

מתני' ואלו ירקות שאדם יוצא בהן ידי חובתו בפסח: בתורת, בתמכא, ובתרחבנא, ובעולשין, ובמרור. יוצאין בהן בין לחין בין יבשין. אבל לא כבושין ולא שלוקין ולא מבושלין.

ומצטרפין לכזית, ויוצאין בקלח שלוקין. ובדמאי, ובמעשר ראשון שננטלה תרומתו, ובמעשר שני והקדש שנפדו.

MISHNA And these are the vegetables with which a person can fulfill his obligation to eat bitter herbs on Passover:^H One can fulfill his obligation with *hazeret*,^B with chervil [*tamkha*], and with field eryngo [*harhavina*],^B and with endives [*olashin*],^B and with *maror*.^{NB} One fulfills his obligation with them whether they are fresh or whether they are dry. However, one does not fulfill his obligation if they are pickled in water or vinegar, nor if they are over-boiled [*shaluk*] in hot water, nor if they are boiled [*mevushal*].^N

The mishna adds: And all these different types of vegetables join together to the measure of an olive-bulk, i.e., it is not necessary to eat this amount from one specific type of vegetable. And one fulfills his obligation by eating their stalk, as it is not necessary to eat the leaves. And one fulfills the obligation with doubtfully tithed produce, with first-tithe produce whose *teruma* has been taken and given to a priest, and with both second-tithe produce and consecrated property that were redeemed.

HALAKHA

ירק למרור – ירק למרור: One can fulfill the obligation to eat bitter herbs with *hazeret*, chervil, or any of the other species listed in the mishna. If none of these is available, he should use some other type of bitter herb. However, the later authorities agree that in this case he should not recite the blessing (*Shiltei HaGibborim; Magen Avraham*). It is preferable to use a species listed earlier in the mishna. One can eat the leaves or the stems but not the roots. Furthermore, one may eat either fresh leaves or dry stems, but the herbs may not be pickled or boiled (*Shulhan Arukh, Oraḥ Hayyim 473:5*).

NOTES

And with maror – במקור: Some commentaries claim that this does not refer to a specific plant but is a general term for all types of bitter herbs (Rabbi Eliyahu Mizrahi; *Me'in*).

שלוק ומבושל – שילוק ומבושל: According to most commentaries, *shaluk* means very thoroughly boiled, although others explain that it refers to pouring boiling water over a vegetable, thereby cooking it slightly. By contrast, everyone agrees that *mevushal* means boiling in a normal manner (Rav Yehuda ben Rav Binyamin HaRofeh and others).

BACKGROUND

Hazeret – תורת: *Hazeret* is lettuce, *Lactuca sativa*, and is often identified with the romaine variety (var. *romana*), a leafy winter vegetable cultivated for human consumption. Its leaves grow up to 35 cm in height and 15 cm in width and form an edible stalk. During the first stage of growth, the leaves and stem contain a bitter milky fluid. If they are allowed to grow uninterrupted, the leaves will expand upward and may even reach a height of 1 m. Eventually this plant will harden and sprout flowers and small bitter leaves, which is why it is described by the Gemara as soft at first and harsh in the end. The identification of *hazeret* with horseradish is erroneous.



Romaine lettuce

Field eryngo [harhavina] – תרחבנא: This plant is apparently a shrub known as *Eryngium creticum*, a perennial plant found throughout Israel. In the winter, the plant grows several soft leaves close to the ground. Although these leaves are very bitter, they are nevertheless edible.

In the summer, these leaves fall off and a blue or purple bud up to 40 cm in size appears. This bud is surrounded by thorns from which yellow flower petals emerge. At the end of the summer, the plant is typically broken by the winds. In the following year, the roots of the plant grow once more, with the formation of green leaves in the winter.



Field eryngo

Endives [olashin] – עולשין: Apparently, this domesticated winter plant is the popular endive, *Cichorium endivia*. It grows green leaves that are eaten in a manner similar to those of lettuce. The young leaves form tightly packed clusters near the base of the plant that grow outward. The plant's flowers are often blue, although they are sometimes red or white.

Certain varieties of the endive have wider, curly leaves. Nowadays, the thick root of the plant is most commonly used in the production of a coffee substitute. Endive leaves are initially soft and tasty, but they turn very bitter when the plant grows older and produces flowers.



Endive plants

Maror – מרור: Most commentaries maintain that *maror* is the common sowthistle, *Sonchus oleraceus*, from the Asteraceae family. It is an annual wild plant that grows in fields and garbage heaps in most areas of Israel. The common sowthistle reaches 30–100 cm in height and is pale green. It contains a milky fluid, or sap, that flows from the plant when its stem is broken. Its yellow flowers are arranged in the form of capitula on the end of the stalks. Most of its leaves are sharp edged and are divided into irregular lobes. The soft leaves were once used as vegetables and are still eaten in certain Mediterranean countries. During talmudic times, the common sowthistle was considered a healthy food.



Common sowthistle

BACKGROUND

Wild endives – עולשי שדה: This is apparently the common wild endive, *Cichorium pumilum*, a wild annual plant that grows in fields across Israel and at the sides of roads. It can reach 1 m in height, while the young leaves at its base form a rose-like shape. Although the leaves are edible, they are very bitter. A light blue flower grows at the end of the wild endive's stalk.



