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18. *Derekh Hayyim*, 1:2.
19. *Ibid.*
20. *Ibid.*
21. *NT*, 6, 9.
22. Viz. Maharal's *Derashah le-Shabbat Shuvah* on verse in Deuteronomy, 32:1.
23. Ideas in a similar vein may be found in *Gevurot Hashem*, chapters 16-24.
24. *NGH*, 1.
25. *NGH*, 4-5.
26. *Shabbat*, 127b. Cf. Abba Sha'ul's statement about *ve'annehu on Shabbat*, 133b.
27. This statement, obscure as it stands, leads into the topic of Maharal's theosophy, which is beyond the scope of this paper. The interested reader will find a slightly more intelligible version of this remark in Maharal's *Hiddushei Aggadot to Sotah*, 14a, which turns to the relation between *tov* and creation, as elaborated later in my paper. This should be compared with *NA*, 18 (on *ki le'olam hasdo*) and reconciled with *Netiv Zedakah*, 4, which asserts that *zedek*, not *hesed*, is the "truest" attribute of God. An interesting contrast to Maharal's position may be found in *Hiddushei ha-Griz al ha-Torah*, sections 3 and 137.
28. Note that one of the sources in the Torah for the *mizvah of gemilut hasadim* is *v'asita ha-yashar v'ha-tov* (Deuteronomy 6:18, viz. Rashi and Ramban, ad loc.), which emphasizes human initiative and judgment. Rabbi Aharon Lichtenstein has identified this and *hiddammut* as the two sources of *gemilut hasadim*.
29. See Rashi, ad loc. Cf. Ramban, Deuteronomy 19:19. Compare also Maharal's interpretation of *dan din emet la'amito* (*Shabbat*, 10a) in *Derekh Hayyim*, 1:18; *NT*, 10; and *Netiv ha-Din*, 1.
30. See Genesis 18:2-8; Genesis 24:12-22 and Rashi on verse 14; Ruth 3:10 and *Yalkut Shimoni*, sections 601-602.
31. Cf. Maharal's *Gur Aryeh* to Genesis 24:22.
32. In *NGH*, 4-5 Maharal shows in detail how the specific activities categorized as *gemilut hasadim* accomplish the purpose of affirming the Other in his Otherness.
33. Cf. *NT*; 4, 8, 10.
34. Esp. in *Derekh Hayyim* 1:2.
35. With the notable exception of Thomists, such as Gilson and Maritain.
36. See *NGH*, 4, *vis-a-vis hakinasat orhim* and *NGH*, 5, *vis-a-vis halvaygat ha-met*.
37. Leslie Fiedler's introduction to Simone Weil's *Waiting for God*, p. 37.

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THE HISTORY OF HORSERADISH AS THE BITTER HERB OF PASSOVER

Introduction

Many Ashkenazic Jews specifically use the root of the horseradish plant at least one of the two times that bitter herbs are called for at the Passover *seder*. Surprisingly, horseradish has not always been used for *maror*. Only since the Middle Ages, as Jews migrated northward and eastward into colder climates, has horseradish taken its place on the *seder* table. The possibility even exists that horseradish was not present in Israel in Biblical and Talmudic times and hence could not possibly be identified with *maror*.¹ In addition, it can be argued that the characteristics of horseradish do not even fit the Talmudic requirements for bitter herbs since horseradish is not bitter (קר) but rather is hot and sharp (חריף).² In this paper I will trace and

1. A number of scholars come to this conclusion. See G. Dalman, *Arbeit und Sitte in Palästina* (Hildesheim, 1964 repr. of Gutersloh, 1928) II, 274; J. Feliks, *Kil'ei Zera'im VeHarkavah* (Jerusalem, 1967) pg. 59; I. Low, *Die Flora der Juden* [DFD] (Hildesheim 1967, repr. Wien and Leipzig, 1928) I, 431. Ephraim Hareuveni, *Leshonenu* 9 (1938) pg. 220, writes:

בנולה כשהתחזקו מעל אדמונתו ומעל צמחו נהגו לאכול כמורר את ה"חריף" המר אשר נעשו קרא לו חורף.

2. See J. Feliks, *ibid.* The Babylonian Talmud (*Pesahim* 39a) mentions

