

NOTES

Beets and rice – סילקא וארוזא: Rav Huna advised eating these two foods rather than meat, to avoid giving the appearance of eating sacrificial meat outside the Temple.

Since it came from Rav Huna's mouth – הואיל ונפיק מפומיה דרב הונא: This sort of behavior, a student's attempt to follow his teacher's instruction to the letter, is found elsewhere in the Gemara. Certain students acted in this manner even if the teacher had exaggerated or was clearly stating examples. A similar expression of loyalty is a student repeating his master's teaching verbatim.

Two cooked foods – שני תבשילין: The commentaries explain that the two cooked foods allude to Moses and Aaron. There is also a custom to add a third dish to symbolize Miriam, the third person who led the Jews out of Egypt. These foods also symbolize the meal the righteous will be served in the future. The standard custom is to fulfill this obligation with a shankbone and a hard-boiled egg. Some commentaries explain the connection between the egg and the redemption by means of the similarity between the Aramaic word for egg, *beya*, and the Aramaic word for desire, *baya*, as in the phrase: The Holy One, Blessed be He, wanted [*ba'a*] to redeem us with an outstretched arm.

HALAKHA

Two cooked foods – שני תבשילין: It is the common practice to use a hard-boiled egg and a roasted shankbone with meat as the two foods mentioned in the mishna. The custom is to eat the egg during the meal but not the meat (*Taz, Shulhan Arukh, Orah Hayyim 473:4*).

מאי שני תבשילין? אמר רב הונא: סילקא וארוזא. רבא הוה מיהדר אסילקא וארוזא, הואיל ונפיק מפומיה דרב הונא.

The Gemara asks: What are these two cooked foods mentioned in the mishna? Rav Huna said: Beets and rice.^N The Gemara relates that Rava would seek beets and rice for his meal on Passover night, since this ruling came from Rav Huna's mouth.^N Although Rava realized that Rav Huna was merely citing examples and did not mean that one must eat those specific foods, he wanted to fulfill the statement of his teacher precisely.

אמר רב אשי: שמע מינה דרב הונא: לית דחייש להא דרבי יוחנן בן נורי דתניא, רבי יוחנן בן נורי אומר: ארוז מין דגן הוא, וחייבין על חימוצו ברת ואדם יוצא בו ידי חובתו בפסח.

Rav Ashi said: Learn incidentally another *halakha* from this statement of Rav Huna, that there is no one who is concerned about that statement of Rabbi Yohanan ben Nuri. As it was taught in a *baraita*: Rabbi Yohanan ben Nuri says: Rice is a type of grain in all regards; and one is liable to receive *karet* for eating it in its leavened state on Passover; and one fulfills his obligation with it on Passover, if it was properly baked into *matza*. It can be inferred from Rav Huna's suggestion to use cooked rice, that rice cannot become leavened.

חזקיה אמר: אפילו דג וביצה שעלו. רב יוסף אמר: צריך שני מיני בשר אחד וכו' לפסח ואחד וכו' לחגיגה. רבינא אמר: אפילו גרמא ובישולא.

Hizkiya said: The two cooked foods can even be fish and the egg that that was fried on it. Rav Yosef said: One requires two types of meat on Passover night, one in remembrance of the Paschal lamb and the other one in remembrance of the Festival peace-offering, which was also eaten on Passover night. Ravina said: For the two cooked foods^{NH} one may use even the meat on the bone and the gravy in which it was cooked.

פשיטא, היכא דאיכא שאר ירקות – מברך אשאר ירקות בורא פרי האדמה ואכיל, והדר מברך "על אכילת מרור" ואכיל.

With regard to the *halakha* of eating vegetables, the Gemara clarifies: It is obvious that where there are other vegetables available besides bitter herbs, at the first dipping one recites over the other vegetables the blessing: Who creates fruit of the ground, and eats, with the intention of including in this blessing the bitter herbs he will eat later. And then, at the second dipping, he recites the blessing: Commanded us over eating bitter herbs, on the lettuce and eats it.

היכא דליכא אלא חסא, מאי? אמר רב הונא: מברך מעיקרא אמרו "בורא פרי האדמה" ואכיל, ולבסוף מברך עליה על אכילת מרור ואכיל.

However, what is the *halakha* where there is only lettuce available? When should one recite each blessing? Rav Huna said: One initially recites the blessing: Who creates fruit of the ground, over the bitter herbs, i.e., the lettuce, and eats them. And ultimately, after the *matza*, one recites the blessing: Commanded us over eating bitter herbs, over the lettuce and eats it.

Perek X Daf 115 Amud a

HALAKHA

The *halakha* is in accordance with Rav Hisda – הלכתא כותיה – דרב חסדא: If the only vegetables one has at the seder are the bitter herbs, he recites two blessings when he dips the bitter herbs the first time: Who creates fruit of the ground, and: Commanded us over eating bitter herbs. For the second dipping, he dips the bitter herbs in the *haroset* and eats them without reciting a blessing. Nevertheless, it is proper to use a different kind of vegetable, called *karpas*, for the first dipping, in accordance with the opinion of Rav Aha, son of Rava. *Karpas* is generally performed with a type of celery; however, some people use a potato or an onion (*Shulhan Arukh, Orah Hayyim 475:2*).

