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Pesachim Daf 116

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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

Though charoses is not a mitzvah. Then if it is not a mitzvah, on what account does he bring it? — Said Rabbi Ammi: On account of the kappa.<sup>1</sup> Rav Assi said: The kappa of lettuce [is counteracted by] radishes; the kappa of radishes, [by] leeks; the kappa of leeks, [by] hot water; the kappa of a these, [by] hot water. And in the meanwhile<sup>2</sup> let him say thus: ‘Kappa kappa, I remember you and your seven daughters and your eight daughters-in-law.’ (116a1)

Rabbi Elozar son of Rabbi Tzadok said: It is a mitzvah. Why is it a mitzvah? Rabbi Levi said: In memory of the apple tree;<sup>3</sup> Rabbi Yochanan said: In memory of the clay.<sup>4</sup> Abaye observed: Therefore one must make it acrid and thicken it: make it acrid, in memory of the apple tree; and thicken it, in memory of the day. It was taught in accordance with Rabbi Yochanan: The spices are in memory of the straw; [and] the charoses [itself] is a reminder of the clay. Rabbi Elozar son of Rabbi Tzadok said: Thus did the window vendors of Jerusalem cry, ‘Come and buy spices for your mitzvah. (116a1)

MISHNAH: They mixed [and poured] a second cup for him. At this stage the son questions his father; if the son is unintelligent, his father instructs him [to ask]: ‘why is this night different from all [other] nights. For on all [other] nights we eat chametz and matzah, whereas on this night [we eat] only chametz; on all other nights we eat all kinds of herbs, on this night marror; on all other nights we eat

meat roasted, stewed or boiled, on this night, roasted only; on all other nights we dip once, but on this night we dip twice.’ And according to the son's intelligence his father instructs him.<sup>5</sup> He commences with [Israel's] disgrace and concludes with praise; and expounds from ‘The Aramean sought to destroy my father’ until he completes the whole section. (116a1 – 116a2)

GEMARA: Our Rabbis taught: If his son is intelligent, his son asks him, while if he is not intelligent, his wife asks him; but if not, he asks himself. And even two scholars who know the laws of Pesach ask one another. (116a2 – 116a3)

Why is this night different from all other nights? For on all other nights we dip once, while on this night we dip twice. To this Rava demurred: Is then dipping once indispensable all other days? Rather, said Rava, it was thus taught: For on all other nights we are not obliged to dip even once, whereas on this night, twice. To this Rav Safra demurred: A statutory obligation on account of children! Rather, said Rav Safra, he teaches thus: We do not dip even once, whereas this night [we dip] twice. (116a3)

He commences with disgrace and concludes with praise. What is ‘with disgrace’? Rav said: ‘Originally our fathers were idolaters’; while Shmuel said: ‘We were slaves.’ Rav Nachman asked his slave Daru: ‘When a master liberates

<sup>1</sup> The acrid element found in the sap of the lettuce; the charoses neutralizes it.

<sup>2</sup> While waiting for the cure to take effect.

<sup>3</sup> Under which the Israelite women in Egypt gave birth to their children.

<sup>4</sup> With which they made bricks.

<sup>5</sup> The answer must be intelligible to the child.

his slave and gives him gold and silver, what should he say to him?' 'He should thank and praise him,' replied he. 'You have excused us from saying "Why [is this night] different?"' observed he. [Thereupon] he commenced by reciting, 'We were slaves.' (116a3)

MISHNAH: Rabban Gamliel used to say: whoever does not make mention of these three things on Pesach does not discharge his obligation, and these are they: the pesach-offering, matzah, and marror. The pesach-offering is [sacrificed and eaten] because the Omnipresent passed over the houses of our fathers in Egypt, as it is said, then you shall say: It is the pesach feast-offering for Hashem, for that He passed over etc. The matzah is [eaten] because our fathers were redeemed from Egypt, as it is said, and they baked the dough which they brought forth out of Egypt etc. [into unleavened cakes, for they could not be leavened, since they were driven from Egypt and could not delay]. The marror is [eaten] because the Egyptians embittered the lives of our fathers in Egypt, as it is said, and they made their lives bitter etc.

In every generation a man is bound to regard himself as though he personally had gone forth from Egypt, because it is said, and you shall tell thy son in that day, saying: it is because of this that Hashem did for me when I came forth out of Egypt. Therefore, it is our duty to thank, praise, laud, glorify, exalt, honor, bless, extol, and adore him who performed all these miracles for our fathers and ourselves; he brought us forth from bondage into freedom, from sorrow into joy, from mourning into festivity, from darkness into great light, and from servitude into redemption. Therefore, let us say before him, Halleluyah!