Wild endive flower

Sweet myrrh [mar yero'ar] – מר ירואר: This is apparently *Opopanax chironium*, a perennial plant from the shrub family, which grows wild in Lebanon and northern Israel. The plant can grow as high as 1.5–2 m, and its lower leaves can reach 60 cm in length and width. The upper leaves are smaller, and clusters of small yellow flowers grow atop the stalks. The thick root, which can grow up to a length of 60 cm, was used during the mishnaic period to produce an acrid resin that was utilized for medicinal purposes.

Hazeret gallin – חזרת גלין: *Hazeret gallin* is a type of wild lettuce, perhaps the prickly lettuce, *Lactuca serriola*. This plant grows wild in most areas of Israel, on roadsides, abandoned fields, and garbage heaps. The leaves of this lettuce are bitter and contain a milky fluid, or sap. In modern Hebrew, this plant is called *hassat hamatzpen*, which literally means the compass lettuce, because the edges of its leaves invariably face north or south.



Prickly lettuce leaves

HALAKHA

The optimal fulfillment of the mitzva is with *hazeret* – **מציצה בחזרת:** One should preferably use *hazeret* for bitter herbs. In many European communities, lettuce was uncommon and was infested with worms, and therefore it became customary to use horseradish. Based on *kabbala*, some people use both horseradish and lettuce (*Shulhan Arukh, Oraḥ Hayyim 473:5*).

גמ' חזרת – חסא. עולשין – הינדבי. תמכא. אמר רבה בר בר חנה: תמכתא שמה. חרובינא. אמר רבי שמעון בן לקיש: אצותא דדיקלא. ובמור – מרירתא.

תני בר קפרא: אלו ירקות שאדם יוצא בהן ידי חובתו בפסח: בעולשין, ובתמכא, בחרליון, בחרובינא, ובחזרין. רב יהודה אומר: אף עולשי שדה, ועולשי גינה, וחזרת.

עולשי גינה וחזרת! הא תנא לה רישא! הכי קאמר: אף עולשי שדה בעולשי גינה וחזרת. רבי מאיר אומר: אף עסוס, וטורא, ומר ירואר. אמר ליה רבי יוסי: עסוס וטורא – אחד הוא, ומר – זה הוא ירואר.

תני דבי (רבי) שמואל, אלו ירקות שאדם יוצא בהן ידי חובתו בפסח: בחזרת, בעולשין, ובתמכא, ובחרובינא, ובחרגין, ובחרדופנין. רבי יהודה אומר: אף חזרת יולין וחזרת גלין כיוצא בהן.

רבי אילעא אומר משום רבי אליעזר: אף ערקבלים, וחזרת על כל תלמידיי ובקשתי לי חבר, ולא מצאתי, וכשבאתי לפני רבי אליעזר בן יעקב הודה לדברי.

רבי יהודה אומר: כל שיש לו שרף. רבי יוחנן בן ברוקה אומר: כל שפניו מכסיפין. אחרים אומרים: [כל] ירק מר יש לו שרף ופניו מכסיפין. אמר רבי יוחנן: מדברי כולן נלמד: ירק מר יש לו שרף ופניו מכסיפין. אמר רב הונא: הלכה כאחרים.

רבינא אשכחיה לרב אחא ברביה דרבא דהנה מחדר אמריתא. אמר ליה: מאי דעתך – דמרירין טמי, והא חזרת תנן, ותנא דבי שמואל חזרת, ואמר רבי אושעיא: מצוה בחזרת, ואמר רבא: מאי חזרת – חסא.

GEMARA The Gemara identifies the plants mentioned by the mishna by their Aramaic names. *Hazeret* is lettuce. *Olashin* is called *hindevi*. With regard to *tamkha*, Rabba bar bar Hana said: It is called *temakhta* in Aramaic. As for *harhavina*, Rabbi Shimon ben Lakish said: This is the plant that grows around the palm tree. The mishna taught: And with *maror*. The Gemara explains: This is a plant called *merirata*.

Bar Kappara teaches: These are the vegetables^N with which a person can fulfill his obligation to eat bitter herbs on Passover: With endives, chervil, *harhallin*, field eryngo, and *hazeret*. Rav Yehuda says: Also wild endives,^B garden endives, and *hazeret*.

The Gemara asks: Why does Rav Yehuda mention garden endives and *hazeret*? These were already taught in the first clause. The Gemara explains that this is what Rav Yehuda is saying: Even wild endives are equivalent to garden endives and *hazeret* and may be used as bitter herbs on Passover. Rabbi Meir says: The plants *asvas*, and *tura*, and sweet myrrh [*mar yero'ar*]^B can also be used to fulfill this obligation. Rabbi Yosei said to him: *Asvas* and *tura* are two names for one plant, and *mar* is the same plant as *yero'ar*.

A Sage of the school of Rabbi Samuel teaches: These are the vegetables with which a person can fulfill his obligation to eat bitter herbs on Passover: With *hazeret*, endives, chervil, field eryngo, *harginnin*, and *hardofannin*. Rabbi Yehuda says: One can also fulfill his obligation with *hazeret yolin* and *hazeret gallin*,^B as they are similar to the aforementioned vegetables.

