

OVERVIEW of the Daf

1) **MISHNAH:** The Mishnah presents a discussion regarding the proper method of roasting the Korban Pesach.

2) Using a spit to roast the Korban Pesach

The Gemara explains why spits other than ones made from pomegranate wood may not be used to roast the Korban Pesach.

The Gemara cites a Baraisa to demonstrate that the Mishnah is inconsistent with R' Yehudah.

3) The dispute concerning the method of roasting the Korban Pesach

A Baraisa cites a dispute between R' Yishmael and R' Tarfon that parallels the dispute between R' Yosi HaGalili and R' Akiva.

A Baraisa is cited that discusses the parameters of the prohibition against eating **גדי מקולס** nowadays.

4) Roasting raw meat

Rabbah ruled: A roasted animal that is stuffed with raw meat is permitted for consumption even if the meat stuffing is not exposed to the fire.

Abaye unsuccessfully challenged this ruling.

Two proofs are suggested as support for Rabbah's ruling but they are rejected as is the attempt to find precedent from other Amoraim.

Rabbah's ruling is unsuccessfully challenged and the Gemara issues a final ruling concerning the issue of bread-ing.

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REVIEW and Remember

1. What is wrong with using a metal spit to roast the Korban Pesach?
2. Why was Rabbah not concerned that the roasting animal would absorb blood from the meat stuffed inside?
3. What is the Gemara's final ruling concerning bread-ing?
4. Whom does the halacha generally follow in a dispute between R' Acha and Ravina?

Distinctive INSIGHT

Can glass be koshered for Pesach?

שאני לב דשיע

The Gemara had stated that the Pesach sheep is roasted in a manner whereby the blood of the organs immediately flows out through the cut at the neck, and that the blood therefore has no chance of being absorbed in the outer layers of flesh. In order to reinforce this explanation, the Gemara brought a Baraisa which teaches that although a heart should be torn open to drain the blood within it before being cooked, if it was cooked without being drained, it may be torn afterwards. The assumption is that this is because the blood drains out by itself during cooking, rather than being absorbed.

The Gemara responds by rejecting this as a conclusive proof. We are told that the nature of the flesh of the heart muscle is that it is smooth, and that it does not absorb the blood that is contained within it. This is why it may be drained even after being cooked.

Rashi (Chullin 109a) accepts this explanation as the halachah, that heart muscle does not absorb blood. Tosafos disagrees, and understands that the answer in our Gemara is only a retort, and that the halachah does not accept the fact of heart muscle being incapable of absorbing the blood.

The (464) **ראב"ה** states that glass does not absorb, because it is smooth and non-porous, just as we find regarding the heart. Shulchan Aruch (O.C. 451:26) also rules that glass which was used for chometz does not need to be koshered for Pesach (see Mishna Brura #153).

Trumas HaDeshen rules that glass has the same status as earthenware, and that it cannot be koshered for Pesach use at all. He states that we cannot rely upon the **ראב"ה**, because we hold like Tosafos, and even the statement about the heart being smooth is not valid. The ruling of Rema is to be strict, and to not allow koshering of glass, even with boiling.

The Knesses HaGedola concludes that the comment of Rema only applies to the strict case of chometz, and that glass should not be koshered for Pesach. However, in regard to other areas of halachah (meat and milk, non-kosher foods, etc.) we can rely upon the **ראב"ה** and allow koshering of glass. ■

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In loving memory of the yahrzeit of
הינדא בן מאיר
Mrs. Harriet Abramchik ע"ה
by Helene and Alan Jay Gerber & Family

HALACHAH Highlight

Eating hearts

הלב קורעו ומוציא את דמו לא קרעו, קורעו לאחר בישולו, מאי טעמא לאו משום דאמרינן כבולעו כן פולטו? שאני לב דשיע

The heart should be torn open and the blood removed. If one neglected to tear it one should still tear it after "cooking". What is the reason? Is it not because we hold "the way it entered is the way it must exit?" No, the heart is different for it is smooth.

Rashi explains that based on the logic of "as it comes in so it goes out," when the Gemara says one should tear it after 'cooking,' cannot literally mean after cooking, but rather after roasting. But according to the logic of the heart being smooth, one could even tear it post cooking in a pot (even though in a pot the logic of "so it comes out" does not apply).

