

# HALACHICALLY SPEAKING

Volume 10 Issue 4



{ TOPIC }

## What to Use for Marror at the Pesach Seder



SPONSORED BY:

K

KOF-K KOSHER SUPERVISION

Compiled by  
**Rabbi Moishe Dovid Lebovits**

Reviewed by  
**Rabbi Benzion Schiffenbauer Shlita**

All Piskei Harav Yisroel Belsky Shlita are  
reviewed by Harav Yisroel Belsky Shlita

**SPONSORED :**

לרפואה שלמה  
מרת רחל בת פעסיל

**SPONSORED :**

לרפואה שלמה  
חיים צבי בן אסתר



Design by:   
**vividesign**  
SRULY PERL 845.694.7186

**SUBSCRIBE  
FOR FREE**

and view archives @

[www.thehalacha.com](http://www.thehalacha.com)



# HALACHICALLY SPEAKING

## HALACHICALLY SPEAKING

► Halachically Speaking is a monthly publication compiled by Rabbi Moishe Dovid Lebovits, a former *chaver kollel* of *Yeshiva Torah Vodaath* and a *musmach* of *Harav Yisroel Belsky Shlita*. Rabbi Lebovits currently works as the Rabbinical Administrator for the KOF-K Kosher Supervision.

► Each issue reviews a different area of contemporary *halacha* with an emphasis on practical applications of the principles discussed. Significant time is spent ensuring the inclusion of all relevant *shittos* on each topic, as well as the *psak* of *Harav Yisroel Belsky, Shlita* on current issues.

## WHERE TO SEE HALACHICALLY SPEAKING

► Halachically Speaking is distributed to many shuls in Flatbush, Lakewood, Five Towns, Far Rockaway, and Queens. It is sent via email to subscribers across the world.

To sponsor an issue please call  
**718-744-4360**

© Copyright 2014  
by Halachically Speaking

# What to Use for Marror at the Pesach Seder

Weeks before *Pesach* the newspapers are full of advertisements for romaine lettuce that does not need to be inspected for insects. What is the ideal item to use for *marror* on *Pesach*? Horseradish? Lettuce? Romaine lettuce? Is one preferred over the other one? Is hydroponically grown lettuce permitted for *marror*? Does the *marror* need to be bitter? Is it permitted to mix different kinds of *marror*? All these and other related issues will be addressed in this issue.

## ***Marror* - The *Mitzvah***

The *Torah*<sup>1</sup> requires us to eat the *korbon Pesach* with *marror*. When there is no *Bais Hamikdosh* and no *korbon Pesach*, there is an obligation *d'rabbanan*<sup>2</sup> for both men and women to eat *marror* on the *seder* night(s).<sup>3</sup>

## **What is *Marror*?**

The *Mishnah* in *Meseches Pesachim*<sup>4</sup> lists five species that may be used for *marror*: *chazeres*, *tamcha*, *charchavina*, *ulshin* and *marror*.<sup>5</sup> The *Gemorah*<sup>6</sup> identifies *chazeres* as “*chasah*,” which is lettuce.<sup>7</sup> The *poskim* identify *tamcha* as

1. Shemos 12:8.

2. Kol Bo 50, Chayai Adom 130:3, Mishnah Berurah 33, Aruch Hashulchan 14.

3. Shulchan Aruch 472:14, Magen Avraham 16, Chayai Adom 130:3, 12, Mishnah Berurah 44-45, Aruch Hashulchan 15, Shulchan Aruch Harav 25.

4. 39a.

5. Refer to Bais Yosef 473, Shulchan Aruch 473:5 where the list is in a different order (See Rambam Hilchos Chometz U'matzah 7:13, Halacha Shel Pesach 2:11:5page 222:footnote 8. Refer to Emes L'Yaakov 473:page 207). See Chok Yaakov 473:18.

6. Meseches Pesachim 39a.

7. Rashi Meseches Pesachim 39a “*chasah*,” Hago'es Maimonies Hilchos Chometz U'matzah

איך ללמוד מהלכות של הלכה בלבד... (במקום ח)

SPONSORED BY:



כל השנה הלכות בכל יום מובטח לה שיהא בו עולם התפא... (מדף עב)

horseradish (see below),<sup>8</sup> and *ulshin* as endives.<sup>9</sup> The *Chayai Adam*<sup>10</sup> says that only the items listed in the *Mishnah* may be used, even if another item may be bitter. The *Gemorah*<sup>11</sup> adds that *marror* has to be similar to *matzah* (grain), which grows from a seed in the ground (this will be discussed later as it relates to hydroponically grown lettuce).