Rabbi Ile'a said in the name of Rabbi Eliezer: One can also fulfill his obligation with *arkablim*. And I went around all of Rabbi Eliezer's students looking for a colleague who agreed with me that Rabbi Eliezer said this, but I did not find anyone who remembered this ruling. But when I came before Rabbi Eliezer ben Ya'akov, he conceded to my statement.

Rabbi Yehuda says: Any plant that has white sap when it is cut may be used as bitter herbs. Rabbi Yohanan ben Beroka says: Anything whose surface is light green may be used as bitter herbs. *Aherim* say: Any bitter herb that has sap and whose surface is light green is fit for this mitzva. Rabbi Yohanan said: From the statements of all these Sages, we can learn that a bitter green herb has sap and its surface is light green. Rav Huna said: The *halakha* is in accordance with the opinion of *Aherim*.

Ravina found Rav Aḥa, son of Rava, searching for *merirata*^N to use as bitter herbs. He said to him: What is your opinion, that you seek this particular herb? If you are looking for that which is most bitter, but we learned *hazeret*^N first in the mishna, which indicates that this is the preferred choice. And likewise, a Sage of the school of Shmuel taught *hazeret* first, before the other types of bitter herbs. And Rabbi Oshaya said: The optimal fulfillment of the mitzva is with *hazeret*,^H and Rava said: What is *hazeret*? It is lettuce [*hassa*].

NOTES

These are the vegetables, etc. – אלו ירקות וכו': Some commentaries infer from this list that it is preferable to use vegetables that are only somewhat bitter, rather than those that are very bitter. The reason is that the Torah speaks of eating bitter herbs, indicating that one should use an herb that is normally eaten (*Nimmukei Yosef*).

explain that Rav Aḥa, son of Rava, was searching for the bitterest of the herbs listed in the mishna (*Mikhtam*).

But we learned hazeret – והא חזרת תנן: See Rashi's explanation. Other commentaries maintain that this is a reference to a subsequent mishna that describes the Passover seder. That mishna states: They bring before him *matza* and *hazeret*, from which it can be inferred that it is preferable to use *hazeret* for this purpose (*Maharam Halawa; Mikhtam*).

Searching for merirata – מהדר אמריתא: Some commentaries

Soft at first – תחילתו רך: Not only at the beginning of its growth, but even when it is fully grown, *hazeret* is soft and sweet, although it eventually turns very bitter (*Mikhtam*).

The Egyptians were soft at first – תחילתו רכה – מצריים תחילתו רכה: In this context, many commentaries cite an exposition in the Jerusalem Talmud on the verse that the Egyptians enslaved the Israelites “with rigor [*befarekh*]” (Exodus 1:14). In the Jerusalem Talmud, it is explained that initially the Egyptians controlled the Israelites *befeh rakh*, with a soft mouth, but eventually they enslaved them with rigorous labor. In terms of the progression of the exile itself, this can be explained as a reference to the fact that initially, when Jacob and his family came to Egypt, Pharaoh said to Joseph: “Let your brothers dwell in the best of the land” (Genesis 47:6), but ultimately the Egyptians enslaved them.

Hazeret and *hazeret gallin*, etc. – תורת וחורת גליו וכי: The prohibition against diverse kinds of seeds applies to two different species planted together. However, diverse strains of a single species may be planted together. This is the case even if they have different names and differ in appearance. See the Rambam’s Commentary on the Mishna.

BACKGROUND

Kufya – כופיָא: Some scholars identify this fish as *Scomber colias*, the Atlantic chub mackerel.



Atlantic chub mackerel

Oleander – הרדוף: This plant, *Nerium oleander*, is an evergreen bush that can grow to a height of 4 m and has long and hard yellow-green leaves and pink flowers. The plant’s sap and fruits are extremely bitter and are often poisonous for animals and even for people.



Oleander flowers

HALAKHA

Mixture of diverse kinds – כלאים: Lettuce and *hazeret gallin*; endive and wild endive; leek and wild leek; and coriander and wild coriander are all pairs of plants that are not considered prohibited diverse kinds when planted with each other. Each pair is considered a single species, notwithstanding the slight differences between the respective plants (*Shulhan Arukh, Yoreh De’a 297:14*).

מאי חסא – דחס רחמנא עליון. ואמר רבי שמואל בר נחמני אמר רבי יונתן: למה נמשלו מצריים כמרו – לומר לך: מה מרו זה שתחילתו רך וסופו קשה, אף מצריים – תחילתן רכה וסופן קשה. אמר ליה: הדרי בי.

אמר ליה רב רחומי לאבוי: ממאי דהאי מרו מין ירק הוא? אימא מרידתא דכופיָא! דומיא דמצָה, מה מצָה גידולי קרקע – אף מרו גידולי קרקע. ואימא הידוף! דומיא דמצָה, מה מצָה מין זרעים – אף מרו מין זרעים.

אימא הרזיפוי! דומיא דמצָה, מה מצָה שניקחת בכסף מעשר – אף מרו שניקח בכסף מעשר.

