



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

Pesachim Daf Kuf Yud Daled

MISHNA

- They then mix and pour a cup of wine for him for Kiddush.
 - **B"S** say he first makes the bracha on the day, and then the bracha on the wine. **B"H** say he first makes the bracha on the wine, and then the bracha on the day.

GEMARA

- A Braisa says, **B"S** say the bracha on the day comes first, because the kedusha of the day is what causes the wine to be brought for Kiddush, *and* the kedusha comes along before the wine is even brought. **B"H** say the bracha on the wine comes first, because the wine allows Kiddush to be said (if there is no wine, Kiddush is not said). **Another reason** is, the bracha on wine is said more often than the bracha on the day, and the rule is "tadir v'she'eino tadir, tadir kodem". The Braisa says that we pasken like **B"H**.
 - **Q:** Why was it necessary for **B"H** to give a second reason? **A:** **B"S** gave two reasons, so **B"H** is saying, I have 2 reasons as well.
 - **Q:** Why does the Braisa have to pasken like **B"H**? A bas kol already told us to pasken like **B"H**! **A:** Either we can say that this Braisa was said before the bas kol spoke, or we can say that the Braisa follows **R' Yehoshua**, who says that we don't follow what a bas kol says when deciding how to pasken.

MISHNA

- After Kiddush, they bring him lettuce. He takes it, dips it and eats it. This is besides the lettuce that is eaten later on as marror.
- Next, they bring him matzah, marror, "charoses", and 2 cooked dishes. They bring the charoses even though the charoses itself is not a mitzvah. **R' Elazar the son of R' Tzadok** says that the dipping into the charoses actually is a mitzvah.
 - In the times of the Beis Hamikdash they would also bring the Korbon Pesach to him at this point.

GEMARA

- **Reish Lakish** said, our Mishna is a proof that mitzvos must be performed with specific intent to do the mitzvah. Our Mishna says, even though he eats lettuce earlier in the seder, it is eaten to arouse the children's curiosity and possibly therefore eaten without intent to be yotzeh the mitzvah of marror, therefore he must again eat it later with the intent to be yotzeh. The earlier lettuce does not suffice, because it was possibly eaten without intent for marror.
 - **Q:** It could be that mitzvos don't need specific intent. The reason why we require lettuce to be eaten twice is because that itself arouses the curiosity of the children to ask questions. The reason why the Mishna says that specifically lettuce is brought at both times, is because it is teaching that even if he only has lettuce, which can be used for marror as well, still it should be eaten at these 2 separate times, to cause the children to ask questions. **Q2:** Also, a Braisa says clearly that if marror is eaten without specific intent, he is yotzeh!? **A:** It is a machlokes among Tanna'im. In another Braisa, **R' Yose** says that one must eat lettuce a second time, presumably because the marror must be eaten with specific intent, so **Reish Lakish** can follow the view of **R' Yose**.

- **Q:** Maybe **R' Yose** holds that mitzvos don't need specific intent, but holds that lettuce must be eaten a second time so that the children will ask questions!? **A:** **R' Yose** says eating lettuce a second time is a "commandment", which would seem to mean that the reason is not just to make the children ask.
- **Q:** What are the 2 cooked dishes that the Mishna says are brought to the table? **A:** **R' Huna** said, it is cooked beets and cooked rice. **Rava** would be particular to use these 2 foods since **R' Huna** said they should be used.
 - **R' Ashi** said, **R' Huna** obviously doesn't hold like **R' Yochanan ben Nuri**, who said that rice is considered a grain, which constitutes chametz on Pesach.
 - **Chizkiya** said, even a fish with the egg that is on top of it can be used as the 2 cooked dishes. **R' Yosef** said one must use 2 meats: one as a remembrance for the Korbon Pesach, and one as a remembrance for the Korbon Chagigah. **Ravina** said, even a small piece of meat and the soup that is made from it may be used as the 2 cooked dishes.
- **Q:** If one has regular vegetables for karpas, he should clearly make a "borei pri ha'adamah" on them, and should then make an "achilas maror" when the time comes to eat the maror. However, if one only has lettuce, what are the brachos that are made? **A:** **R' Huna** said, he makes a "borei pri ha'adamah" at the time that he is eating the lettuce as karpas, and later makes an "ahl achilas maror" when he eats the lettuce as maror.
 - **Q:** **R' Chisda** asked, how can he fill his stomach with the lettuce and then later make a new bracha on it!? **A:** **R' Chisda** said, at the time of karpas he makes a ha'adamah *and* an ahl achilas maror and eats the lettuce. Later on, he eats the lettuce again, but with no bracha.
 - In Sura they followed the view of **R' Huna**. **R' Sheishes the son of R' Yehoshua** followed the view of **R' Chisda**. The Gemara says that the halacha follows **R' Chisda**.
 - **R' Acha the son of Rava** would make sure to have other vegetables (other than lettuce) to use for karpas, so that he should not even be in the circumstances of the machlokes.