We are not familiar with the other types of *marror*;<sup>12</sup> therefore, we will only be focusing our attention to the two popular species: lettuce and horseradish.

## Why Lettuce

Lettuce does not have a bitter taste to it, but is still used as *marror* (see below). Why is this so? The *Gemorah*<sup>13</sup> (and this is quoted as well in the *poskim*) says that lettuce (generally assumed to mean romaine lettuce) is used for *marror* because it reminds us of the work done by the Jews in *Mitzrayim* in the following manner: When lettuce grows, it is sweet, but at the end it is hard (and bitter). Similarly, in the beginning the work was soft, and at the end it was hard.<sup>14</sup> In addition, lettuce in Hebrew is “*chasah*” which serves as a reminder that *Hashem* had pity (*chas*) on the Jews in *Mitzrayim*.<sup>15</sup> Others say that lettuce is preferred because it is

7:13:20, Leket Yosher 1:page 92:2, Magen Avraham 473:11, Yosef Ometz 746, Chacham Tzvi 119, Shulchan Aruch Harav 27, Mishnah Berurah 473:34, 42, Aruch Hashulchan 12. Refer to Levush 5.

8. Magen Avraham 14, Pri Megadim Eishel Avraham 10, Chacham Tzvi 119, Sharei Teshuva 11, Shulchan Aruch Harav 27, Chayai Adom 130:3, Chasam Sofer O.C. 1:132, Mishnah Berurah 473:34, 42, Biur Halacha 475 “b’tibul,” Vayaged Moshe page 201.

9. Magen Avraham 473:10, Chok Yaakov 18, Pri Megadim Y.D. 84:S.D. 34, Chacham Tzvi 119, Shulchan Aruch Harav 473:27. Refer to Vayaged Moshe page 204.

10. 130:3.

11. Meseches Pesachim 39a.

12. Chayai Adom 130:3.

13. Meseches Pesachim 39a, see Rashi “techila,” and “marror.”

14. Kitzur Shulchan Aruch 118:3, Mishnah Berurah 473:42. Refer to Yechaveh Daas 1:18.

15. Meseches Pesachim 39a, Aruch Hashulchan 13.

SPONSORED BY:





the first in the list of acceptable *marrors* in the *Mishnah*.<sup>16</sup> In addition, it is difficult to eat a *kezayis* of bitter horseradish, but this is not so with lettuce.<sup>17</sup>

## Which Lettuce

It is reported that *Harav Aron Kotler zt"l* used iceberg lettuce for *marror* at the *seder*,<sup>18</sup> while *Harav Moshe Feinstein zt"l*<sup>19</sup> and *Harav Yaakov Kamenetsky zt"l*<sup>20</sup> used romaine lettuce. It is the opinion of other *poskim* as well that romaine lettuce is preferred over iceberg.<sup>21</sup> The *Chacham Tzvi zt"l*<sup>22</sup> and the *Chasam Sofer zt"l*<sup>23</sup> ate lettuce for *marror*. *Harav Shlomo Zalman Aurbach zt"l*<sup>24</sup> used lettuce,<sup>25</sup> as did *Harav Benzion Abba Shaul zt"l*.<sup>26</sup>

The consensus is that romaine lettuce should be used for the *seder*.<sup>27</sup>

## Lettuce and Insects

There are *poskim* who maintain that lettuce should be avoided since it is difficult to check properly for insects.<sup>28</sup> Therefore, one should either buy lettuce with a good *hechsher* that it was grown in such a way that there is no

16. Chamam Tzvi 119.

17. Ibid.

18. Rabbi Eider zt"l on Pesach page 234:footnote 23.

19. Rabbi Eider zt"l on Pesach page 234:footnote 22.

20. Divrei Chachamim page 147.

21. Rivevos Ephraim 8:388:4.

22. 119.

23. O.C. 1:132.

24. Opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Halichos Shlomo Moadim 7:footnote 104 and 9:footnote 328.

25. He ate the stalk as well (Chuko Mamtakim 1:page 336).

26. Ohr L'tzyion 3:15:18:footnote 18. Refer to Minchas Yitzchok 7:31.

27. Ohr Yisroel 23:pages 103-107.

28. Mishnah Berurah 473:42. Refer to Halacha Shel Pesach 2:11:5:page 223:footnote 16.

concern of infestation, or one should learn how to check for insects.<sup>29</sup>

## Lettuce - Sweet Taste

The *Gemorah*<sup>30</sup> says that *marror* must have a bitter taste. The *Chazon Ish* *zt"l* was of the opinion that if lettuce is not bitter it may not be used for *marror*.<sup>31</sup>

Although lettuce does not have a bitter taste, many use it for the *seder*. As mentioned before, most *poskim* say that even if lettuce is sweet it is the preferred *marror* for the *seder*.<sup>32</sup> This does not contradict the *Gemorah*, for there is no need to actually eat something bitter, as long as one tastes the food that is defined as *marror*. To be sure, one who swallows *marror* is not *yotzei* because he has not tasted any *marror*, but there is no requirement to have a bitter experience when consuming *marror*. Furthermore, the comparison to *marror* and *Mitzrayim* does not mention anything about “bitter,” just that in the beginning the work there was soft and at the end it was “hard.”