אמר ליה רבה בר רב חנין לאבוי: אימא מרו חד! מרוים פתיב – ואימא מרוים תרי! דומיא דמצָה, מה מצָה מינין הרבה – אף מרו מינין הרבה.

אמר רבה בר רב הונא אמר רב: ירקות שאמרו חכמים שאדם יוצא בהן ידי חובתו בפסח – כולן נזרעין בערוגה אחת. למימרא דלית בהו משום כלאים.

מתב רבא: תורת וחורת גליו, עולשין ועולשי שדה, כרישין וכרישי שדה, כוסבר וכוסבר שדה, תרדל ותרדל מצרי, ודלעת המצרי והרמוצה – אינם כלאים זה בזה. תורת וחורת גליו – אין, תורת ועולשין – לא!

וכי תימא כולהו בהדדי קתני להו – והא אמר רב: זוגות זוגות קתני!

The Gemara explains: What is the meaning of lettuce [*hassa*]? It refers to the fact that God has mercy [*has*] on us. And Rabbi Samuel bar Nahmani said that Rabbi Yoḥanan said: Why are the Egyptians likened to bitter herbs in the verse: “And they embittered their lives” (Exodus 1:14)? This comparison serves to tell you that just as these bitter herbs are soft at firstⁿ and harsh in the end, so too, the Egyptians were soft at first,ⁿ when they paid the Jews for their work, but were harsh in the end, as they enslaved them. This idea applies solely to *hazeret*, which has a bitter aftertaste, but not to other types of bitter herbs, which are bitter from the beginning. Rav Aḥa, son of Rava, said to Ravina: I retract my position and concede that it is preferable to use *hazeret* for bitter herbs.

Rav Reḥumi said to Abaye: From where is it known that this bitter herb that must be eaten on Passover night is a type of vegetable? Perhaps one could say that the mitzva should be performed with the bile of a *kufya*^b fish, which is very bitter, but not necessarily with a type of plant? He answered: Bitter herbs are similar to *matza*; just as *matza* must be prepared only from food that grows from the ground, so too, bitter herbs must be from food that grows from the ground. The Gemara asks: How do we know that a bitter herb is specifically a vegetable rather than the bitter *oleander*^b bush? The Gemara answers: Bitter herbs are similar to *matza*; just as *matza* is prepared from a type of plant, but not including a tree, so too, bitter herbs must be from a type of plant that is not a tree.

The Gemara asks a similar question: Perhaps I can say that one may use *harzipu*, a vegetable that poisons animals, as the bitter herb. The Gemara answers: It must be similar to *matza*; just as *matza* is prepared from plants that are fit for human consumption and can be purchased with second-tithe money, so too, bitter herbs must be from a species that can be purchased with second-tithe money.

Rabba bar Rav Ḥanin said to Abaye: I can say that the bitter herb mentioned in the Torah includes merely one species, i.e., only the bitterest plant can be used for this obligation. Abaye responded: For this reason it is written: “Bitter herbs” (Exodus 12:8) in the plural, indicating that many types of bitter herbs are fit for this purpose. Rabba retorted: But one can say that “bitter herbs” refers to two different species, but no more. Abaye explained: Bitter herbs are similar to *matza*; just as *matza* can be prepared from many types of grain, so too, bitter herbs can be taken from many different types of vegetables.

Rabba bar Rav Huna said that Rav said: With regard to the vegetables that the Sages said a person can fulfill with them his obligation to eat bitter herbs on Passover, they may all be planted in one garden bed. The Gemara concludes: That is to say that the prohibition against planting diverse kinds of seeds does not apply to them? Rav’s statement indicates that all these species are so similar that they may be planted together without violating the prohibition against planting different species of crops in one area of a field.

Rava raised an objection from a mishna: *Hazeret* and *hazeret gallin*; endive and wild endive; leek and wild leek; coriander and wild coriander; mustard and Egyptian mustard; and Egyptian gourd and *harmutza*, a type of gourd, are not considered a mixture of diverse kinds^h when planted together. This indicates that *hazeret* and *hazeret gallin*,ⁿ yes, they may be planted together; however, *hazeret* and endives, no, they may not be planted together.

And lest you say that all these species are taught together, and the mishna is actually saying that any of these species may be planted together, but didn’t Rav himself say that these plants were taught in pairs, i.e., one may plant each plant only with its pair that is listed in the mishna, due to their similarity; however, one may not, e.g., plant lettuce and endive together. It therefore remains unclear what Rav meant when he said that vegetables fit for use as bitter herbs may be planted in a single garden bed.

מאי נִרְעִין דְאִמְר רב - נִרְעִין
מֵהֶלְכֶתָּן - מֵהֶלְכֶתָּן תִּנְיָא!

