



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

Pesachim Daf Lamed Tes

MISHNA

- One may fulfill his maror obligation using: chazeres, tamcha, charchavina, ulshin, or maror. They may be used whether moist or dry, but may not be used when soaked in vinegar, overcooked, or even cooked regular. All the species may be combined to reach the required kezayis. The stalks may be used for the maror obligation as well. They may be used even if they are demai, or ma'aser rishon whose terumah has been taken, or ma'aser sheini or hekdesch that have been redeemed.

GEMARA

- The Gemara quotes a number of Braisos that list vegetables that may be used as maror. After doing so, **R' Huna** says that we pasken like the **Acheirem** of a Braisa that any vegetable that has sap and is light green in color is allowed to be used as maror, because any such vegetable is bitter.
 - **Ravina** saw that **R' Acha the son of Rava** was searching for "merirsa" to use as maror. **Ravina** said, since "chazeres" is listed first in our Mishna and in the various Braisos, it would seem that it is the preferred species to use. In fact, **R' Oshaya** clearly stated that it is preferred. In addition, **Rava** said that "chazeres" is "chasa" (lettuce), which should be used because Hashem was "chas" (had pity) on the Yidden and saved them from Mitzrayim. Also, **R' Shmuel bar Nachmeini in the name of R' Yonason** said, the Egyptians are compared to maror, because at first they were soft and then turned hard (like lettuce). If so, why are you (**R' Acha**) looking to use a different species!? **R' Acha** said, I take back what I have done and will only use "chasa".
- **Q: R' Rechumei** asked **Abaye**, how do we know that maror must be a vegetable? Maybe it is the bitter part of a fish!? **A:** The pasuk compares maror to matzah, to teach that it comes from the ground.
 - **Q:** Maybe it is a bitter tree? **A:** Just like matzah comes from herbage (not trees), maror must come from herbage as well.
 - **Q:** Maybe maror is "harzifu" (a plant that is poisonous to animals)? **A:** Just like matzah is made from something that can be bought with ma'aser sheini money, maror must be as well. "Harzifu" may not be bought with ma'aser money (because it is generally not something that is eaten).
 - **Q: Rabbah bar R' Chanin** asked **Abaye**, maybe the word "maror" teaches that only one species is kosher. How do we know that there are many? **A:** The pasuk says "merorim", which is plural.
 - **Q:** Maybe the plural allows for two, but no more!? **A:** Just like matzah may be from a number of grains, so too maror may be taken from a number of species.
- **Rabbah bar R' Huna in the name of Rav** said, the vegetables that the **Chachomim** said may be used for maror, may all be planted in one vegetable patch.
 - **Q:** How can we say there is no kilayim problem? We find that these species are subject to kilayim with each other!? **A: Rav** meant that they must be planted in one patch in a way that will not lead to kilayim problems.
 - **Q:** A Mishna has already taught that different species must be planted with proper spacing in a patch!? **A:** We would have thought that Mishna only applies to seeds (grain and beans), but vegetables could not be planted in one patch even with such spacing.
 - **Q:** We see from a Mishna that vegetables have a smaller proximity of nourishment than seeds, which would mean that they can surely be

planted in one patch!? **A:** We would have thought that the different species of maror are considered “seeds”. **Rav** teaches that they are considered to be vegetables.

- **Q:** Our Mishna and the Braisos that were quoted all clearly label maror as vegetables!? **A: Rav** stated his halacha only in regard to “chazeres”. Since it hardens, we would think it needs to be planted with more spacing.

YOTZIN BAHEN BEIN LACHIN BEIN YEVEISHIN...

- **R' Chisda** said, the stalks of these species may be used moist or dry. However, the leaves may only be used when moist.
 - **Q:** In a Braisa **R' Meir** seems to say that even leaves may be used when dry!? **A:** He is referring to the stalks, which may be used when dry.
- A Braisa says that one may not use maror that has withered. **R' Eliezer the son of R' Tzadok** said withered maror may be used.
- **Q: Rami bar Chama** asked, may one fulfill his obligation with maror of ma'aser sheini in Yerushalayim? According to **R' Akiva**, who allows matzah (which is D'Oraisa) of ma'aser sheini to be used, he would clearly allow maror (which is only D'Rabanan when there is no Korbon Pesach) of ma'aser sheini to be used. The question is according to **R' Yose Haglili** who does not allow such matzah to be used, would he allow such maror to be used? **A: Rava** said, it would make sense that since matzah is compared to maror, one would not be allowed to use maror of ma'aser sheini either.

MISHNA

- One may not soak chicken feed (from grain) in water on Pesach, but he may pour boiling water on it (that does not make it become chametz).
- A woman may not soak the grain she uses as soap, but she may rub the dry grain on her skin (even though her skin is still somewhat wet).
- A person may not chew grain and then place it on his wound (as a method of healing), because it causes the grain to become chametz.

GEMARA

- A Braisa says, things that are baked, cooked or had boiling water poured on them, cannot become chametz.
 - **Q:** The cooked thing could become chametz before the water boils!? **R' Pappa** says, the Braisa is referring to a baked item that was then cooked.
- A Braisa says, **R' Yose the son of R' Yehuda** says, flour which has water dripping onto it (even for a long time) will not become chametz as long as the drip is constant.
 - **R' Pappa** said, this is only if there is constant and rapid dripping.
- **Q:** The Yeshiva of **R' Shila** said that “vatika” (a food made with flour) is mutar on Pesach, however, a Braisa says that it is assur!? **A:** When made with oil and salt it is mutar. When made with water and salt it is assur.
- **Mar Zutra** said, one should not thicken a pot with flour of grain that was dried in an oven (which is somewhat “baked”), because we are concerned that it is not fully baked and may become chametz.
- **R' Yosef** said, one should not pour boiling water over two kernels at once, because it may prevent the water from touching all sides of the kernel, which will therefore not have the effect of preventing it from becoming chametz.
- **Abaye** said, one should not burn two stalks of grain together, because moisture may come out of one (during the process) and go onto the other one (leading it to become chametz).
 - **Q: Rava** asked, we should be similarly concerned that moisture of one part of a single stalk will exit and enter another part of the same stalk!? **A:** Rather, **Rava** said, the reason the moisture is not an issue (whether dealing with 2 stalks or 1) is because it is “fruit juice”, which can't make something chametz.
 - **Abaye** also changed his view and said it would not be an issue, because a flow of water (i.e. moving water) can't cause something to become chametz.