, with endives [ulshin] and with marror. 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.² And you can discharge [your obligation] with their stalk[s]. And with demai, and with ma’aser rishon the terumah of which has been separated, and with hekdesch and ma’aser sheini which has been redeemed. (39a1)

GEMARA. Chazeres is chasa [lettuce]; Ulshin is hindvei [endives]. Tamcha: Rabbah bar Bar Chanah said: It is called temachta. Charchavina: Rabbi Shimon ben Lakish said: [It is] the creeper of the palm tree. And with marror: merirsa.

Bar Kappara taught: These are the herbs with which a man discharges his obligation on Pesach: with endives, with tamcha, with charchalin,³ with charchavinin, and with lettuce. Rabbi Yehudah said: Also with wild [field] endives and with garden endives and with lettuce. ‘Garden endives and lettuce’: but that is taught in the first section? — This is what he says: Wild endives too are like garden endives and lettuce. Rabbi Meir said: Also with asvas, and tura and mar yero’ar. Said Rabbi Yosi to him: Asvas and tura are one; and mar is yero’ar.

The School of Shmuel taught: These are the herbs with which a man discharges his obligation on Pesach: With lettuce, with endives, with tamcha, with charchavinin, with charginin,⁴ and with hardofannim.⁵ Rabbi Yehudah said: Chazeres yolin [thistles] and willow lettuce too are like them. Rabbi Ila’a said in Rabbi Eliezer’s name: Arkablin too,⁶ but I went about to all his [sc. Rabbi Eliezer’s] disciples and sought a companion⁷ but did not find one, but when I came before Rabbi Elozar ben Yaakov, he agreed with my words. Rabbi Yehudah said: Whatever [plant which] contains an acrid [pungent] sap. Rabbi Yochanan ben Berokah said: Any [plant] the leaves of which look faded [bleached]. Others say: Every bitter herb contains an acrid sap and its leaves are faded.

Rabbi Yochanan said: From the words of all of them we may learn [that every] bitter herb contains an acrid sap and its leaves are faded.⁸ Rav Huna said: The halachah is as the ‘Others’. Ravina found Rav Acha son of Rava going in search of merirsa. Said he to him, What is [in] your mind: that it is more bitter? But we learned chazeres; and the School of Shmuel taught, Chazeres; while Rabbi Oshaya said: The obligation is properly [fulfilled with] chazeres. And Rava said: What is chazeres? Chassa. What does chassa [symbolize]? That the Merciful One had pity [has] upon us. Further, Rabbi Shmuel bar Nachmaini said in Rabbi Yonasan’s name: Why were the Egyptians compared to maror?²⁰ To teach you: just as this marror, the beginning of which is soft while its end is

¹ Bitter herbs – marror, are eaten on the first two (in Eretz Yisroel one) nights of Pesach.

² That is the minimum quantity which must be eaten; and it can be made up of all these.

³ A prickly plant, thistles.

⁴ Garden ivy.

⁵ Wall ivy.

⁶ Prickly creepers on palm trees, palm ivy.

⁷ To support me, that he too had heard it from Rabbi Eliezer.

⁸ I.e., all the herbs mentioned by the foregoing teachers possess these two features.

hard,⁹ so were the Egyptians: their beginning was soft [mild]. but their end was hard [cruel]!¹⁰ — Then I retract, he replied. (39a1 – 39a3)

Rav Rechumi said to Abaye: How do you know that this 'marror' means a kind of herb; say that it is the gall [merirsa] of kufia?¹¹ — It is like matzah: just as matzah is a product of the earth, so 'marror' means a product of the earth. Then say it is hirduf?¹² -It is like matzah: just as matzah is a species of plant, so 'marror' means a species of plant. Then say it harzifu?¹³ — It must be like matzah: just as matzah is that which can be bought with ma'aser sheini money, so marror is that which can be bought with ma'aser sheini money.

Rabbah son of Rav Chanin said to Abaye: Say that marror means one [herb]? — Merorim [plural] is written. Then say that merorim means two? — It is like matzah: just as matzah [can be of] many species, so [can] marror [be of] many species. (39a3 – 39a4)