מתקיף לה רב חסדא: לאחר שמילא כריסו הימנו חוזר ומברך עליה? אלא אמר רב חסדא: מעיקרא מברך עליה "בורא פרי האדמה" ו"על אכילת מרור" ואכיל, ולבסוף אכיל אכילת חסא בלא ברכה.

Rav Hisda strongly objects to this opinion: Do you think that after one fills his belly with lettuce, he then recites another blessing over it? Rather, Rav Hisda said: Initially one recites two blessings over the lettuce: Who creates fruit of the ground, and: Commanded us over eating bitter herbs, and he eats it; and later in the seder he eats lettuce without a blessing.

בסוריא עבדי קרב הונא, ורב ששת בריה דרב יהושע עביד קרב חסדא. והלכתא כותיה דרב חסדא. רב אחא בריה דרבא מיהדר אשאר ירקות, לאפוקי נפשיה מפלגתא.

The Gemara comments: In Syria, they act in accordance with the opinion of Rav Huna. And Rav Sheshet, son of Rav Yehoshua, acted in accordance with the opinion of Rav Hisda. The Gemara summarizes: And the *halakha* is in accordance with the opinion of Rav Hisda.^H The Gemara relates that Rav Aha, son of Rava, would seek other vegetables for Passover to preclude himself from taking sides in the dispute. He first recited only the blessing: Who creates fruit of the ground, and later added the blessing: Commanded us over eating bitter herbs, thereby satisfying all opinions.

Hillel – הלל: The Hillel mentioned here is not Hillel the Elder, the colleague of Shammai, who was the head of the Sanhedrin. Hillel the Elder lived while the Temple was still standing and would therefore have wrapped his *matza* and bitter herbs together with a piece of the Paschal lamb. Rather, this is apparently a different Hillel, a late *Nasi* in Eretz Yisrael and a descendent of Hillel the Elder. This Hillel established the Hebrew calendar that remains in use to this day (Rav Ya'akov Emden).

HALAKHA

Wrapping *matza* and bitter herbs – כְּרִיבַת מִצֵּה וּמְרוֹר – After one has recited the blessing and eaten an olive-bulk of *matza*, and recited the blessing over bitter herbs and eaten an olive-bulk of bitter herbs, he takes the third *matza* and prepares a sandwich together with the bitter herbs, which is eaten without a blessing. One reclines and recites the phrase: In remembrance of the Temple, in the manner of Hillel (*Shulhan Arukh, Orah Hayyim* 475:1).

אָמַר רַבִּינָא: אָמַר לִי רַב מִשְׁרָשִׁיָּא בְּרִיָּה דְרַב נָתָן, הָכִי אָמַר הֵלֵל מִשְׁמִיָּה דְגַמְרָא: לֹא נִכְרֹךְ אִינִישׁ מִצֵּה וּמְרוֹר בְּהַדֵּי הַדְּדִי וְנִכּוּל, מִשּׁוּם דְסָבִירָא לָן: מִצֵּה בְּזִמְנָא הַזֶּה דְאֻרִייתָא, וּמְרוֹר דְרַבְּנָן, וְאֵתִי מְרוֹר דְרַבְּנָן וּמִבְטִיל לֵיהּ לְמִצֵּה דְאֻרִייתָא.

Ravina said: Rav Mesharshiya, son of Rav Natan, said to me that Hillel said as follows, citing tradition:^N A person should not wrap *matza* and bitter herbs together and eat them. He ruled in this manner because he maintains that today, after the destruction of the Temple, the obligation to eat *matza* applies by Torah law, and the obligation to eat bitter herbs without the Paschal lamb applies by rabbinic law. And if one were to wrap them together, the bitter herbs, whose obligation applies by rabbinic law, would come and nullify the *matza*, whose obligation applies by Torah law.

וְאִפִּילוּ לְמַאן דְאָמַר: מִצְוֹת אֵין מִבְטָלוֹת זוֹ אֶת זוֹ – הֵינִי מֵיֵלִי דְאֻרִייתָא בְּדְאֻרִייתָא, אוֹ דְרַבְּנָן בְּדְרַבְּנָן, אֲבָל דְאֻרִייתָא וְדְרַבְּנָן – אֵתִי דְרַבְּנָן וּמִבְטִיל לֵיהּ לְדְאֻרִייתָא.

And even according to the one who says that mitzvot do not nullify each other,^N that principle applies only to a mixture of one food whose obligation applies by Torah law with another food whose obligation applies by Torah law, or to a mixture of one food whose obligation applies by rabbinic law with another food whose obligation applies by rabbinic law. However, in a case of a mixture of one food whose obligation applies by Torah law with another food whose obligation applies by rabbinic law, the food whose obligation applies by rabbinic law comes and nullifies the food whose obligation applies by Torah law.

