

*Mitzvot Mevatlot Zo Et Zo*

**The structure of the sugya**

---

**Part 1**

**A.**

Ravina said: Rav Mesharshia the son of Rav Natan said to me:

Thus said Hillel in the name of tradition: A man should not combine matza and maror together and eat; for we maintain that matza in these times is a Biblical obligation de-oraita while maror is a rabbinic obligation de-rabannan and maror de-rabannan will cancel the matza de-oraita.

And even according to he who maintains that mitzvot do not cancel each other, that is in a case of de-oraita and de-oraita or de-rabannan and de-rabannan, but in a case of de-oraita and de-rabannan the de-rabannan cancels the de-oraita.

**Part 2**

**B1**

Who is he who holds that mitzvot do not cancel each other?

It is Hillel.

As is learned: It was said of Hillel that he would combine them together and eat them, as is written, "It (the korban pesach) should be eaten with matza and maror."

**B2**

R. Yochanan said: Hillel's colleagues disagree with him, as is learned:

Shall it be that one should combine them together and eat them, in the manner of Hillel? It is written, "IT should be eaten with matza and maror" - EVEN this one by itself and this one by itself.

**B3**

Rav Ashi rebutted him: If that is so, what does it mean "EVEN"?

Rather, Rav Ashi said: This authority said like this:

Shall it be that one has not fulfilled his obligation unless he combines them together and eats them, as Hillel would eat them? It is written, "IT should be eaten with matza and maror" - EVEN this one by itself and this one by itself.

**Part 3**

**C**

And now that we have not decided the halakha neither like Hillel and neither like the Rabannan, one should recite a blessing "al achilat matza" and eat, and then recite a blessing "al achilat maror" and eat, and then eat matza and lettuce together without a blessing, as a memorial to the Temple like Hillel.