The Gemara explains: **What is the meaning of the term planted, which Rav said?** It means that these plants may be **properly planted**. In other words, they may be planted together provided that there is an appropriate amount of space between them, so that there is no violation of the prohibition against planting diverse kinds of seeds. The Gemara asks: If he wishes to inform us about planting them **properly**, we already **learned** this in a mishna:

Perek II
Daf 39 Amud b

HALAKHA

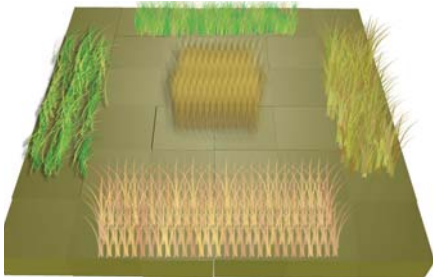
Garden bed – עֲרוּגָה: With regard to plants that are grown only in small quantities, five different species may be planted in a single garden bed that is six-by-six handbreadths in area. Four species are planted along the four sides, while the fifth is planted in the center of the bed (Shulḥan Arukh, Yoreh De'a 297:34).

Multiple types of seeds...in one garden bed – מִינֵי: One may not plant multiple types of seed plants in a single garden bed (Shulḥan Arukh, Yoreh De'a 497:37).

Stems and leaves of maror – קִלְחֵי וְעֵלִים שֶׁל מָרוֹר: One may use the leaves of bitter herbs only when they are fresh, but the stems may be used even if they are dry, as stated by Rav Ḥisda (Shulḥan Arukh, Oraḥ Ḥayyim 473:5).

BACKGROUND

Garden bed – עֲרוּגָה: This drawing demonstrates one way to plant five different species inside a garden bed that is six-by-six handbreadths in area.



Five different species in a garden bed

NOTES

Vegetables and seeds – יָרֵקִים וְזֵרַעִים: The difference between vegetables and seeds is that the leaves of vegetables are edible, whereas the term seeds refers to plants whose seed is eaten, e.g., grains. Rabbi Shimshon of Saens explains that the reason for this distinction is that seed plants are larger than vegetables. The Rambam maintains that this difference is based on the fact that seed plants are planted in far larger quantities than vegetables.

עֲרוּגָה שֶׁהִיא שֵׁשׁ עַל שֵׁשׁ
טַפְחִים - זֹרְעִין בְּתוֹכָהּ חֲמִשָּׁה
זְרָעוֹת, אַרְבַּע עַל אַרְבַּע רוֹחוֹת
הָעֲרוּגָה וְאַחַת בְּאֶמְצַע. מִהוּ
דְתִימָא: הֵינּוּ מִיָּלִי - בְּזֵרְעִין, אֲבָל
בְּיָרֵקוֹת לֹא, קָא מְשַׁמַּע לָן.

With regard to a garden bed^{hb} that is six by six handbreadths in area, **one may plant in it five different types of seeds, four types on the four sides of the bed and one type in the middle**. This mishna teaches that it is permitted to plant different types of seeds in one garden bed, provided that one maintains the appropriate distance between them. The Gemara explains: Rav's statement is nevertheless necessary. **Lest you say that that applies only to seeds, but with regard to vegetables, no**, it is prohibited to plant them in a single garden bed even if this separation is maintained, Rava teaches us that it is permitted to plant in this manner with vegetables as well.

לְמִמָּרָא דְיָרֵקוֹת אֲלִימָא מְזֻרְעִים?
וְהִתְנַן: כָּל מִינֵי זְרָעִים אֵין זֹרְעִין
בְּעֲרוּגָה אַחַת, כָּל מִינֵי יָרֵקוֹת
זֹרְעִין בְּעֲרוּגָה אַחַת! מִהוּ דְתִימָא:
הֵינּוּ מָרוֹר מִן זְרָעִים נִינְהוּ, קָא
מְשַׁמַּע לָן.

The Gemara asks: **Is that to say that vegetables are stronger in the level of their prohibition than seeds?**ⁿ **But didn't we learn in a mishna in Kilayim: With regard to multiple types of seeds, one may not plant them together in one garden bed,**^h even if there is space between them; **however, with regard to multiple types of vegetables, one may plant them together in one bed?** This mishna apparently indicates that the *halakha* is stricter concerning seeds. The Gemara answers: Rav's statement is necessary. **Lest you say that these bitter herbs are a type of seed, not a vegetable, and therefore it is prohibited to plant them in a bed with other seeds, Rav teaches us that all the various bitter herbs are classified as types of vegetables.**

זְרָעִים סְלֵקָא דְעֵתְךָ?! וְהָא תַנן
"יָרֵקוֹת" וְתַנֵּי בֵר קַפְרָא יָרֵקוֹת,
וְתַנֵּי דְבֵי שְׁמוּאֵל יָרֵקוֹת! חֲזוֹרָת
אִיזְטְרִיכָא לֵיהּ, סְלֵקָא דְעֵתְךָ
אֲמִינָא: הוֹאִיל וְסוֹפָה לְהַקְשׁוֹת -
נִתְיָב לָהּ רוֹחוּתָא טַפִּי.

The Gemara asks: **Could it even enter your mind** that bitter herbs are types of seeds? **But didn't we learn the word vegetables in a mishna?** **And bar Kappara likewise taught: Vegetables.** And furthermore, the Sage of the school of Shmuel taught: **Vegetables.** The Gemara explains: It was **necessary for Rav to mention the status of ḥazeret. It could enter your mind to say that since ḥazeret ultimately hardens** into a type of seed, **one must therefore give it more space** in a garden bed than other vegetables. Rav's statement indicates that this is not the case.