מַאן תְּנָא דְשָׁמְעַתָּ לֵיהּ מִצְוֹת אֵין מִבְטָלוֹת זוֹ אֶת זוֹ – הֵלֵל הֵיא. דְתַנָּא: אָמְרוּ עָלָיו עַל הֵלֵל שְׁהִיָּה בּוֹרְכָן בְּבֵת אַחַת וְאוֹכְלָן, שְׁנַאָמַר: "עַל מִצְוֹת וּמְרוֹרִים יֵאכְלוּהוּ".

The Gemara asks: Who is the *tanna* that you heard say that mitzvot do not nullify each other? It is Hillel,^P as it was taught in a *baraita*: They said about Hillel that he would wrap *matza* and bitter herbs together^h and eat them, as it is stated: "They shall eat it with *matzot* and bitter herbs" (Numbers 9:11), which indicates that these two foods should be consumed together.

אָמַר רַבִּי יוֹחָנָן: חוֹלְקִין עָלָיו חֲבֵירָיו עַל הֵלֵל. דְתַנָּא: יָכוּל יְהֵא בּוֹרְכָן בְּבֵת אַחַת וְאוֹכְלָן בְּדֶרֶךְ שְׁהֵלֵל אוֹכְלָן – תְּלָמוּד לּוֹמַר: "עַל מִצְוֹת וּמְרוֹרִים יֵאכְלוּהוּ" – אִפִּילוּ זֶה בְּפָנָי עֲצָמוּ וְזֶה בְּפָנָי עֲצָמוּ. מִתְקִיף לָהּ רַב אֲשֵׁי: אִי הָכִי, מַאי אִפִּילוּ?

Rabbi Yohanan said: Hillel's colleagues disagree with him, as it was taught in another *baraita*: I might have thought that one should wrap *matzot* and bitter herbs together and eat them in the manner that Hillel eats them; therefore the verse states: "They shall eat it with *matzot* and bitter herbs," meaning that one may eat even this, the *matza*, by itself,^N and that, the bitter herbs, by themselves. Rav Ashi strongly objects to this proof: If so, if the Sages disagree with Hillel and maintain that mitzvot nullify each other, what is the meaning of the word even in this *baraita*? This wording indicates that Hillel's opinion is not rejected entirely, but that one fulfills his obligation even if he eats the items without combining them.

אֲלָא אָמַר רַב אֲשֵׁי: הָאִי תְנָא הָכִי קָתַנְי: יָכוּל לֹא יֵצֵא בְהוּ יְדֵי חוֹבְתוֹ אֲלָא אִם כֵּן בּוֹרְכָן בְּבֵת אַחַת וְאוֹכְלָן, בְּדֶרֶךְ שְׁהֵלֵל אוֹכְלָן – תְּלָמוּד לּוֹמַר: "עַל מִצְוֹת וּמְרוֹרִים יֵאכְלוּהוּ" – אִפִּילוּ זֶה בְּפָנָי עֲצָמוּ וְזֶה בְּפָנָי עֲצָמוּ.

Rather, Rav Ashi said: This is what this *tanna* is teaching: I might have thought that one fulfills his obligation with them only if he wraps *matzot* and bitter herbs together and eats them in the manner that Hillel eats them. Therefore, the verse states: "They shall eat it with *matzot* and bitter herbs," i.e., one fulfills his obligation even if he eats the *matza* by itself and the bitter herbs by themselves.

NOTES

Citing tradition – מִשְׁמִיָּה דְגַמְרָא: This phrase indicates that the speaker is citing a tradition transmitted from teacher to student.

Mitzvot do not nullify each other – מִצְוֹת אֵין מִבְטָלוֹת זוֹ אֶת זוֹ: Some commentaries maintain that this is the regular concept of nullification that appears with regard to other halakhot of foods. Since the bitter herbs are a different type of food, they would normally be nullified when combined with the greater amount of *matza*. However, as the bitter herbs have a detectable, strong taste, they are not nullified. The Ramban contends that in this context the issue is not connected to the regular halakhot of nullification at all. Instead, the Gemara is referring to the rabbinic requirement that all mitzvot must be performed by themselves, i.e., separately from other mitzvot.

As the requirement to eat bitter herbs is rabbinic, the bitter herbs nullify the *matza*, which is a Torah obligation. Others claim that all mitzvot are considered in the same category of God's commandments, and therefore they do not nullify one another (*Hatam Sofer*).

Even this by itself – אִפִּילוּ זֶה בְּפָנָי עֲצָמוּ: The verse cited in proof of the opinion of the Rabbis can be explained in two different ways. Some commentaries explain that the phrase: They shall eat it, serves to emphasize that each item must be eaten separately (Rabbeinu Yehonatan; Rashbam). Other authorities write that the literal meaning of the expression: With *matzot*, which is: On *matzot*, indicates that the two foods are not eaten with each other (Rav Shmuel Strashun, citing the Ramban).