Some suggest that lettuce may have a bitter taste at the first bite.<sup>33</sup> In reality romaine lettuce does have a slight bitterness to it.<sup>34</sup>

Others suggest using the stalk of the lettuce instead of the leaves, since it is bitterer.<sup>35</sup> In addition, there are those

29. Refer to Mishnah Berurah 473:42, Orchos Rabbeinu 2:page 74:60, Piskei Teshuvos 473:18.

30. Meseches Pesachim 39b. Refer to Meseches Pesachim 115a-b.

31. Meseches Pesachim 39a:page 203. Refer to Mishmeres Shalom 35:2:footnote 2:page 126.

32. Bais Yosef 473, Birchei Yosef 10, Levush 5, Pri Chadash 5, Chok Yaakov 18, Aruch Hashulchan 473:13, 15-16, 475:15, Vayaged Moshe page 200:2, opinion of Harav Shlomo Zalman Aurbach *zt"l* quoted in Halichos Shlomo Moadim 7:21, opinion of Harav Moshe Feinstein *zt"l* quoted in Kol Dodi (Haggadah) 15:19, Yechaveh Daas 1:18.

33. Orchos Rabbeinu 2:page 75:64.

34. Ohr Yisroel 23:pages 106-107.

35. Opinion of Harav Elyashiv *zt"l* quoted in Halacha Shel Pesach 2:11:5:page 225:footnote 15.

who maintain that any item identified as *marror* may be eaten, even if it is not bitter.<sup>36</sup>

The *Torah* never mentions eating *marror* because it is bitter. In fact the *Ibn Ezra*<sup>37</sup> says that the reason why *marror* was eaten was because it was served as a side dish to be eaten at the meal. This would not refer to something that is so bitter that it is nearly inedible.<sup>38</sup>

## Leaves or Stalks

One fulfills the *mitzvah* of *marror* with lettuce leaves or the stalk.<sup>39</sup> However, it is preferable to use the leaves,<sup>40</sup> because it is easier to eat the correct *shiur* (*kezayis*).<sup>41</sup>

When using romaine lettuce leaves one should use a size of 8 inches by 10 inches.<sup>42</sup>

Others were afraid of infestation on the leaves so they ate the stalks.<sup>43</sup>

## Lettuce vs. Others

The best way to fulfill the obligation of *marror* is with lettuce.<sup>44</sup> Even if lettuce is more expensive, one should use it for *marror* as opposed to other items.<sup>45</sup> In addition, in many cases horseradish is so bitter that one is not able to consume the correct *shiur* and has not fulfilled the *mitzvah*

36. Teshuvos V'hanhagos 2:238.

37. Shemos 12:8.

38. Ritvah Meseches Pesachim 39a.

39. Meseches Pesachim 39a, Shulchan Aruch 473:5.

40. Taz 5, Magen Avraham 12, Mishnah Berurah 38.

41. Taz 5, Elya Rabbah 17.

42. Natei Gavriel Pesach page 249:footnote 14.

43. Orchos Rabbeinu 2:page 74:60, Mekadesh Yisroel Pesach 408.

44. Meiri Meseches Pesachim 39b, Shulchan Aruch 473:5, Levush 5, Chok Yaakov 22, Chacham Tzvi 119, Chasam Sofer O.C. 1:132, Chayai Adam 130:19:10, Kaf Hachaim 90, Mekadesh Yisroel Pesach 407. Refer to Mishmeres Shalom 35:2:footnote 2.

45. Leket Yosher 1:page 92:2, Levush 5, Chok Yaakov 22, Mishnah Berurah 473:42.

of *marror* properly. Therefore, one should use lettuce if it is available.<sup>46</sup>

### ***Berachah* of *Marror* and Lettuce Grown in Pot / Water / Greenhouse<sup>47</sup>**

No *berachah* of *hoadama* is recited on *marror*. It is not eaten as part of the meal, but rather for *mitzvah* purposes. Therefore, it should require its own *berachah*. In order to resolve this issue we make a *hoadama* on *karpas* and have the *marror* in mind.<sup>48</sup> However, if *marror* is grown in a way which would require a *shehakol*, then there would be a problem with the *berachah*. We will explain the different methods of planting lettuce below.