Rabbah son of Rav Huna said in Rav's name: [Regarding] the herbs whereof the Sages ruled that a man can discharge his duty with them on Pesach, they all may be sown in one garden bed. Is this to say that they are not [forbidden] on account of kil'ayim? Rava objected: [Lettuce] and willow lettuce, [garden] endives and wild endives, [garden] leeks and wild leeks, [garden] coriander and wild coriander,

mustard and Egyptian mustard [and] the Egyptian gourd and the bitter gourd, — all these are not kil'ayim with one another. [Thus] only lettuce with willow lettuce, but not lettuce with endives? And should you answer, They are all taught together, surely Rav said: He teaches them in pairs? What did Rav mean by 'they are sown'? They are sown according to their law.¹⁴ [You say], 'According to their law'! but we [already] learned it: A garden-bed which is six handbreadths square, may be sown with five species of seeds, four on the four sides of the bed and one in the middle! — You might say that this applies only to seeds,¹⁵ but not to vegetables,¹⁶ therefore he informs us [otherwise]. Shall we [then] say that vegetables are stronger than seeds? But surely we learned: All species of seeds may not be sown in one garden-bed [together]. [yet] all species of vegetables [herbs] may be sown in one seed-bed?¹⁷ - You might say, This marror is a species of seed; hence he informs us [that it is not so].¹⁸ [You say]. 'Seeds'! — Can you think so! But surely we learned, Herbs; and Bar Kappara [also] taught. 'Herbs'; and the School of Shmuel [also] taught 'Herbs'?¹⁹ - He needs [to state it about] lettuce:²⁰ I might argue, since it is destined to harden,²¹ we must allow it more space. [For] didn't Rabbi Yosi ben Rabbi Chanina say: If the cabbage stalk hardens, more room is given to it [up to] a beis rova?²² This proves that since it is destined to harden, we allow it more space; so here too we should give it more space. Hence he informs us [otherwise]. (39a4 – 39b1)

⁹ The top is soft, while the stalk hardens like wood.

¹⁰ At first they dealt mildly with the Israelites, but subsequently treated them with great cruelty. All this was adduced by Ravina, to show that merirsa was not preferable.

¹¹ Name of a fish, supposed to be identical with colias.

¹² A shrub or tree with bitter and stinging leaves, supposed to be oleander; it was used by Moshe to miraculously sweeten the bitter waters at Marah.

¹³ Name of a bitter herb, not generally eaten; poisonous to animals.

¹⁴ I.e., on the contrary, care must be taken not to sow them together, and when they are in one garden-bed the proper space must be left between the separate species.

¹⁵ Grains and legumes in which the seeds are consumed.

¹⁶ Because they draw their sustenance more vigorously, hence from a wider area.

¹⁷ Seeds must not be sown within this area, and the statement that five species of seeds may be sown in a plot six handbreadths square applies to vegetables (herbs) only.

¹⁸ This answer abandons the previous answer. Seeds in fact require more space, for their drawing power is greater, and Rav informs us that marror belongs to the species of herbs, not seeds, and therefore the more lenient law applies to them.

¹⁹ All these authorities describe marror as herbs; how then could it be assumed that marror belongs to the class of seeds?

²⁰ The last reply to the question, 'What does Rav add', being untenable, another answer is offered.

²¹ Its stalk becomes hard and thick.

²² A piece of ground of the capacity of one rova (quarter of a kav) of seed.

The law is complied with by [eating them] both moist [fresh] or dry etc. Rav Chisda said: They learned this only of the stalk; but in the case of the leaves, only moist [fresh] ones, but not dry ones. But since a later clause states, With their stalk, it follows that the first clause [refers to] leaves? [That clause] indeed gives an explanation: when does he [the Tanna] teach, Both moist and dry? In reference to the stalk. An objection is raised: One can discharge [the obligation] with them and their stalks, both moist and dry; this is Rabbi Meir's view. But the Sages maintain: One can discharge [the obligation] with moist [fresh] ones, but one cannot discharge [the obligation] with dry ones. And they agree that one can discharge [the obligation] with them [when] withered,²³ but not [when] preserved, stewed or boiled. This is the general principle of the matter: Whatever has the taste of marmor, one can discharge the obligation with it; but whatever does not possess the taste of marmor, one cannot discharge the obligation with it!²⁴ — Explain it [as referring] to the stalk.

Our Rabbis taught: One cannot discharge [the obligation] with them [when] withered. In the name of Rabbi Eliezer son of Rabbi Tzadok it was said: One can discharge [the obligation] with them [when] withered. Rami bar Chamah asked: How about a man discharging his obligation with ma'aser sheini marmor in Yerushalayim? On Rabbi Akiva's view, there is no question; seeing that he discharges his obligation [there with] in the case of matzah, [the tithing of] which is [enjoined] by Scripture. need you ask about marmor, which is [only] Rabbinical.²⁵ The question arises on the view of Rabbi Yosi HaGellili. What then? Is it only with matzah, which is [tithed] by Scriptural law, that he cannot discharge his obligation, but with marmor, which is [tithed] by

²³ This is not the same as dry.

²⁴ Here too Rabbi Meir seems to state that both the herbs themselves (i.e.. the leaves) and the stalks may be fresh or dry. And the Mishnah too evidently agrees with Rabbi Meir, since the Rabbis maintain that dried herbs cannot be eaten.