NOTES

In remembrance of the Temple in the manner of Hillel – יָכַר: לְמִקְדָּשׁ כְּהִלֵּל: According to the opinion that foods that must be eaten by rabbinic law nullify other foods whose consumption is required by Torah law, it was permitted to wrap *matza* and the bitter herbs together only during the era of the Temple, when eating bitter herbs was also a Torah obligation. However, after the destruction of the Temple, this is no longer an option. Consequently, *matza* and bitter herbs are eaten together solely in remembrance of how the mitzva was performed in the time of the Temple (*Arukh*).

HALAKHA

Anything that is dipped in a liquid – בִּל שְׁטִיבּוּלוֹ בְּמִשְׁקָה: If one eats foods that are usually dipped in one of seven liquids that transfer ritual impurity, i.e., wine, honey, oil, milk, dew, blood, and water, he must first wash his hands if the food is still wet. This washing is performed even if this person does not touch the food where it is wet. No blessing is recited upon this washing. This *halakha* is not commonly observed, for people rely on the opinion of the early commentaries that it is unnecessary, as Jews are no longer particular with regard to ritual purity and impurity (*Magen Avraham; Shulhan Arukh, Oraḥ Ḥayyim 158:4*). On the seder night, one washes his hands before dipping the *karpas*, but he does not recite a blessing after this washing. Even one who does not usually wash before eating wet foods should do so on this occasion to arouse the curiosity of the children (*Hok Ya'akov; Shulhan Arukh, Oraḥ Ḥayyim 473:6*).

Perek X
Daf 115 Amud b

NOTES

Due to poison [*kappa*] – מִשּׁוֹם קָפָא: *Tosafot* explain that *kappa* is a type of worm that dies when the bitter herbs are dipped in *haroset*. Other commentaries state that the *kappa* is born after the lettuce has been picked, and therefore it may be eaten. Since it is dangerous only when alive, once it dies in the *haroset* there is no longer any problem (*Mikhtam*).

Authorized – אֲדַבְרִיהּ: *Rabbana* is a title of the family of the Exilarch, similar to *Rabban*, which was used for the head of the Sanhedrin in Eretz Yisrael. As these men were not necessarily great Torah scholars, they required permission from a Sage to deliver a public lecture (Rav Tzemaḥ Gaon). Others state that the Sage would teach these men his sermon, which they would repeat to the community (*Rabbeinu Ḥananel*).

Washing hands for the second dipping – נְטִילַת יָדַיִם לְטִיבּוּל שֵׁנִי: The early commentaries are puzzled by this passage, as the second washing is not performed for the dipping but rather for eating *matza*. One explanation is that eating *matza* is also referred to as dipping, as during the talmudic period it was customary to dip all foods. Indeed, the *Rambam* maintains that *matza* should also be dipped in *haroset* (*Mikhtam*). Some commentaries state that one need not wash his hands for *matza*, which is dry. As his hands have already been washed once, there is no concern that they will impart ritual impurity. However, one must wash his hands for the second dipping, which involves liquid (*Rabbeinu Yehonatan; Me'iri*).

HALAKHA

Dipping the bitter herbs in the *haroset* – קְבִילַת מְרוֹר בְּחֶרֶסֶת: The bitter herbs are dipped in *haroset* to neutralize the poison they contain. In most places, the custom is to dip only a part of the herb (*Peri Ḥadash*). In any case, one should not leave the bitter herbs in the *haroset* long enough to weaken its bitterness (*Shulhan Arukh, Oraḥ Ḥayyim 475:1*).

Washing hands for the first and second time – נְטִילַת יָדַיִם רִאשׁוֹנָה – יִשְׁנִיָּה: The hands are washed without a blessing for the vegetables [*karpas*]. Later, one washes his hands again and recites a blessing before eating *matza* (*Shulhan Arukh, Oraḥ Ḥayyim 475:1*).

הַשְׁתָּא דְלֹא אֵיתָמַר הַלְכְתָּא לֹא כְּהִלֵּל וְלֹא כְּרַבָּנִן – מְבָרַךְ "עַל אֲכִילַת מַצָּה" וְאֵכִיל, וְהָדָר מְבָרַךְ "עַל אֲכִילַת מְרוֹר" וְאֵכִיל, וְהָדָר אֵכִיל מַצָּה וְחָסַף בְּהַדֵּי הַדָּדִי בְּלֹא בְרָכָה, וְכֹר לְמִקְדָּשׁ כְּהִלֵּל.

אָמַר רַבִּי אֶלְעָזָר אָמַר רַב אוֹשְׁיָא: בִּל שְׁטִיבּוּלוֹ בְּמִשְׁקָה – צְרִיךְ נְטִילַת יָדַיִם. אָמַר רַב פָּפָא: שְׂמַע מִיְנֵיהּ הָאֵי חֲפָא

צְרִיךְ לְשַׁקְזְעִיהּ בְּחֶרֶסֶת, מִשּׁוֹם קָפָא. דְּאֵי סָלְקָא דְעֵתְךָ לֹא צְרִיךְ לְשַׁקְזְעִיהּ – נְטִילַת יָדַיִם לְמָה לִּי? הָא לֹא נִגְעָה! וְדִלְמָא, לְעוֹלָם אֵימָא לָךְ: לֹא צְרִיךְ לְשַׁקְזְעִיהּ, וְקָפָא – מִרְיָחָא מִיָּתִיב. אֵלָּא לְמָה לִּי נְטִילַת יָדַיִם? דִּילְמָא מְשַׁקְעוּ לֵיהּ.