#### **Lettuce Grown in a Pot**

Lately, it has become the practice to grow lettuce in a pot above the ground in order to avoid insect infestation. The question arises if one is *yotzei* his obligation of *marror* by using such an item.

The *Chayai Adam*<sup>49</sup> says that one does not recite *hoadama* on an item which is planted in a pot since it is not connected to the ground. However, there are many *poskim* who maintain that the *berachah* on such an item is still *hoadama*. Therefore, one may use lettuce which grows in a pot for *marror* on the night(s) of the *seder*.<sup>50</sup> Their logic is that as long as an item is from a class of produce which is grown in the ground, then even if one particular specimen

46. Yechaveh Daas 1:18.

47. For an in-depth discussion on this topic see Machzei Eliyahu 25-30.

48. Aruch Hashulchan 473:18, see Mishnah Berurah 473:20, 55.

49. 51:17. Refer to Machzei Eliyahu 27, Vezos Haberachah pages 261-262.

50. Shalmei Moed pages 394-395, opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Halichos Shlomo Moadim 7:20, Avnei Yushpe 7:65:1, Vezos Haberachah page 262 quoting the opinion of the Chazon Ish zt"l and others.

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תורה עב)





is grown in a pot the *berachah* status does not change.<sup>51</sup> The *Chayai Adam*<sup>52</sup> holds that it is not viewed as a plant that grows in the ground and the *berachah* is *shehakol*.

### Lettuce Grown in Water – Hydroponics<sup>53</sup>

Hydroponics refers to produce that is grown in water. “Hyrdō” means water and “ponos” is labor. Today it is common for many vegetables to be grown hydroponically, such as lettuce, tomatoes, cucumbers, and peppers.

What *berachah* is made on such products? Are they considered grown from the ground?

This may affect the status of *marror* as it would impact the *berachah*.

The opinion of a few *poskim* is that the *berachah* made on these products is *hoadama*.<sup>54</sup> Some explain this with the same reasoning that applies to produce grown in a pot. Since the basic item generally grows from the ground, the fact that this particular specimen was grown in water does not affect its status.<sup>55</sup> Others do maintain that the *berachah* for such produce is a *shehakol*.<sup>56</sup> Even according to this view, if one recited a *hoadama* he does not have to recite a new *berachah*.<sup>57</sup>

Some suggest that one should take lettuce that grows from the actual ground, and if none are available then he can use the hydroponically grown lettuce.<sup>58</sup>

51. Refer to Vezos Haberachah pages 261-262.

52. 51:17.

53. For a discussion on this topic see Journal of Halacha and Contemporary Society 27:pages 112-119. Also see Rivevos Ephraim 5:237.

54. Shevet Ha'Levi 1:205:204, Kinyan Torah 4:54, Ohr L'tzyion 2:14:13, Teshuvos V'hanhagos 2:149.

55. Teshuvos V'hanhagos 2:149.

56. Yechaveh Daas 6:12, Olos Yitzchok 1:39, Vezos Haberachah pages 261-262.

57. Yechaveh Daas 6:12.

58. Kinyan Torah 4:54.

איך ללמוד להלכה של המורה... (ברכות ח)



כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (מדף עב)

## Lettuce Grown in Greenhouses

Today it is very common for lettuce to be grown in a greenhouse. There are different methods of growing lettuce in greenhouses. Some growers put the plant in the ground and surround the area with a cloth to prevent insects from attacking the lettuce. On these products one recites a *hoadama*.<sup>59</sup> Others grow the produce on a nylon sheet covering the ground. This may be considered as growing a plant in a pot without holes as discussed above. It would seem that the nylon is *botel* to the ground, and the lettuce is considered grown in the ground. Therefore, the *berachah* is *hoadama*.<sup>60</sup>

## Romaine Lettuce and Cleaning for Insects<sup>61</sup>

Romaine lettuce is known as an open leaf lettuce. This means that it grows in the ground like a flower and then closes up toward the end of its growth. Since the lettuce grow open it is more common to find insects in this lettuce, as opposed to other lettuce which grows closed like a ball. Aphids and thrips often infest the lettuce, and their green color creates an excellent camouflage. These bugs can be present on the inner layers of the lettuce as well. One can use a light box to check for infestation. The *poskim* speak about the importance of checking lettuce for bugs.<sup>62</sup>

This is the manner for checking that is advised by the KOF-K Vegetable Guide:

Separate leaves from head and open all folds. Fill basin with water and enough liquid soap to make the water feel soapy. Place the leaves in the water but do not overload the

59. Yechaveh Daas 6:12. Refer to Machzei Eliyahu 28.

60. Machzei Eliyahu 28. Refer to Shaarei Haberachah pages 534-535:footnote 114, Cheshev Ha'efod 3:9.

61. Refer to Halichos Shlomo Moadim 2:pages 172-178, Shalmei Moed page 395.

62. Ben Ish Chai Tzav 1:127.

SPONSORED BY:



basin. The leaves must float freely in the water. Allow to soak for 3-5 minutes.