לָאוּ אִמְר רַבִּי יוֹסֵי בְרַבִּי חֲנִינָא:
קִלְחֵי שֶׁל כְּרוֹב שֶׁהוֹקְשָׁה -
מִרְחִיבִין לוֹ בֵּית רוֹבַע. אֲלֵמָא: בֵּין
דְסוֹפוּ לְהַקְשׁוֹת - יְהִיבֵנּוּ לֵיהּ
רוֹחוּתָא טַפִּי. הֲכָא נִמֵּי - נִתְיָב לָהּ
רוֹחוּתָא טַפִּי, קָא מְשַׁמַּע לָן.

The Gemara offers support for this contention: **Didn't Rabbi Yosei, son of Rabbi Ḥanina, say:** With regard to a stalk of cabbage that has hardened, **one must allow a beit rova of space for it**, in which no other seeds may be planted. **Apparently, since it will ultimately harden, one must give it more space.** **Here too**, in the case of the *ḥazeret*, it might have been thought that **one is required to give it more space**. Therefore, Rava teaches us that all types of bitter herbs, even lettuce, may be planted together in one bed without leaving additional space between each species.

"יּוֹצֵאִין בְּהוֹן בֵּין לַחֲוִין בֵּין יְבִשִׁין
כו'." אִמְר רַב חֲסִדָּא: לֹא שָׁנִי אֶלְא
בְּקִלְחָה, אֲבָל בְּעֵלְוִין, לַחֲוִין - אֵין,
יְבִשִׁין - לֹא.

The mishna taught that one can **fulfill his obligation** to eat bitter herbs **with these types of vegetables, whether they are fresh or whether they are dried**. Rav Ḥisda said: **They taught this halakha only with regard to the stem.** **However, with regard to the leaves, if they are moist, yes**, they may be used as bitter herbs, but if they are **dry, no**, they may not serve as bitter herbs.^h

וְהָא מִדְקִתְנֵי סִפָּא "בְּקִלְחֵי שְׁלֵהוֹן"
מִכְּלָל דְרִישָׁא עֵלְוִין! פְּרוּשֵׁי קָא
מְפָרְשֵׁי, כִּי קִתְנֵי "בֵּין לַחֲוִין בֵּין
יְבִשִׁין" - אֶקְלַח.

The Gemara asks: **But from the fact that it is taught in the last clause of the mishna: In their stems, it may be inferred that the first clause of the mishna refers to the leaves.** The Gemara answers: The *tanna* is **explaining his statement in the first clause of the mishna: When he taught that one may eat herbs whether they are fresh or whether dried, the tanna was referring to the stem, not the leaves.**

מיתבי: יוצאין בהן ובקלח שלהן, בין לחין בין יבשין, דברי רבי מאיר. ותחכמים אומרים: לחין – יוצאין בהן, יבשין – אין יוצאין בהן. ושון שיוצאין בהן כמושין, אבל לא כבושין ולא שלוקין ולא מבושלין.

The Gemara raises an objection from a *baraita*: One can fulfill the obligation with the bitter herbs themselves or with their stems, whether they are fresh or whether they are dried; this is the statement of Rabbi Meir. And the Rabbis say: With regard to fresh bitter herbs, one can fulfill his obligation with them; however, with regard to dry bitter herbs, one cannot fulfill the obligation with them. And everyone agrees that one can fulfill his obligation with them if they are withered and are no longer fresh. However, one may neither use bitter herbs that have been pickled, nor over-boiled, nor boiled.

כלל של דבר: כל שיש בו טעם מרור – יוצאין בו, וכל שאין בו טעם מרור – אין יוצאין בו. תרגומא אקלח. תנו רבנן: אין יוצאין בהן כמושין, משום רבי אליעזר ברבי צדוק אמרו: יוצאין בהן כמושין.

The *baraita* continues: The principle is: Anything that has the taste of bitter herbs, one can fulfill his obligation with it; but anything that does not have the taste of bitter herbs, one cannot fulfill his obligation with it. This *baraita* indicates that neither Rabbi Meir nor the Rabbis distinguish between the leaves of these herbs and their stems. The Gemara answers: Interpret Rabbi Meir's statement, that one can fulfill the obligation with both fresh and dried bitter herbs, as referring to the stem but not to the leaves. The Sages taught: One cannot fulfill the obligation with them when they are withered. They said in the name of Rabbi Eliezer, son of Rabbi Tzadok: One can fulfill his obligation with them even when they are withered.

בעי רמי בר חמא: מהו שיצא אדם ידי חובתו במרור של מעשר שני בירושלים? אליבא דרבי עקיבא לא תיבעי לך – השתא במצה דאורייתא נמיק – במרור דרבנן מיבעיא!

Rami bar Hama raised a dilemma: What is the *halakha* with regard to the possibility that a person can fulfill his obligation with bitter herbs of second-tithe produce in Jerusalem? In accordance with the opinion of Rabbi Akiva, who permits one to fulfill the obligation to eat *matza* with second-tithe produce because it can be eaten anywhere if it becomes ritually impure, do not raise this dilemma. Now that it has been mentioned that in the case of *matza*, where the obligation applies by Torah law, one can fulfill his obligation with second tithe in this manner, is it necessary to mention that one can use second tithe for bitter herbs, which nowadays applies by rabbinic law, as there is no Paschal lamb?