וְאָמַר רַב פָּפָא: לֹא נִשְׁתְּהֵי אִינִישׁ מְרוֹר בְּחֶרֶסֶת, דִּילְמָא אָגַב חֲלִיָּה דְתַבְלִין מִבְּטִיל לֵיהּ לְמְרוֹרֵיהּ, וּבְעֵינֵי טַעַם מְרוֹר וְלִפְנֵי. אֲדַבְרִיהּ רַב חֲסֵדָא לְרַבְנָא עוֹקְבָא וְדָרַשׁ: נָטַל יָדָיו בְּטִיבּוּל רִאשׁוֹן – נוֹטַל יָדָיו בְּטִיבּוּל שֵׁנִי.

אָמְרוּהּ רַבָּנִן קַמֵּיהּ דְּרַב פָּפָא: הָא בְּעֵלְמָא אֵיתָמַר, דְּאֵי סָלְקָא דְעֵתְךָ הָכָא אֵיתָמַר – לְמָה לִּי נְטִילַת יָדַיִם תְּרִי וְיִמְנִי? הָא מְשָׂא לֵיהּ יְדֵיהּ חֲדָא וְיִמְנָא!

The Gemara comments: Now that the *halakha* was stated neither in accordance with the opinion of Hillel nor in accordance with the opinion of the Rabbis, one recites the blessing: Commanded us over eating *matza*, and eats *matza* to fulfill his obligation. And then he recites the blessing: Commanded us over eating bitter herbs, and eats the lettuce as bitter herbs. And then he eats *matza* and lettuce together without a blessing in remembrance of the Temple, in the manner of Hillel^h in the days of the Temple, who ate *matza* and bitter herbs together with the Paschal lamb.

Rabbi Elazar said that Rav Oshaya said: Anything that is dipped in a liquid^h before it is eaten requires the ritual of washing of the hands. The obligation to wash one's hands was instituted to preserve ritual purity and to prevent people from causing *teruma* food to contract ritual impurity. Hands are generally considered impure to the second degree of ritual impurity, and they confer impurity upon any liquid with which they come in contact. Liquids that become ritually impure are automatically impure to the first degree and will therefore transfer ritual impurity to any food that is dipped in them. Rav Pappa said: Learn from this *halakha*, which requires the washing of hands, that for this lettuce on Passover,

one must submerge it in the *haroset*, due to the bitterness and poisonⁿ in the lettuce. For if it could enter your mind that one need not thoroughly submerge the lettuce in *haroset*, why do I need him to wash hands before eating bitter herbs? He did not touch the liquid with his hands, and therefore he did not render it ritually impure. The Gemara rejects this contention: Actually, I will say to you: According to the *halakha*, one need not submerge the lettuce in *haroset* and the poison dies. The poison is nullified from the smell of the *haroset*. The Gemara asks: But in that case, why do I need the washing of hands before dipping? The Gemara answers: Perhaps one will submerge the lettuce, and it is therefore necessary to wash one's hands to avoid the possible transfer of ritual impurity.

And Rav Pappa said: A person should not leave bitter herbs in the *haroset*^h for a lengthy period of time, lest the sweetness of the spices in the *haroset* nullify its bitterness. And the bitter herbs require a bitter taste, and they are not bitter when marinated in *haroset*. The Gemara reports: Rav Ḥisda authorizedⁿ *Rabbana Ukva* to deliver a lecture, and he taught: If one washed his hands for the first dipping, he should wash his hands again for the second dipping.^{nh}

The Sages said this *halakha* before Rav Pappa and added: This *halakha* was stated generally, i.e., concerning one who dips food twice anytime, not with regard to Passover night. For if it could enter your mind that this was stated here, concerning Passover, why do I need washing of the hands twice? This person has already washed his hands once. As he knows he will dip again, he will be careful to preserve his hands in a state of ritual impurity and consequently there is therefore no need for him to wash his hands a second time. This is not the case with regard to dipping throughout the rest of the year, when one does not know at the start that he will dip again.

Swallowed matza – בָּלַע מַצָּה: The difference between *matza* and bitter herbs in this regard is a function of the different definitions of eating in each case. When consuming *matza*, it is enough if it passes through one's mouth and is swallowed, as the Torah does not command us to taste the *matza*, but merely to eat it. By contrast, the bitter herbs must be tasted, so that one will recall the bitterness of enslavement. See, however, the *Me'iri*, who maintains that it is a mitzva by rabbinic law to taste the *matza* as well.

Removal of the table – עֲקִירַת שֻׁלְחָן: In certain places where it was impossible to lift the entire table, the custom was to lift only the seder plate onto one's shoulders in memory of the exodus from Egypt (*Me'iri*).