**First rinse** – Place the leaves in another basin of fresh water. Agitate vigorously for several minutes and then allow them to soak for three minutes.

**Second rinse** – Hold each leaf and spray with strong stream of water, making sure that entire surface of every leaf is hit. Remember, both sides of each must be washed.

Those who do not wish to check for insects may purchase romaine lettuce which have a good *hechsher* and that come from a company which either grows it in a way that there are no insects, or has a very rigorous cleaning process.

## Using Horseradish

Many people use ground horseradish for *marror*.<sup>63</sup> If one has a custom to use horseradish, but is concerned that ingesting it will damage him (because of the sharpness), he may use lettuce.<sup>64</sup>

A case against using horseradish can be made based on the fact that we use the root, and the *halacha* clearly says that one should fulfill the *mitzvah* of *marror* with the leaf or the stem of the plant<sup>65</sup> and “not the root.”<sup>66</sup> Others explain that this only applies to a small root, but large roots are permitted since they are considered extensions of the stem.<sup>67</sup>

---

63. Refer to Taz 473:5, Magen Avraham 12, Chok Yaakov 18, Sharei Teshuva 473:11, Chayai Adom 130:3, 130:19:11, Kitzur Shulchan Aruch 118:3, Mishnah Berurah 36, Aruch Hashulchan 13, Orchos Rabbeinu 2:pages 73:60, 76:72, Natei Gavriel Pesach page 247:footnote 7. Some say that since today Romaine lettuce is available bug free maybe one should use it (Halacha Shel Pesach 2:11:5; page 224:footnote 21 in depth).

64. Chayai Adom 130:3.

65. Meseches Pesachim 39a.

66. Shulchan Aruch 473:5.

67. Magen Avraham 473:12, Taz 5, Chayai Adom 130:3, Shulchan Aruch Harav 28, Mishnah Berurah 36.

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

## Is Horseradish Really *Tamcha*?

Many *Gedolim* say that “*tamcha*” is not horseradish. *Rashi*<sup>68</sup> identifies it as horehound. The *Rif*<sup>69</sup> says it is *el shalim*. Early literature does not categorize *tamcha* as horseradish, and it was not used until many years later.<sup>70</sup>

One issue with horseradish is that it seems to be sharp rather than bitter, which is not mentioned in the *poskim* as an issue. It is possible that the sharpness masks the bitterness.<sup>71</sup>

## Why Horseradish Was Used

Many *poskim* mention that the only reason why horseradish was used was that the other kinds of *marror* were not available.<sup>72</sup> One has to understand that in colder climates it was uncommon to find lettuce; therefore, the only item that was available in those locales was horseradish.<sup>73</sup> In addition, those who were concerned about insects on lettuce used horseradish for *marror*.<sup>74</sup>

## Custom of Those Who Used Horseradish

Many had the custom to use horseradish for *marror*,<sup>75</sup> including *Rav Akiva Eiger* *zt”l*.<sup>76</sup> It appears that the *Chofetz*

68. Meseches Pesachim 39a “*tamcha*.”

69. On Meseches Pesachim 39a. Refer to *Nemukei Yosef* Meseches Pesachim *ibid*, *Levush* 473:5.

70. For an in-depth discussion on this refer to *Gesher* (journal) 8:pages 217-231. A thank you to Dan Rabinowitz for giving me a copy of the article.

71. *Vayaged Moshe* pages 205-206.

72. *Taz* 5, *Magen Avraham* 12, *Chok Yaakov* 18, *Bais Ephraim* 43, *Teshuvah Mahavah* 2:263, *Chayai Adom* 130:3, *Mishnah Berurah* 473:36, *Aruch Hashulchan* 13, *Lekutei Maharich* 3:page 511 (new), *Mekadesh Yisroel* Pesach 407.

73. *Mishmeres Shalom* 35:2:footnote 2, *Moriah* 3:pages 70-71.

74. *Chacham Tzvi* 119.

75. *Darchoi Chaim Vesholom* 590:page 188.

76. Quoted in *Ohr Yisroel* 23:page 106.

SPONSORED BY:





Chaim zt"v<sup>77</sup> used horseradish for *marror* at the *seder*.

