



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Kuf Tes Vuv

- **Ravina** said, that **R' Mesharshiya the son of R' Nosson** told him, that **Hillel** (the Amora) had a kabbalah, that one may not eat his matzah and maror together (as a sandwich), because he held that matzah in today's times is D'Oraisa and maror is only D'Rabanan, and eating them together will cause the taste of the matzah to be nullified, thus making him not yotzeh the mitzvah of matzah. And, even according to the shita that holds that we don't consider mitzvos to be able to nullify each other, that is only when they are the same level of mitzvah. Here, one is a D'Oraisa and one is a D'Rabanan, so all would agree that one can nullify the other.
 - **Q:** Who is the shita that says that mitzvos cannot nullify each other? **A:** It is **Hillel** (the Tanna). A Braisa says that Hillel would make a sandwich of the Pesach and the maror on the matzah.
 - **R' Yochanan** said, others disagreed with **Hillel**. A Braisa says, one would think that the matzah, maror and Pesach should be eaten as **Hillel** ate them (in a sandwich), the pasuk therefore says "ahl matzos umerorim yochluhu", which teaches that each may "even" be eaten separately.
 - **Q:** **R' Ashi** asked, if the Braisa means to say that the different mitzvos nullify each other, why would it say that they may "even" be eaten separately? They *must* be eaten separately!? **A:** **R' Ashi** explained, the Braisa is saying, one would think that the *only* way to be yotzeh the mitzvos is to eat them together in a sandwich. The pasuk teaches us that they may "even" be eaten separately.
 - The Gemara says, since we are unclear how to pasken, one should make a bracha and eat the matzah, then make a bracha and eat the maror, then eat a sandwich of matzah and maror as a remembrance for the way **Hillel** did it in the times of the Beis Hamikdash.
- **R' Elazar in the name of R' Oshaya** said, one must wash his hands before touching any food that is dipped into a liquid (it is a gezeirah of the **Rabanan**). **R' Pappa** said, based on the fact that we must wash our hands before eating the lettuce, it must be that the lettuce should be totally immersed into the charoses (the lettuce will therefore be wet which is why the hands must be washed) to remove the poison or worms that it contains. Because, if not, why must the hands be washed!?
 - The Gemara says, it may be that it need not be totally immersed. It may be that the poison or worms die just from smelling the charoses. The reason for washing the hands may be as a gezeirah for a case when one happens to totally immerse it.
- **R' Pappa** said, one should not leave the maror in the charoses for a long time, because it may take away the bitterness of the maror, in which case he cannot be yotzeh with that maror.
- **Rabbana Ukva** said, if one washed his hands for the first dipping of vegetables, he must again wash his hands for the second dipping of vegetables. The **Rabanan** said, **Rabbana Ukva** must have been referring to meals other than the Pesach Seder, because during the Seder, since one intended on dipping twice (karpas and maror), why would he need to wash his hands a second time!? **R' Pappa** said, the statement *was* made regarding the Seder, because there is no other meal where one has 2 vegetable dishes that he dips. The reason he has to wash a second time is because after karpas he reads the hagadah and says hallel, during which time he gets distracted from making sure his hands remain tahor. Therefore, he must wash them again.

- **Rava** said, if one swallows the matzah without chewing it, he is yotzeh the mitzvah of matzah. If one swallows maror without chewing it, he is not yotzeh. If he swallows them both together, he is yotzeh matzah, but not maror. If he wrapped them in material that grows on a tree trunk and swallows them, he is not yotzeh either, because he is not considered to have eaten any of them.
- **R' Simi bar Ashi** said, each person's table (they each had their own, little table) must have matzah, maror and charoses. However, the only table that needs to be removed for the saying of the hagadah is the table in front of the leader of the Seder. **R' Huna** said, only the table in front of the Seder leader must have the matzah, maror and charoses. The Gemara paskens like **R' Huna**.
 - **Divei R' Yannai** explain, the reason the table is removed from the Seder leader is to cause the children to ask questions regarding this seemingly unusual practice.
 - **Abaye** was at **Rabbah's** Seder and saw them removing the table at the beginning of the hagadah. He said, we have not yet eaten, why are you removing the table? **Rabbah** said, we are now patur from having to ask the "ma nishtanah" and we can go straight to the answer which explains why this night is different from other nights.
- **Shmuel** said, matzah is called "lechem oni", because it is bread over which we say ("onin") many things.
 - A Braisa says, matzah is called lechem oni either because of **Shmuel's** reason, or because it is like "ani", a poor person, and should be eaten from a broken piece like poor people do, or just as a poor man heats the oven for his wife to bake (so that it is done quickly without wasting wood), the same should be done for matzah (it must be baked quickly so that it does not become chametz).