BACKGROUND

Net – סִיב: The trunk of a palm tree is surrounded by a small net of fibers. During the talmudic era, these fibers were woven into baskets or used for wrapping various objects.



Trunk of a palm tree and the net growing around it

Remove the table – עֲקִירַת שֻׁלְחָן: In ancient Rome, people dined at individual tables, which were removed as the food was consumed. On Passover night the tables were removed earlier, before the food was eaten, to spur children's curiosity. As dining tables became larger this custom was preserved in the raising of the seder plate.



Triclinium with table

אָמַר לָהֶן רַב פַּפּאַ: אַדְרַבָּה, הֲכָא אִיתְמַר. דְּאִי סִלְקָא דְעֵתָא בְּעֵלְמָא אִיתְמַר – לָמָּה לִי תִרִי טִיבּוּלִי?

Rav Pappa said to them: On the contrary, this halakha was stated specifically here, with regard to Passover night. For if it could enter your mind that it was stated in general, why do I need two dippings? A person usually dips only once, either at the beginning or in the middle of his meal.

אֲלָא מַאי? הֲכָא אִיתְמַר – נְטִילַת יָדִים תִּירִי וְיִמְנֵי לָמָּה לִי? הֲאֵא מִשָּׂא לִיָּה יָדֵיהּ חֲדָא זִימְנָא! אָמְרִי: בִּינֵן דְּבַעֵי לְמִימַר אַגְדָּתָא וְהַלֵּילָא – דִּילְמָא אִסּוּחֵי אִסּוּחֵיהּ לְדַעְתֵּיהּ וְנִגְעָא.

The Gemara asks: **Rather, what will you say; this halakha was stated specifically here, with regard to Passover night? If so, why do I need two washings of the hands? He has already washed his hands once. They say in response: Since he needs to recite the Haggadah and hallel in between the two dippings, perhaps he will divert his thoughts and his hands will touch a ritually impure object.**

אָמַר רַבָּא: בְּלַע מַצָּה – יִצָּא: בְּלַע מְרוֹר – לֹא יִצָּא. בְּלַע מַצָּה וּמְרוֹר – יָדֵי מַצָּה יִצָּא, יָדֵי מְרוֹר לֹא יִצָּא. כְּרִכּוֹן בְּסִיב וּבְלַעֵן – אִף יָדֵי מַצָּה נִמְי לֹא יִצָּא.

Rava said: If one swallowed matza^N without chewing it, he has fulfilled the obligation to eat matza, as he has consumed it. However, if one swallowed bitter herbs without chewing them, he has not fulfilled his obligation, as he did not taste their bitterness. Furthermore, if one swallowed matza and bitter herbs^H together, he has fulfilled the obligation of eating matza, but he has not fulfilled the obligation of eating bitter herbs. If one wrapped matza and bitter herbs in a palm net,^B the thin interlacing of vines that sprouts around a palm tree, and swallowed them, he has not fulfilled his obligation even of eating matza. When *matza* and bitter herbs are consumed in this fashion, the *matza* does not touch one's mouth. This is not considered eating.

אָמַר רַב שִׁמִּי בַר אֲשִׁי: מַצָּה לִפְנֵי כָּל אֶחָד וְאֶחָד, מְרוֹר לִפְנֵי כָּל אֶחָד וְאֶחָד, וְחַרוֹסֶת לִפְנֵי כָּל אֶחָד וְאֶחָד. וְאִין עֲוִקְרִין אֶת הַשְּׁלֻחָן אֲלָא לִפְנֵי מִי שְׂאוֹמֵר הַגְּדָה.

Rav Shimi bar Ashi said: Matza must be placed before each and every participant at the seder. Each participant in a seder would recline on a couch at his own personal table. Likewise, bitter herbs must be placed before each and every participant, and haroset must be placed before each and every participant.^H And during the seder, before the meal, one may remove the table^{NBH} only from before the one reciting the Haggadah. The other tables, which correspond to the seder plates used nowadays, are left in their place.

רַב הוּנָא אָמַר: כּוּלְהוּ נִמְי לִפְנֵי מִי שְׂאוֹמֵר הַגְּדָה. וְהַלְכָתָא כְּרַב הוּנָא.

Rav Huna says: All of the aforementioned foods, i.e., matza, bitter herbs, and haroset, must also be placed only before the one who recites the Haggadah. When the time comes to eat these items, all the other participants receive a portion from him. The Gemara comments: **And the halakha is in accordance with the opinion of Rav Huna.**

לָמָּה עֲוִקְרִין אֶת הַשְּׁלֻחָן? אָמְרִי דְּבִי רַבִּי יִנְאִי: כְּדִי שִׁיכִירוּ תִּינוּקוֹת וְיִשְׂאֲלוּ: אַבְיֵי הוּא יֵתִיב קַמֵּיהּ דְּרַבָּה, חֲזָא דְקָא מְדַלֵּי תַבָּא מִקַּמֵּיהּ. אָמַר לָהֶן: עֲדִינֵן לָא קָא אַכְלִינֵן, אֲתוּ קָא מְעַקְרֵי תַבָּא מִקַּמֵּן? אָמַר לִיָּה רַבָּה: פְּטַרְתֵּן מִלּוּמַר מַה נִּשְׁתַּנָּה.