<sup>6</sup> If he lifted up the meat as he said 'This pesach-offering,' it would look as if he had actually consecrated it as a sacrifice, which is forbidden, since sacrifices may not be offered without the Temple (Rava refers to post-Temple times). Hence he must not lift up the meat.

How far does one recite it? Beis Shammai maintain: until 'as a joyful mother of children,' while Beis Hillel say: until 'the flint into a flowing fountain,' and he concludes with [a formula of] redemption. Rabbi Tarfon used to say: Who redeemed us and redeemed our fathers from Egypt, but he did not conclude [with a blessing]. Rabbi Akiva said: 'So Hashem, our God and the God of our father bring us to reach other festivals and pilgrimages which come towards us for peace, rejoicing in the rebuilding of Your city and glad in Your service, and there we will partake of the sacrifices and the passover-offerings etc. [And he proceeds] until [he concludes with] Blessed are You, Hashem, Who has redeemed Israel.' (116a3 – 116b2)

GEMARA: Rava said: He must say 'and us did He bring forth from there.'

Rava said: He must lift up the matzah, and he must lift up the marror, but he need not lift up the meat; moreover, it would appear as though he ate sacrifices without [the Temple].<sup>6</sup> (116b3)

Rav Acha bar Yaakov said: A blind person is exempt from reciting the Haggadah. [For] here it is written, it is because of that [zeh], while elsewhere it is written, This our son [zeh]: just as there the blind are excluded, so here to the blind are excluded. But that is not so, for Mereimar said: I asked the scholars of the School of Rav yosef, who recites the Haggadah at Rav Yosef's? And they told me, Rav Yosef; Who recites the Haggadah at Rav Sheishes'? And they told me, Rav Sheishes.<sup>7</sup> — These Rabbis held that matzah nowadays is a Rabbinical obligation.<sup>8</sup> Hence it follows that Rav Acha bar Yaakov holds that matzah nowadays is a Scriptural obligation? But surely it was Rav Acha bar Yaakov himself who said: [The obligation of eating]

<sup>7</sup> Rav Yosef and Rav Sheishes were both blind.

<sup>8</sup> Sc. that matzah must be eaten on the first night of Pesach (the prohibition of chametz of course is Biblical). Hence the reciting of the Haggadah is likewise Rabbinical, and therefore unaffected by Rav Acha bar Yaakov's deduction.

matzah nowadays is Rabbinical! — He holds, whatever our Rabbis enacted, they enacted it similar to the Scriptural law.<sup>9</sup> But according to Rav Sheishes and Rav Yosef too, surely it is certain that whatever our Rabbis enacted, they enacted similar to a Scriptural law? — How compare! As for there, it is we: since it should have been written, ‘He is our son,’ whereas it is written, ‘This our son,’ you may infer that it comes to exclude blind people. But here, if not ‘for the sake of this’ what should be written? Hence it comes [to intimate], ‘for the sake of the matzah and marror.’<sup>10</sup> (116b3 – 116b4)

#### INSIGHT TO THE DAF

##### *What Mitzva?*

##### *Does One Really not Fulfill it?*

When the braisa states that if one does not say, “Pesach, Matza, and Maror,” that he has not fulfilled his Mitzva, what mitzva obligation is being discussed? Additionally, does he really not fulfill it without saying these words?

The Meiri and others understand that the mitzva being discussed in Sipur Yetzias Mitzrayim. The Ramban (Milchamos Hashem in Berachos 2b) and others state that he has not fulfilled the mitzvos of pesach, matza, and maror appropriately (this seems to be the intent of the Ran as well).

Regarding the fulfillment of the mitzva, the Ran and others explains that this means he has not fulfilled his mitzva in the most appropriate manner, not that he has not fulfilled the mitzva at all. The Aruch Laner in Sukah (28a), however, says that Tosfos is of the opinion that one would not fulfill his obligation at all.

<sup>9</sup> On which it is based. Hence since the blind were exempt from reciting the Haggadah when it was a Scriptural obligation, they are still exempt now that it is only Rabbinical.

#### DAILY MASHAL

##### *Old Fashioned*

Once someone came to R’ Shlomo of Vosloy *zt”l* to ask for a beracha that his son may pass the entrance exam for an elite gentile school, known for its high academic level. R’ Shlomo tried to convince him to send his son to yeshiva instead, to continue the tradition of our forefathers. “Rebbe, that was fine for the old generation. I want my family to be modern, and receive the best secular education possible.” “Quite the opposite,” said the Rebbe. “I am modern and you are old fashioned. We say in the Haggada that our forefathers were idolaters and now Hashem has drawn us to his service. You still seem to be attached to the old generation, before Hashem draw us close to his service” (Meoros M’Olam HaChassidus).

<sup>10</sup> I.e., it does not intimate that he who recites must see it, but simply means: it is for this reason that I eat matzah and marror viz., because of what Hashem did for me etc.