

OVERVIEW of the Daf

1) Clarifying the dispute in the Mishnah (cont.)

R' Huna the son of R' Yehudah disagrees with R' Kahana and maintains that Chachamim permit eating the mixture in both cases of the Mishnah.

R' Ashi fails in an attempt to prove R' Kahana's position as correct.

2) Cooking the korbton Pesach

A Baraisa records a dispute regarding the source for the prohibition against cooking the Korbton Pesach in liquid.

The Gemara explains what Tanna Kamma does with the phrase introduced by Rabbi.

A Baraisa rules that one is not liable for eating the Korbton Pesach charred.

A Baraisa rules that although it is prohibited to eat the Korbton Pesach raw one is not subject to lashes for this offense.

R' Chisda ruled that one who cooks the Korbton Pesach in hot springs is liable. Rava explained that liability is for transgressing the obligation to eat the Korbton roasted.

3) Liability for eating the korbton improperly prepared

Rava rules that one receives multiple sets of lashes for eating an improperly prepared korbton, whereas Abaye

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REVIEW and Remember

1. What is the source that prohibits cooking the korbton Pesach in liquids other than water?
2. How does the Gemara define נא?
3. Explain לאו שבכללות.
4. What two halachos are deduced from the phrase בשל מבושל according to Rabbi?

Today's Daf Digest is dedicated
By Mr. and Mrs. Eric Rothner
In loving memory of their mother
Mrs. Shirley Rothner, ז"ל

Distinctive INSIGHT

Meat from the Pesach offering cooked in the hot springs of Teveria

פסח שבישלו בחמי טבריה חייב

The Gemara discusses various cases of cooking the meat of the Korban Pesach, and which are in violation of cooking the offering. One case is where a person cooks the meat in water from the hot springs of Teveria, in which case the person has done an איסור. The Gemara first assumes that he is in violation of מבושל, but according to the conclusion, he has only failed to fulfill the mitzvah to eat the Korban as roasted—צלי אש.

In considering the assumption of the Gemara, where the meat is considered cooked, the Achronim ask how this case can actually occur. If the water from the hot springs was brought to Yerushalayim from Teveria, even if the water is still hot, it would have to have been brought from Teveria in some type of container—a כלי שני. Yet, the rule is that hot water in a second degree utensil is not capable of cooking (אין כלי שני מבשל). If, on the other hand, we are speaking about a case where the meat was taken outside of Yerushalayim to Teveria, where it was placed directly into the hot springs to be cooked, then the meat would have been disqualified simply by being taken beyond the city of Yerushalayim. An offering which is disqualified is not eligible for the additional לאו מבושל.

Some suggest (Pri Yitzchok 1:20) that here we are dealing with natural hot springs situated in Yerushalayim itself. The reference to "the hot springs of Teveria" is a generic term which refers to any hot springs. Therefore, there is no problem of the meat having been removed from Yerushalayim. Others (מראה כהן) want to say that the meat was taken out of the city of Yerushalayim, but the case is speaking about a time when the Beis HaMikdash was not built, and private altars were in use. Here, we are dealing with a Korban Pesach which was brought on a במה in Teveria, and then cooked in the hot springs located there.

A third approach (Pardes Yosef to Shemos 12:9) is based upon the Midrash (Shir HaShirim Rabba #7), which tells us that at the time of Moshiach, the city of Yerushalayim will expand to include the entire Eretz Yisroel. It is at such a time when the hot springs of Teveria will be in Yerushalayim itself.

A fourth answer is given (Imrei Yosher 1:55), that the Gemara is discussing meat from the Korban which was first roasted, and then cooked in water brought in a כלי שני from Teveria. Although a secondary utensil does not cook, when the meat has been softened by being roasted, even such water can cook it further. ■

HALACHAH Highlight

Eating meat roasted in its own juices for the Seder

מה מים שאין מפיגין טעמן אסורין [כלומר אסור לבשל בהם קרבן פסח] שאר משקין שמפיגין טעמן לא כל שכן... שאר משקין מנין ת"ל ובשל מבושך מ"מ. מאי בינייהו איכא בינייהו צלי קדר. [פרש"י שמתבשל בלי מים אלא בשומן הנמס מעצמו]

Just as water does not effect the taste yet is still forbidden (i.e. one can not cook his Paschal lamb in water) other liquids which do effect the taste of course should be forbidden...How do we know one may not cook his offering in other liquids, the verse states "cooked"... what is the practical difference between the two opinions? "Tzli Kadar" (Rashi explains, something cooked without water but cooked in its own melted fats.)