## Ground Horseradish<sup>78</sup>

Whole horseradish is too strong to ingest, and it is dangerous to do so. In addition, eating it whole is not the normal way to eat it. Therefore, we grind it and let it sit open to lose some of its sharpness.<sup>79</sup> Others had the custom to eat it whole,<sup>80</sup> but this is not the overwhelming custom.

Some take issue with the fact that if it is ground it does not look like horseradish, in which case it would be a *shehakol*. However, since no *berachah* is recited on the *marror*, it is good enough to consider it a *hoadama* and have it in mind during *karpas*.<sup>81</sup>

## When to Grind the Horseradish

Some have the custom to grind the horseradish after coming home from *shul* on the *seder* night and cover it until the *seder* begins. Once the *seder* begins, one removes the cover so that the horseradish lose some of its sharpness<sup>82</sup> (this does not apply when Pesach falls out on *Shabbos*).<sup>83</sup> Others say that this is not practical, for it would be too sharp to eat. Therefore, it should be ground earlier in the

77. Hanhagos of the Chofetz Chaim page 184.

78. One should not grind the lettuce if he uses it for *marror* (Eishel Avraham Butchatch 473).

79. Eishel Avraham Butchach 473, Yehoshua Yaakov 473:2, Chayai Adom 130:3, Teshuvah Mahavah 2:263, Darchei Chaim V'sholom 590:page 188, Mishnah Berurah 473:36, Biur Halacha 475 "b'tibul," Aruch Hashulchan 473:14, Sdei Chemed Chometz U'matzah 15:1, Vayaged Moshe page 206, opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Halichos Shlomo Moadim 9:49:footnote 97. Refer to Bais Ephraim 43, Sharei Teshuva 11, Kaf Hachaim 92.

80. Mishmeres Shalom 35:2.

81. Kinyan Torah 4:54:1.

82. Custom of G'ra quoted in Chayai Adom 130:3, Mishnah Berurah 36. See Orchos Rabbeinu 2:page 73.

83. Mishnah Berurah 36. This was the custom of the Steipler zt"l and the Chazon Ish zt"l as well as others (Orchos Rabbeinu 2:page 73:60).

איזן עיל להקצי"ה בעמלמו אלא יד אמותו של הלכה בלביד... (ברכות ח)

day.<sup>84</sup> There is no need for *marror* to be so strong that it causes vomiting, as long as it has some bitterness.<sup>85</sup>

### Why is a Horseradish *Hoadama*

As mentioned above, there is no *berachah* of *hoadama* made on *marror* since the *berachah* of *hoadama* made on *karpas* exempts it. One might argue, however, horseradish should be a *shehakol*, since it is not normally eaten raw. It is possible that it is defined as an important food since it is used for a *mitzvah*; therefore, one recites the *berachah* for food which grows from the ground (*hoadama*), regardless of whether it is the normal manner to eat it raw. This is especially true since our custom is to grind it.<sup>86</sup>

### Different Items

As mentioned before, the *Chayai Adam* says that one may not use any item for *marror* other than those mentioned in the *Mishnah*. One may use a different bitter item,<sup>87</sup> but no *berachah* is recited on it.<sup>88</sup>

### Eating Horseradish Against a Doctor's Orders

If one usually uses horseradish, and his doctor advises him to avoid it for health reasons, he should discuss this matter with his local *halachic* authority.<sup>89</sup>

84. Rabbi Eider *zt"l* on Pesach page 238:footnote 35, Teshuvos V'hanhagos 2:238, Moadim V'zmanim 7:182. Refer to Kitzur Shulchan Aruch 118:3.

85. Teshuvos V'hanhagos 2:238 (end).

86. Biur Halacha 475 "b'tibul".

87. Rama 473:5.

88. Mishnah Berurah 473:46. In regard to taking radishes for *marror* see Tirosh Viyitzar 117, Aprakisisa Deyana 1:5, Divrei Yatziv O.C. 209.