²⁵ By scriptural law vegetables need not be tithed at all; hence Biblically speaking this marmor is not ma'aser sheini.

²⁶ So that marmor is the same as matzah.

²⁷ A bran paste was used as a depilatory or cosmetic.

Rabbinical law [only], he discharges his obligation; or perhaps whatever [measure] the Rabbis enacted, they enacted it similar to a Scriptural law?²⁶ Said Rava: It is logical [that] matzah and marmor [are compared]. (39b1 – 39b2)

MISHNAH: One may not soak bran for chickens, but one may scald it. A woman may not soak bran to take with her to the baths,²⁷ but she may rub it on her skin. And a man may not chew wheat and place it on his wound, because it turns chametz. (39b2 – 39b3)

GEMARA: Our Rabbis taught: These are the things which cannot come to fermentation: That which is baked,²⁸ boiled, and that which is scalded, having been scalded in boiling water. 'That which is boiled'? But while it is being boiled it turns chametz! — Said Rav Pappa: He means: baked [matzah] which was [then] boiled. It was taught. Rabbi Yosi ben Rabbi Yehudah said: Flour into which there fell a dripping [of water], even all day, does not come to fermentation. Said Rav Pappa: Provided that it acted drop after drop.²⁹

The School of Rav Shila said: Vattika³⁰ is permitted. But it was taught: Vattika is forbidden? — There is no difficulty: here it is such as is prepared with oil and salt,³¹ there it is prepared with water and salt.

Mar Zutra said: A man must not line a pot with flour of roast grain, lest it had not been properly baked and it comes to chametz.³² Rav Yosef said: A man must not scald two grains of wheat together, lest one becomes wedged in the cleft of the other, so that the column of water will not surround it on all sides, and [thus] it will come to fermentation. And Abaye said: A man must not singe two ears of corn together, lest

²⁸ Once unleavened bread has been baked it can never turn chametz.

²⁹ Without an appreciable interval between them.

³⁰ Name of a certain pastry or tart made of flour.

³¹ Oil does not cause fermentation.

³² Though roast grain is baked, and therefore can never become chametz, yet we fear that it may not have been fully baked, and when the dish is put into the pot with the water this flour will ferment.

sap [water] issue from one and the other absorb it, and [thus] it will come to fermentation. Said Rava to him: If so, [forbid] even one also, lest it [the sap] issues from one end and the other end absorbs it? No, said Rava: It is sap [water] of fruit, and sap of fruit does not cause fermentation. Now Abaye retracted from that [view], because as long as they [the grains] absorb [liquid], they do not ferment. For Abaye said: The jar for roasting [ears of grain]: if it is inverted, it is permitted;³³ if upright, it is forbidden. Rava said: Even if upright it is still permitted [because] it is the sap of fruit, and the sap of fruit does not cause fermentation. (39b3 – 40a1)

INSIGHTS TO THE DAF

Bitter Lettuce

After reading the *Gemora's* classification of *marror*, one might wonder how we fulfill the *mitzvah* of *marror* with lettuce. After all, if *marror* 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 *marror* 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 *marror*.

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

³³ As the sap which is exuded runs out and is not re-absorbed by the other ears. — Therefore the same will hold good where he

aten 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.

DAILY MASHAL

Hashem's Hidden Mercy

One of the purposes of *Golus Mitzrayim* was that it taught the Jewish people to accept mastery, and bend our backs to our labors. Although our labor under the cruel hands of the Egyptians was terrible and oppressive, we thereby learned to labor for Hashem in Torah and mitzvos, and accept His mastery. This was for our ultimate benefit.

With this we can understand why the Gemara calls maror "*chasa*" from the root word of *chas*, which means mercy. The Gemara explains that this comes to symbolize how Hashem had mercy on our forefathers. One would think that this name would be more appropriate for matza, which symbolizes our redemption. Where do we find Hashem's mercy in the maror, which symbolizes the bitterness of our labors? Furthermore, we might ask why matza is eaten before maror on Seder night. Maror symbolizes our slavery, and should be eaten before the matza, which symbolizes redemption.

After Hashem redeemed us and we accepted upon ourselves the yoke of Torah and mitzvos, we realized retroactively how much we had gained from our Egyptian bondage. We saw that it was a necessary preparation in order to become loyal servants of Hashem. The bitterness of our slavery was an expression of Hashem's hidden kindness, therefore maror is most appropriately called *chasa*. Only after we eat the matza of redemption, can we recognize the hidden kindness of the exile (Shem M'Shmuel, Parshas Tzav).

singes two ears of grain together, which on this view must be permitted. Thus he retracted from his former view.