The Gemara asks: **Why does one remove the table? The school of Rabbi Yannai say: So that the children will notice that something is unusual and they will ask: Why is this night different from all other nights? The Gemara relates: Abaye was sitting before Rabba when he was still a child. He saw that they were removing the table from before him, and he said to those removing it: We have not yet eaten, and you are taking the table away from us? Rabba said to him: You have exempted us from reciting the questions of: Why is this night different [ma nishtana],^H as you have already asked what is special about the seder night.**

HALAKHA

Swallowed matza and bitter herbs – בָּלַע מַצָּה וּמְרוֹר: One who swallows *matza* without chewing it fulfills the obligation to eat *matza*. However, if he swallows the bitter herbs without chewing them, he does not fulfill the mitzva of the bitter herbs, as one must taste their bitterness. If he swallows *matza* and bitter herbs together, he fulfills his obligation to eat *matza* but not the obligation to eat bitter herbs. If he wraps *matza* and bitter herbs in something else and swallows them, he does not fulfill even the obligation to eat *matza*, as this is not the normal manner of eating (*Shulḥan Arukh, Orah Hayyim 475:3*).

The arrangement of the seder plate – סִדּוּר קַעֲרָה שֶׁל סֵדֶר: The seder plate is brought before the leader of the seder. There is no need to place a similar plate before all of those attending the seder (*Shulḥan Arukh, Orah Hayyim 473:4*).

Remove the table – עֲקִירַת שֻׁלְחָן: After the recitation

of the passage beginning: This poor bread [*ha lahma anya*], which opens the *maggid* section of the Haggadah, the *matzot* is removed from the table or placed at its edge, as though the meal has been completed (Rashbam). Today the practice is not to remove the *matzot*, as the children already know that they are not there to be eaten at this time (*Magen Avraham*). Nevertheless, it is a custom to cover the *matzot* (*Shulḥan Arukh, Orah Hayyim 473:6*).

Why is it different [ma nishtana] – מַה נִּשְׁתַּנָּה: After pouring the second cup of wine, the four questions are recited. Even if one conducts the seder alone, he must ask and answer the questions. If one's wife or son asks the questions, there is no need to recite them again, and one begins the passage: We were slaves [*avadim hayyinu*] (*Shulḥan Arukh, Orah Hayyim 473:7*; and in the comment of the Rema).

NOTES

Bread of affliction – לֶחֶם עוֹנִי: There are two contrasting reasons for the mitzva of *matza*. On the one hand, *matza* is the bread of affliction, as slaves do not have enough time to bake their bread properly. On the other hand, *matza* is reminiscent of the miraculous exodus from Egypt (*Hatam Sofer*).

Manner...to eat a piece – דָּרְכוּ בַּפְרוֹסָה: Some commentaries explain that a poor person who is forced to beg for food is generally given pieces of bread (Rav Yehuda ben Rav Binyamin HaRofeh). Other authorities explain that a servant who eats at his master's table receives only morsels of food (*Hatam Sofer*).

Perek X
Daf 116 Amud a

BACKGROUND

Leeks – כִּרְתִי: The leek, *Allium porrum*, is an edible vegetable that is botanically similar to garlic and onions. Its leaves are flat and grow in a cluster. Nowadays, the leaves are generally eaten cooked and are used to flavor soup or meat, but they are still eaten raw in Asia. According to some opinions, the *hatzir* desired by those who left Egypt (see Numbers 11:5) is a leek commonly grown in ancient Egypt.



Leek

NOTES

Poison – קַפָּא: Some commentaries maintain that in this context the word poison is referring to the evil spirit that rested on one's hands after eating these herbs, unless they were first dipped in *haroset* (*Nimmukei Yosef*).

אָמַר שְׁמוּאֵל: "לֶחֶם עוֹנִי" כְּתִיב –
לֶחֶם שְׁעוֹנִין עָלָיו דְּבָרִים. תִּנְיָא נְמִי
הָבִי: "לֶחֶם עוֹנִי" – לֶחֶם שְׁעוֹנִין עָלָיו
דְּבָרִים הֲרֵבָה. דְּבַר אַחַר: "לֶחֶם
עוֹנִי" – "עֲנִי" כְּתִיב, מָה עָנִי שְׂדֵדְרִבּוּ
– בַּפְרוֹסָה

Shmuel said that the phrase: "The bread of affliction [*lehem oni*]" (Deuteronomy 16:3)^N means bread over which one answers [*onim*] matters, i.e., one recites the Haggadah over *matza*. That was also taught in a *baraita*: *Lehem oni* is bread over which one answers many matters. Alternatively, in the verse, "*lehem oni*" is actually written without a vav, which means a poor person. Just as it is the manner of a poor person to eat a piece^N of bread, for lack of a whole loaf,

אָף כָּאן בַּפְרוֹסָה. דְּבַר אַחַר: מָה
דְּרָבּוּ שְׁל עָנִי – הוּא מְסִיק וְאַשְׁתּוֹ
אוֹפָה; אָף כָּאן נְמִי – הוּא מְסִיק
וְאַשְׁתּוֹ אוֹפָה.

so too, here he should use a piece^H of *matza*. Alternatively: Just as the manner of a poor person is that he heats the oven and his wife bakes quickly, before the small amount of wood they have is used up, so too here; when baking *matza*, he heats the oven and his wife bakes^H quickly so the dough doesn't rise. This is why *matza* is called the poor man's bread.