כי תיבעי לך – אליבא דרבי יוסי הגלילי מאי? במצה דאורייתא הוא דלא נמיק – אבל מרור דרבנן נמיק –

When you raise the dilemma, it is in accordance with the opinion of Rabbi Yosei HaGelili, who maintains that one cannot fulfill his obligation with *matza* of second-tithe produce. What is the *halakha* with regard to bitter herbs? The Gemara explains the two sides of this dilemma: Does Rabbi Yosei HaGelili say it is only with regard to *matza* of second-tithe produce, where the obligation applies by Torah law, that one does not fulfill the mitzva; however, with bitter herbs, a mitzva that applies by rabbinic law, one can fulfill his obligation with this second-tithe produce?

או דילמא כל דתקינו רבנן – בעין דאורייתא תקון. אמר רבא: מסתברא, מצה ומרור.

Or perhaps, everything that the Sages instituted, they instituted in a manner similar to the model provided by Torah law. If this principle is accepted, it would mean the following: Just as one may not use second-tithe produce for *matza*, so too, one may not use second tithe as bitter herbs, despite the fact that the obligation to eat them is rabbinic. Rava said: It stands to reason that since the verse juxtaposes *matza* and bitter herbs, similar restrictions apply to both mitzvot. Consequently, just as according to Rabbi Yosei HaGelili one cannot use second-tithe produce for *matza*, so too, one cannot use this produce for bitter herbs.

מתני' אין שורין את המורסן לתרנגולים, אבל חולטין. האשה לא תשרה את המורסן שתוליך בידה למרחץ, אבל שפה היא בבשרה יבש. לא ילעוס אדם חיטין ויניח על מכתו, מפני שהן מומימות.

MISHNA One may not soak coarse bran^H for feeding chickens, lest it be leavened. However, one may pour boiling water onto the bran before feeding it to the chickens, as it will not become leavened from this brief exposure to water. A woman may not soak coarse bran to bring by hand to the bathhouse for use as a cleanser; however, she may rub coarse bran on her dry skin.^{HN} Likewise, the Sages said: A person may not chew wheat and place it on his wound,^H due to the fact that the wheat will be leavened from the saliva and his chewing.

HALAKHA

Soaking coarse bran – שרית מורסן: It is prohibited to soak coarse bran or to pour boiling water over it. Although the mishna states that it is permitted to pour boiling water over coarse bran, the *ge'onim* state that we lack the expertise to do this properly. This practice is therefore prohibited, as there is concern that it will cause the mixture to be leavened quickly (*Tur* 465; *Shulhan Arukh, Orah Hayyim* 465:1).

Rubbing coarse bran – שיפה במורסן: It is prohibited to rub coarse bran onto one's skin, even if the skin is dry. Although the mishna rules that this action is permitted, there is concern that people will neglect to remove all the coarse bran before coming into contact with water, and the bran will become leavened (*Rosh; Shulhan Arukh, Orah Hayyim* 465:2).

Chewing wheat – לעיסת חיטין: One may not chew wheat on Passover with the intention of placing it on a wound (*Shulhan Arukh, Orah Hayyim* 466:1).

NOTES

She may rub on her...skin – שיפה היא בבשרה – Some commentaries say that a woman may rub even dry coarse bran onto her skin when it is wet from washing (*Me'iri* and others). Others claim that this refers to skin that is dry of water but moist from perspiration. The mishna is teaching that we are not concerned that her perspiration might leaven the grain (*Mikhtam; Rosh; and others*).

HALAKHA

Flour into which water is dripping – קמח שנגפל לתוכו דלף – קמח שנגפל לתוכו דלף – קמח שנגפל לתוכו דלף: A constant dripping of water into flour will not leaven the flour, provided that the dripping is continuous and one bakes the mixture immediately afterward. However, if the dripping might have been intermittent, the flour is prohibited (*Shulḥan Arukh, Oraḥ Hayyim 466:6*).

Vatika – ותיקא: This food, prepared from flour, oil, and salt, but not water, may be eaten during Passover. The Ashkenazic custom is to avoid foods of this kind unless they are required for one who is ill (*Shulḥan Arukh, Oraḥ Hayyim 463:2*, and in the comment of the Rema).

Lining a pot – לימחי קדרא: During Passover, one may not put flour into a pot to remove impurities, with the exception of *matza* meal (*Shulḥan Arukh, Oraḥ Hayyim 463:3*).

NOTES

If one drop drips into the other – דעביד טיף לתדי טיף: Just as dough will not be leavened while it is being kneaded, so too, this mixture will not begin to be leavened as long as the dripping continues.

Line the edge of a pot – לימחי...קדרא: Several different explanations of this case have been suggested. Some commentaries maintain that it involves the placement of flour into a dish to thicken it (*Me’iri*). Others claim that the flour is used for filling small holes in the pot (*Nimmukei Yosef*). Yet others suggest that the flour serves to reinforce the pot (*Beit Yosef*, based on the Rambam).

**Perek II
Daf 40 Amud a**

BACKGROUND

Slit [*tzirya*] – ציריא: The visible slit on the lower portion of the wheat is the *tzirya* mentioned here. In contrast, a barley grain has several grooves that do not affect the surface area of the barley.