89. Teshuvos V'hanhagos 2:241.

כל השווה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (גדה עב)



## Soaking the *Marror*

Regardless of which item one uses for *marror*, it should not be soaked for a period of twenty-four hours, since it will make the *marror* less sharp.<sup>90</sup> If nothing else is available, one can use it.<sup>91</sup> One should *lechatchilah* not soak the *marror* in vinegar.<sup>92</sup> It is questionable whether one may soak lettuce in vinegar to cleanse it from insects.<sup>93</sup> However, those who use the stalks can soak them or even use dry stalks, since their thickness will prevent them from losing their bitterness.<sup>94</sup>

Cooked *marror* may not be used, as it loses the bitterness.<sup>95</sup>

## Commercially Made Horseradish (*Marror*)

Commercially made horseradish with vinegar may not be used, since the vinegar removes the bitterness of the *marror*.<sup>96</sup>

## Using Different *Marror* Together

One may mix and match the different types of *marror* and end up with a *kezayis* of *marror* for the *seder*.<sup>97</sup>

90. Refer to Meseches Pesachim 39a-b, Rambam Hilchos Chometz U'matzah 7:13, Kol Bo 50, Bais Yosef 473, Shulchan Aruch 473:5, Levush 5, Magen Avraham 14, Chayai Adam 130:19:11, Aruch Hashulchan 15, Kaf Hachim 88. See Mishnah Berurah 37. Refer to Shulchan Aruch 475:1, Mishnah Berurah 13, Sdei Chemed Chometz U'matzah 15:2.

91. Sharei Teshuva 11, Mishnah Berurah 38.

92. Rashi Meseches Pesachim 39a "kevushin," Magen Avraham 14.

93. Refer to Minchas Yitzchok 7:31, 8:66:3, Minchas Shlomo 2-3:52, Tzitz Eliezer 15:26, Mekadesh Yisroel Pesach 412, Orchos Rabbeinu 2:page 74:61. See Shoneh B'shoneh 125-126:pages 83-87.

94. Shulchan Aruch 473:5, Chok Yaakov 10, Shulchan Aruch Harav 29, Mishnah Berurah 37.

95. Shulchan Aruch 473:5, Shulchan Aruch Harav 29, Aruch Hashulchan 15.

96. Rabbi Eider zt"l on Pesach page 238.

97. Meseches Pesachim 39a, Kol Bo 50, Rambam Hilchos Chometz U'matzah 7:13, Meiri Meseches Pesachim 39a, Shulchan Aruch 574:3, Shulchan Aruch Harav 28, Kitzur Shulchan Aruch 118:3, Mishnah Berurah 40, Aruch Hashulchan 14.

איך ללמד את הילדים על המרור... (ברכות ח)

כל השנה הלכות בכל יום מובטח לו שהוא בן עולם הבא... (תדה עב)

Some *poskim* frown on this practice, as we are not sure which is the correct *marror*, and the improper type might nullify the bitterness of the true *marror*.<sup>98</sup>

Based on the above, some have the custom to take some lettuce and some horseradish for their *marror* obligation at the same time,<sup>99</sup> while others have the custom to take lettuce for *marror* and horseradish for *korach*.<sup>100</sup>

### Sick Person

One who is sick and cannot have a specific kind of *marror* should try to take another kind, For example, if he cannot eat horseradish he should take lettuce. If he can't eat any *marror* at all, he should take a drop. He should see to it that he is not *mevatel a mitzvah*.<sup>101</sup>

98. Opinion of Harav Shlomo Zalman Aurbach zt"l quoted in Halichos Shlomo Moadim 9:48:footnote 96.

99. Aruch Hashulchan 14. See Mekadesh Yisroel Pesach 407.

100. Vayaged Moshe pages 201, 302, Moriah 3:page 74.

101. Chok Yaakov 473:21.

SPONSORED BY:





The Taste of a Memory...

**Streit's**<sup>®</sup>

SINCE 1925

...since 1925.



*From America's Oldest Matzo Bakery  
that you love & remember*



*Celebrating Passover Together*



**FUNDING RESOURCES**  
MORTGAGE CORP.

— We put the truth in lending —

**RATES ARE AT HISTORIC LOWS.**

**Evan (Ephraim) Tempelman**  
NMLS ID #28392  
Loan Officer  
917.291.1951  
et@fundingrnc.com

Licensed by the NY, NJ, CT, IL, MD & FL Dept. of Banking & Ins. NMLS ID 24675

**Business Accounting**  
**Financial and Tax Planning**  
**Business Management and Consulting**

**Mutty Lebovits, CPA**

Of Saul N. Friedman and Company

*Having a team with over 35 years of experience makes a difference..*

**347-268-8085**

Email me at - [mlebovits@snfco.com](mailto:mlebovits@snfco.com)



**HANDLES**  
FROZEN YOGURT YOUR WAY

1351 Coney Island Ave. Brooklyn, NY

**NOW**  
**under KOF-K**



Any questions please call  
**Rabbi Moishe Lebovits**  
*Rabbinical Administrator KOF-K Kosher Supervision*  
at 718-744-4360 • email: [mlebovits@kof-k.org](mailto:mlebovits@kof-k.org)

**Under  
New  
Management**

**Dedicated  
machine for  
Kleins yogurt**



**NEW!**



Matzo granola  
breakfast  
and nosh

Available  
Passover and  
year-round!