"אָף עַל פִּי שְׂאִין חֲרוֹסֶת מְצוּהָ."
וְאִי לֹא מְצוּהָ – מִשּׁוּם מַאי מִיֵּיתִי
לָהּ? אָמַר רַבִּי אֲמִי: מִשּׁוּם קַפָּא.
אָמַר רַב אֲסִי: קַפָּא דְחָסָא – חָמָא;
קַפָּא דְחָמָא – כְּרִיתִי, [קַפָּא דְכְרִיתִי –
חֲמִימִי], קַפָּא דְכוּלָּהּוּ – חֲמִימִי.
אֲדַהֲבִי וְהֲבִי גִמְא הֲבִי: קַפָּא קַפָּא,
דְּכִירְנָא לָךְ וְלִשְׁבַּב בְּנֵיתֶיךָ, וְלִתְמִינִי
כְּלִיתֶךָ.

The mishna states that they bring the *haroset* to the leader of the seder, although eating *haroset* is not a mitzva. The Gemara asks: And if it is not a mitzva, for what reason does one bring it to the seder? Rabbi Ami said: It is brought due to the poison in the bitter herbs, which is neutralized by the *haroset*. In this regard, Rav Asi said: The remedy for one who ate the poison in lettuce is to eat a radish. The remedy for the poison in a radish is leeks. The remedy for the poison in leeks^B is hot water. A remedy for the poison in all vegetables is hot water. The Gemara comments: In the meantime, while one is waiting for someone to bring him the remedy, let him say the following incantation: Poison,^N poison, I remember you, and your seven daughters, and your eight daughters-in-law.

"רַבִּי אֶלְעָזָר בְּרַבִּי צְדוֹק אוֹמֵר מְצוּהָ
וְכוּי." מַאי מְצוּהָ? רַבִּי לִוִּי אוֹמֵר: זָכַר
לְתַפּוּחַ. וְרַבִּי יוֹחָנָן אוֹמֵר: זָכַר לְטִיט.
אָמַר אֲבִי: הֲלֵכֶךָ צְרִיךְ לְקַהוּיָהּ,
וְצְרִיךְ לְסַמוּכְיָהּ. לְקַהוּיָהּ – זָכַר
לְתַפּוּחַ, וְצְרִיךְ לְסַמוּכְיָהּ – זָכַר
לְטִיט.

The mishna states: Rabbi Elazar, son of Rabbi Tzadok, says that eating *haroset*^H is a mitzva. The Gemara asks: What is the nature of this mitzva? The Gemara answers: Rabbi Levi says: It is in remembrance of the apple, as apple is one of the ingredients in *haroset*. The verse states: "Who is this who comes up from the wilderness, reclining upon her beloved? Under the apple tree I awakened you" (Song of Songs 8:5), which is an allusion to the Jewish people leaving Egypt. And Rabbi Yohanan says: The *haroset* is in remembrance of the mortar used by the Jews for their slave labor in Egypt. Abaye said: Therefore, to fulfill both opinions, one must prepare it tart and one must prepare it thick. One must prepare it tart in remembrance of the apple, and one must prepare it thick in remembrance of the mortar.

HALAKHA

So too here a piece – אָף כָּאן בַּפְרוֹסָה: The accepted custom is to use three *matzot* for the seder. The middle *matza* is broken into two during the seder, with the larger piece set aside for the *afikoman*. When the time to eat the *matza* arrives, one takes a piece from the top, whole *matza*, together with a piece from the middle, broken *matza*, which symbolized affliction, for the blessing over bread. This practice is in accordance with the opinions of Rashi and the Rashbam (*Shulhan Arukh, Orach Hayyim 473:6, 475:1*).

household to bake the *matza* for the mitzva (*Shulhan Arukh, Orach Hayyim 460:2*).

He heats the oven and his wife bakes – מְסִיק וְאַשְׁתּוֹ אוֹפָה: It can be inferred from here that it is preferable for each

Haroset – חֲרוֹסֶת: It is a mitzva to eat *haroset* in commemoration of the apples and the mortar. The custom is to prepare it thick like clay and to add spicy herbs. The Sephardic custom is to prepare *haroset* from the fruits used to describe the Jewish people in the Prophets and in Song of Songs, e.g., figs, apples, and dates. Another custom is to add spices such as cinnamon and ginger in memory of the hay, or vinegar or red wine in memory of the blood (*Shulhan Arukh, Orach Hayyim 473:5*, and in the comment of the Rema).