Kernel of wheat (left) and kernel of barley (right)

NOTES

The column [*dikkula*] of water – דיקולא דמיא: The *ge’onim* explain that the term *dikkula*, literally, palm tree, is used to describe a column of water that ascends in the form of palm leaves.

גמ' תנו רבנן, אלו דברים שאין באין לידי חימוץ: האפיו, והמבושל, וחלוט שחלטו ברותחין. מבושלים! אדמבשל ליה מחמם! אומר רב פפא: האפיו שבישלו קאמר.

תנא, רבי יוסי ברבי יהודה אומר: קמח שנגפל לתוכו דלף – אפילו כל היום כולו – אינו בא לידי חימוץ. אומר רב פפא: והוא דעביד טיף להדי טיף.

אמר רבי יוסי: ותיקא שרי. והתנא: ותיקא אסור! לא קשיא: הא – דעבידיה במי שחא ומילחא, הא – דעבידיה במי ומילחא.

אמר ר' זוטרא: לא לימחי איניש קדרא בקמחא דאבישנא. דילמא לא בשיל שפיר, ואתי לידי חימוץ. אומר רב יוסף: לא ליחלוט איניש.

GEMARA The Sages taught: The following foods do not come to a state of leavening: Foods that have already been baked, or boiled, or over-boiled in hot water. With regard to the statement that boiled food will not become leavened, the Gemara asks: Why not? When it is boiled it will become leavened. The Gemara answers that Rav Pappa said: The *tanna* merely said that if it was first baked and afterward boiled, it will not be leavened; however, if it was initially boiled it will become leavened.

It was taught in a *baraita* that Rabbi Yosei, son of Rabbi Yehuda, says: In the case of flour into which water is dripping,^h even if the water drips the entire day the flour will not come to a state of leavening, as the ceaseless dripping prevents fermentation. Rav Pappa said: And that is the case only if one drop drips into the other,ⁿ i.e., the dripping is continuous, preventing the mixture from settling.

The school of Rabbi Sheila say: *Vatika*,^h a pastry prepared from a mixture of different liquids, is permitted on Passover. The Gemara raises a difficulty: But wasn't it taught in a *baraita* that *vatika* is forbidden? The Gemara answers: This is not difficult. This *baraita*, which states that *vatika* is permitted, is referring to a case in which it was prepared with oil and salt, whereas that *baraita* forbade *vatika* prepared with water and salt, as that dish will become leavened.

Mar Zutra said: A person should not line the edge of a potⁿ with roasted flour,^h lest some of the flour was not properly roasted and it will come to a state of leavening in the pot. Rav Yosef said: A person should not scald

תרי חטיי בהדי הדדי – דילמא אזלא חדא ויתבה בציריא דחברתה, ולא סליק להו דיקולא דמיא מארבע רוחתא, ואתי לידי חימוץ.

two wheat grains in boiling water at the same time, lest one move and rest in the slit [*tzirya*]^b of the other, thereby preventing the column [*dikkula*] of boiling waterⁿ from entering all four sides of the grain, and the grain will come to a state of leavening.

ואמר אביי: לא ליחרוך איניש תרי שבולי בהדי הדדי, דילמא נפקי מיא מהאי ובלע אידר, ואתיא לידי חימוץ. אומר רבא: אי הכי – אפילו חדא נמי, דילמא נפקי מהאי רישא ובלע אידר, וישא! אלא אומר רבא: מי פירות ננהו, ומי פירות אינן מחמיצין.

And Abaye said: A person may not roast two stalks^h together, lest water leave one and be absorbed by the other, and it come to be leavened. Rava said to him: If so, one should not even roast one stalk, lest the liquid leave one end of the stalk and be absorbed by its other end. Rather, Rava said: One need not be concerned about this possibility, as it is considered fruit juice, and fruit juice does not leaven grain.

והדר ביה אביי מההיא, דכל אגב מדלייהו לא מחמיצין. דאמר אביי: האי חצבא דאבישנא, סחיפא – שרי, זקיפא – אסור. רבא אומר: אפילו זקיפא נמי שרי, מי פירות ננהו, ומי פירות אינן מחמיצין.

The Gemara adds: And Abaye retracted his opinion with regard to that *halakha* of stalks, as he maintains that anything that is absorbing liquid will not become leavened unless it is fully soaked in water. As Abaye said: With regard to this jug used for drying the stalks by means of roasting, if it is inverted it is permitted, as the liquid that is discharged from one stalk will not be absorbed by the other stalks. However, if the vessel is upright it is prohibited, as the liquid retained in the vessel might be absorbed by the other stalks and leaven them. Rava said: Even if the jug is upright, it is also permitted. This liquid is considered fruit juice, and fruit juice does not leaven grain.

HALAKHA

Roast two stalks – הריכת שתי שיבלים: It is permitted to roast two stalks of grain together, as there is no concern that liquid will leave one stalk and be absorbed by the other. In addition, this liquid is classified as fruit juice, and therefore it does not leaven the other stalk (*Shulḥan Arukh, Oraḥ Hayyim 463:1*).