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Pesachim Daf 115

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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

Ravina said: Rav Mesharshiya the son of Rav Nassan told me: thus said Hillel in the name of the Gemara: A person should not wrap matzah and maror together and eat them simultaneously in order to fulfill his requirement to eat matzah and maror. The Gemora explains that the reason for the law stated above is that maror, which is today merely a Rabbinical commandment, comes and cancels out the matzah, which is a Torah law.

Who is the Tanna who maintains that mitzvos do not nullify one another? It is Hillel, for it was taught in a *braisa*: It was said about Hillel the Elder that he would sandwich them (*the korban pesach, the matzah and the marror*) together and eat them, for it is written: *Together with matzos and bitter herbs shall they eat it (the meat from the pesach offering)*. [Evidently, mitzvos do not nullify each other.]

Rabbi Yochanan observed: Hillel's colleagues disagreed with him, for it was taught: You might think that he should wrap them (*the korban pesach, the matzah and the marror*) together and eat them, in the manner that Hillel ate it, therefore it is stated: *Together with matzos and bitter herbs shall they eat it (the meat from the pesach offering)*; intimating even each separately.

Rav Ashi asked: If so, what is the meaning of ‘even’?

Rather, said Rav Ashi: This Tanna teaches us the following: You might think that he does not discharge his duty unless he wraps them together and eats them, in the manner of Hillel; therefore it is stated, *Together with matzos and bitter herbs shall they eat it*, intimating even each separately.

The *Gemora* rules: Now that the law was not stated either as Hillel or as the Rabbis, one recites the blessing: Who has commanded us concerning the eating of matzah, and eats; then he recites the blessing: concerning the eating of bitter herbs, and eats; and then he eats matzah and lettuce together without a blessing, as a memory of the (way they were eaten in the) Temple, as Hillel did. (115a1 – 115a2)

Rabbi Elozar said in Rabbi Oshaiya’s name: Whatever is dipped in a liquid requires the washing of the hands.

Rav Pappa said: Infer from this that the lettuce must be totally immersed in charoses because of the kappa (a poisonous element in the lettuce), for if it would enter your mind that it does not need to be totally immersed, then what would the necessity be for the washing of the hands; he is not touching the liquid!? Yet perhaps I may maintain that in truth it need not be sunk [into the charoses], the kappa dying from its smell; yet why is washing of the hands required? In case he plunges it in. (115a2 – 115b1)

And Rav Pappa said: A person should not leave his maror in the charoses for too long. This is because the taste of the maror must be present in order to fulfill the mitzva of maror. The spices of the charoses, if the maror is left in it for a long time, might negate that taste, causing one not to fulfill the mitzva of maror. (115b1)

Rav Chisda brought Rabbana Ukva and he lectured: If he washed his hands at the first dipping – he must wash his hands at the second dipping [too]. The Rabbis discussed this before Rav Pappa: This was stated in general, for if you should think that it was stated here [in connection with

Pesach], why must he wash his hands twice? Surely he has [already] washed his hands once? Said Rav Pappa to them: On the contrary, it was stated here, for if you should think that it was stated in general, why two dippings? What then? it was stated here? Then why must he wash his hands twice: surely he has [already] washed his hands once? — I will tell you: since he is to recite the Haggadah and Hallel, he may let his thoughts wander and touch [something tamei]. (115b1 – 115b2)

Rava said: One fulfills the mitzva of matzah if he swallows it without chewing, but does not fulfill the mitzva of maror in this fashion.<sup>1</sup> If he swallows matzah and maror [together], he discharges his mitzvah of matzah, [but] not his mitzvah of maror. If he wraps them in bast and swallows them, he does not discharge his mitzvah of matzah either. (115b2)

Rav Shimi bar Ashi said: matzah [must be set] before each person [of the company], maror before each person, and charoses before each person, but we remove the table only from before him who recites the Haggadah. Rav Huna said: All these too [are set only] before him who recites the Haggadah. And the law is as Rav Huna. (115b2 – 115b3)

[The seder table (which today has turned into the seder plate) is taken away from the table before the recitation of the Haggadah.] The Gemora asks, why is the table removed? The scholars of Rabbi Yannai's Academy answered that it is done in order to prompt the children to ask questions (see Tosfos that this refers to asking about the proceedings of the entire night). Abaye was sitting before Rabbah, [when] he saw the tray taken up from before him. Said he to them: We have not yet eaten, and they have [already] come [and] removed the tray from before us! Said Rabbah to him: You have exempted us from reciting, 'Why [is this night] different?' (115b2 – 115b3)

<sup>1</sup> The Rashbam explains that the taste is an integral part of the mitzva of maror. It is not an integral part of the mitzva of matza, and therefore one can fulfill the mitzva of matza without

Shmuel said: Bread of [oni] [means] bread over which we recite [onin] many words. It was taught likewise: 'Bread of [oni]' means bread over which we recite [onin] many words. Another interpretation: 'Bread of [oni]': ani [poverty] is written: just as a beggar generally has a piece, so here too a piece [is taken]. Another interpretation: just as a poor man fires [the oven] and his wife bakes, so here too, he heats and she bakes. (115b3 – 116a1)

## INSIGHT TO THE DAF

### ***Maror Cancels Matzah***

How does maror nullify the mitzva of matza? The Rashbam and others explain that the strong bitterness of the maror nullifies the taste of the matza, which is required in order to fulfill the mitzva.

Rabeinu David writes that the strong taste of the maror might not nullify the taste of the matza. However, being that if one would eat a lot of maror it would nullify it, one does not fulfill the mitzva. It is also possible that a large amount of maror would serve as a "Chatzitzah" – "divider" between the matza and one's mouth. The Gemora later (115b) says that in such a case one does not fulfill the mitzva. Due to these possibilities, the Gemora said one does not fulfill the mitzva of matza if he eats the matza and maror together.

However, the Meiri and others write that a mitzva mid'Rabanan is considered a non-mitzva act when it is combined with a mitzva mid'Oraisa. It takes away the importance of the mitzva mid'Oraisa, causing one to be unable to fulfill that mitzva (one would still fulfill the mitzva mid'Rabanan, in this case maror).

swallowing it. Even so, the Rashbam states, l'chatchila one should also taste the matza when performing the mitzva of eating matza.