This argument only has ramifications with regards to getting lashes in a beis din (Jewish court of law). But both opinions would agree that a positive injunction¹ was violated, for the Torah says that the korban Pesach must be prepared through roasting on a fire and not with any liquids. The Aruch HaShulchan² also says that this dispute even has ramifications today. We will learn later (53a), that we do not eat roasted items on the eve of Passover for it appears as if we are eating the korban Pesach beyond the specified areas where it is permissible to eat sacrifices. Therefore, "tzli kadar," which all agree is forbidden to be used for the Pesach offering (for the opinions in the Gemara only dispute the issue of whether lashes would be given), can be eaten on , for no one would suspect a person of eating such meat in place of his korban Pesach. Therefore, the Aruch HaShulchan concludes that one may eat "tzli kadar" on the Seder night.

The Magen Avrohom³, however, forbids eating such meat at the seder. Even meats which were cooked (in water)

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maintains that one does not receive the additional set of lashes because the prohibition is generalized.

A similar dispute between Abaye and Rava concerning a nazir is recorded.

Two Baraisos are cited that teach that one is not liable for consuming an improperly prepared korban unless it is consumed the night of the fifteenth.

In the second Baraisa, Rabbi teaches that a cooked Korban Pesach is forbidden even if it was cooked during the day.

The Gemara deduces from a Baraisa that one is liable to lashes for eating roasted Korban Pesach meat while it is still day.

The Gemara begins to search for a source for this liability. ■

and were subsequently roasted are forbidden because of mar'is ayin⁴ (a law that prohibits doing actions which an onlooker might misinterpret as forbidden, even if technically nothing was done wrong), for an onlooker would not know that the meat is indeed "tzli kadar". This is also the opinion of the G'raz and the Mishna Berura who say that the custom is to forbid such food.

Nonetheless, the opinion of the Sha'arei T'shuva⁵ is: "Anything which was cooked in a gravy/soup even if afterwards the liquids were cooked out, is still considered a cooked food and not a roasted one." ■

1. כ"כ תוד"ה איכא. וכ"כ המחצית השקל ועה"ש באר"ח תע"ו. וכן עי' רמב"ם בפ"ח מהלכות קרבן פסח
2. העה"ש שם ס"ב
3. שם במ"א ס"ק א'
4. כן ביאור שם המחצית השקל בכונתו
5. השע"ת שם. וע"ש שמבואר בדבריו שגם המ"א יודה לזה ■

Gemara GEM

Roasted meat—the food of Kings

תלמוד לומר צלי אש ומצות

The Chinuch (Mitzvah #7) elaborates regarding the mitzvah of the Korban Pesach.

The entire experience of partaking in this meal reflects a lesson in freedom from the slavery and bondage of Egypt, and in appreciating the transformation

which our people made by becoming the nation of Hashem.

The reason the Torah commands us to eat the meat roasted is that this is the manner in which princes and kings eat their meat. This is an elegant and delicious manner to prepare one's food. The general population is not privileged to eat small portions of meat which are roasted to increase their flavor, but they are forced to boil and cook their meat, in order to eat it in a manner which fills their stomachs. We eat the meat of

this offering to demonstrate that we have been promoted to a status of being a kingdom of priests and a holy people. It is therefore most appropriate for us to portray this image by eating the Pesach offering in a royal manner.

Furthermore, eating the meat roasted also reflects the hurried fashion in which we departed from Egypt. When the moment came to finally leave, we did so בחפזון, not having time to boil pots of water and to wait for the meat to cook. ■