**Matzolah is healthy, delicious and wholesome.  
Kosher for Passover and year-round!**

- Sodium free
- Good source of fiber
- Cholesterol free



# **KOF-K** COMMUNITY **KASHRUS** **AWARENESS** PROGRAMS



To host a kashrus seminar in  
your shul, or yeshiva call  
**KOF-K main office**  
201-837-0500 ext. 127

**Lakewood**  
ORGANIC  
*Fresh Pressed*



*Nature's Finest Juices*

No Sugar Added

No Evaporated Cane Juice

No High Fructose Corn Syrup

No Artificial Ingredients

Low Glycemic Values

Kosher

Vegetarian, Vegan

Gluten FREE

Casein FREE

GMO FREE

# Organic Pure Concord Available in Kosher for Passover !



To actively contribute to the well being of our local and global communities, and show appreciation for our customers, **Lakewood** is proud to contribute **10% of proceeds from the sale of our juices to over 33 charitable organizations** through our Helping Hands Program.

info@LakewoodJuices.com



# PROTECT YOUR BRAIN AND PROVE YOU HAVE ONE.



Statistics relating to bicycle safety help riders understand the importance of wearing a helmet.

- *Bicycle helmets protect your head and reduce the incidence of traumatic brain injury and death whether riding on the sidewalk, street or while mountain biking.*
- *The Centers for Disease Control and Prevention reports that less than half of all Americans who ride bicycles wear helmets.*
- *In a twelve month study 800 bicyclists were killed and 515,000 bicycle-related injuries required emergency-room care. Of those, 26,000 of were some type of traumatic brain injury that might have been prevented by wearing a helmet.*
- *The Insurance Institute of Highway Safety reports that approximately 650 people die annually from brain injury due to bicycle accidents. Of which on average over 92% were not wearing a helmet.*

Regardless of age  
or level of experience,  
**EVERYONE**  
must wear a helmet  
whenever they ride.



[www.kof-k.org](http://www.kof-k.org)

This public awareness message is brought to you by **KOF-K Kosher Supervision** and **BINA** in memory of Dr. Heshy Rosenbaum A"H who was tragically taken from us, before the need for bike helmets was recognized, due to a fatal injury while riding a bicycle. Help spread the word and save lives.





**BJ's**

WHOLESALE CLUB

**EXCITING NEWS!**  
Cakes, Cookies, Muffins,  
Pastries and Croissants at  
BJ's Bakery are now  
**KOF-K Kosher Certified**



A large variety of  
pre-packaged  
kosher pareve  
products are  
available in our  
bakery

**Coming Soon!**  
Kosher  
pre-packaged  
Chicken, Meat,  
Cheese and  
Appetizers!!



**BJ's**

66-26 Metropolitan Ave  
Middle Village, NY

137-05 20th Ave  
College Point, NY

50 Daniel St.  
Farmingdale, NY

4000 Nesconset Hwy. (Rte. 347)  
East Setauket, NY

339 Gateway Drive  
Brooklyn, NY  
(off Belt Parkway, Exit 15)

6000 Brush Hollow Road  
Westbury, NY

232 Larkin Dr.  
Monroe, NY

55 Music Air Road  
Owings Mills, MD

610 Exterior St  
Bronx, NY

825 Pelham Pkwy  
Pelham, NY

125 Green Acres Road  
Valley Stream, NY

100 Mill Road  
Freeport, NY

3635 Hempstead Turnpike  
Levittown, NY

711 Stewart Avenue  
Garden City, NY

26 Whittier St,  
Framingham, MA

3303 Crompond Road  
Yorktown Heights, NY

901 Technology Center Dr.  
Stroughton, MA

66 Seyon Street  
Waltham, MA

## COMING SOON:

500 N State Road 7  
Royal Palm Beach, FL

1540 W Boynton Beach Blvd  
Boynton Beach, FL

4000 Oakwood Blvd  
Hollywood, FL

5901 W Hillsboro Blvd  
Parkland, FL

1155 Palm Bay Road  
Melbourne, FL

5100 NW 9th Avenue  
Fort Lauderdale, FL

To have your local  
BJ's bakery included in this  
program please email  
[mlebovits@kof-k.org](mailto:mlebovits@kof-k.org)  
or call 718-744-4360.

Any questions please call

**Rabbi Moishe Lebovits**

Rabbinical Administrator KOF-K Kosher Supervision  
at 718-744-4360 • email: [mlebovits@kof-k.org](mailto:mlebovits@kof-k.org)

2013 BJ's Wholesale Club, Inc.