



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

Pesachim Daf Kuf Tes Zayin

AHF AHL PI SHE'EIN CHAROSES MITZVAH

- **Q:** If it's not a mitzvah, why use it altogether? **A:** **R' Ami** said, it kills the poison or worms of the lettuce.
 - **R' Assi** said, the cure for one sickened by poison of lettuce is to eat a radish. The cure for the poison of the radish is leek. The cure for the poison of leek is to drink hot water. The cure for all these poisons is hot water as well. While waiting for the hot water to be brought, there is a lachash for him to say as well.

R' ELAZAR B'R' TZADOK OMER MITZVAH...

- **Q:** What is the purpose of this mitzvah? **A:** **R' Levi** said, it is a remembrance for the apple tree (charoses has apples) under which the Jewish women gave birth in Mitzrayim. **R' Yochanan** said, it is a remembrance for the cement that the Yidden worked with.
 - **Abaye** said, therefore we should make charoses that is tart from the apples and thick like cement.
 - A Braisa says, the spices in the charoses are a remembrance for the straw used by the Yidden in their work, and the charoses itself is a remembrance for the cement.

MISHNA

- At this point a second cup of wine is poured and the son, if he is smart, asks his father (why are we pouring another cup if we have not yet begun to eat - Rashbam). If the son is not smart enough, the father teaches him to ask the "mah nishtanah", as follows. Why is this night different than all other nights, in that:
 - On all nights we eat chametz or matzah, and tonight we only eat matzah.
 - On all other nights we eat all vegetables, but tonight we eat maror.
 - On all other nights, we eat cooked or roasted meat, but tonight we eat only roasted meat.
 - On all other nights we dip once, but tonight we dip twice.
- The father answers based on the intelligence level of the son. He begins the answer with some embarrassment and ends with praise. He says the hagadah from "Arami oved avi" until the end.

GEMARA

- A Braisa says, if his son is smart enough, his son asks the questions. If he is not, his wife should ask. If not, he should ask them to himself. Even if two talmidei chachomim who know all of hilchos Pesach are sitting together, they must ask each other.

MAH NISHTANAH HALAYLA HAZEH...

- **Q:** **Rava** asked, we typically don't dip at all, so why does he phrase the question as if it is normal to dip once!? **A:** The question is, all other nights of the year we are not obligated to dip *even* once, but tonight we are obligated to dip twice.
 - **Q:** **R' Safra** asked, we dip twice only to get the children to ask. That cannot be said to be an "obligation"!? **A:** The question is, on all other nights we do not dip even once, but tonight we dip twice.

MASCHIL BIGNUS UMISAYEM B'SHVACH

- **Q:** What is the embarrassing thing that we begin with? **A:** **Rav** said, we begin discussing how our ancestors worshipped idols. **Shmuel** said, we begin discussing how we were slaves ("avadim hayinu").

MISHNA

- **R' Gamliel** said, whoever does not say these 3 things on Pesach is not yetzev their obligation. The 3 things are: Pesach (which is brought to remember how Hashem jumped over our houses when killing the firstborn Egyptians), matzah (which is brought to remember how the Yidden were rushed out of Mitzrayim with their dough on their backs, which baked in the sun and became matzah), and maror (to remember how bitter our lives were in Mitzrayim).
- A pasuk (“*asah Hashem li*”) teaches that every person is obligated to view himself as having left Mitzrayim.
- He then ends with the bracha of “*lefikach*” (like we say in the hagadah today) and then begins to recite hallel.
 - **B”S** say he says the first perek of hallel at this point. **B”H** say he says the first 2 perakim at this point.
- After saying this part of Hallel, he ends with a bracha which discusses redemption. **R' Tarfon** says this bracha begins with “*baruch atah*”, but does not end with that. **R' Akiva** says, a much longer version of the bracha is said (like we say today) and the bracha ends with “*baruch atah Hashem go'al Yisrael*”.

GEMARA

- **Rava** said, one must say the pasuk of “*v'osanu hotzi misham*”.
- **Rava** said, when one discusses the matzah (as stated by **R' Gamliel** in the Mishna), he must lift the matzah. When discussing the maror, he must lift the maror. When discussing the Pesach, he does *not* need to lift the roasted meat, and in fact should not, because it looks like he is making meat kadosh outside of the Beis Hamikdash.
- **R' Acha bar Yaakov** said, regarding the hagadah it says “*ba'avur zeh*”, and by “*ben sorer u'moreh*” the pasuk says “*bineinu zeh*”. Through a gezeirah shavah we learn that just as a blind parent can't make a ben sorer u'moreh, so too a blind person is patur from the hagadah.
 - **Q: Mareimar** said that **R' Yosef** and **R' Sheishes** (who were both blind) would each lead the hagadah at the Seder!? **A:** They must have held that matzah today is only a D'Rabanan, and therefore they can say the hagadah which is also only a D'Rabanan. However, they would agree that D'Oraisa they would not be chayuv in the mitzvah of hagadah.
 - **Q:** That would mean that **R' Acha bar Yaakov** must hold that matzah today is D'Oraisa. However, we find that he says it is only D'Rabanan!? **A:** He holds it is D'Rabanan, but he holds that the **Rabanan** instituted it similar to a D'Oraisa, and therefore blind people are patur.
 - **Q: R' Yosef** and **R' Sheishes** surely hold this way as well, so how could they have said the hagadah!? **A:** They held blind people to be chayuv even D'Oraisa. The word “*zeh*” by ben sorer u'moreh is extra because the pasuk could have said “*hu*” instead. Therefore, we can say that it comes to except a blind person from this parsha. However, the word “*zeh*” by Pesach is not extra, and there is therefore no reason to learn that blind people are patur.