There are those who say¹ even if one tore and salted the heart as required, one should still not cook it lest one come to cook without tearing it. Rather, what one should do is roast the heart and only then should one subsequently cook it. The Rema² says that there are those who follow this stricter practice, but adds that many³ are lenient and once they tear the heart and salt it, they will cook it. Many Poskim⁴ are lenient in the matter.

Nonetheless the Mishna Berura⁵ writes, "One should be very careful not to eat the heart of any domesticated or wild

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The dispute regarding roasting an animal with raw meat stuffed inside is clarified and a final ruling on the matter is recorded.

The dispute between R' Acha and Ravina concerning raw meat, testicles and major arteries is presented.

A discussion regarding the gravy that oozes from a roasted piece of meat is presented.

Mar bar Ameimar told R' Ashi that his father would not use the same vinegar to draw blood from meat two times since it loses its potency after use. ■

animal or the hearts of birds." [However, many kosher restaurants⁶ do serve dishes with hearts in them, see below for details.] ■

1. בדרכי משה ביור"ד סימן ע"ב ס"ק א' בשם השערי דורא
2. הרמ"א שם וכן בהגהותיו לשו"ע
3. כ"כ בד"מ הנ"ל

4. עי"ש בדרכי תשובה ס"ק ז'. וכה"ח שם ס"ק ג' ד' וכ"ז. ובד"ר הנ"ל הביא שי"א וז"ל שאפילו במקום שנוהגין להחמיר יש להם לבטל מנהגם. עכ"ל דהוא חומרא שאין לו מקור בש"ס. [ויע"ש בד"ר ס"ק ג' מפמ"ג דנתבשל בלא מליחה אפילו אם קרעו אח"כ הלב אסור מ"מ אא"כ בהפס"מ. ויע"ש ס"ק ו' דאם נמלך הלב בלא הדחה ראשונה מותר גם בלי הפס"מ.]

5. במ"ב סימן ק"ע ס"ק מ"ה. וכן עי' ש"ך יו"ד ע"ב ס"ק ב'. וטעמם הוא מפני שבגמ' בהוריות דף ה' איתא שהאוכל לב בהמה קשה לשכחה ותשב"ץ הוסיף לימנע גם מלב עוף. ובכ"ח שם ס"ק ו' שה"מ שבלב מתקשר נפש הבהמות ומבקשרת באדם האוכלו, ועפ"י ז' ימנע מכל לב ושאפילו נשים ימנעו. וכן משמע מסתימת המ"ב הנ"ל

6. ונראה שסומכים על האחרונים שבד"ר"ת שם ס"ק ה'. ויע"ש. ■

STORIES Off the Daf

How do we roast the Pesach? We take a skewer of pomegranate wood...

כיצד צולין את הפסח? מביאין שפוד של רמון...

The Midrash in Shir HaShirim teaches that even the simplest Jew is full of mitzvos like a pomegranate bursts with seeds. Offering the Korban Pesach can even awaken the good that lies dormant below the surface, and eating of it can bring one to teshuvah. All mitzvos are an echo of the Korban Pesach in this respect, because each mitzvah can lead us on to further mitzvos.

Rav Shmuel Hominer, zt"l, once organized a group of respected Rab-

bonim and traveled with them to Eilat to encourage Torah observance. During their stay in the town, Rav Hominer attempted to get as many of the locals as he could to put on tefillin, knowing the power of a single mitzvah. Most men he approached were willing to humor him, but one turned out to be a tough customer.

"I already told you, Rabbi... It's very kind of you to offer, but I happen to be an atheist!"

"Chas v'shalom! You're a Yid—you're no atheist! Why not put them on for just a minute?" The man resisted, but Rav Hominer insisted, and after a long struggle he gave in.

With a broad smile, Rav Hominer said, "Now, repeat after me. Boruch..."

"Wait! I just told you I'm an athe-

ist—I'm not going to say that!"

"Chas v'shalom! You're no atheist! Now, repeat after me..." The two men struggled for another few minutes, but the man was again won over by Rav Hominer's good-natured persistence, and did as he was asked.

The next morning, this man went to the local grocery. He approached the register with a few items, and the storekeeper reached behind the counter and handed him his usual breakfast—a sandwich of treife meat. The man held up his hand and waved the parcel away with an obvious look of disgust.

"What's the matter?" asked the grocer. "You eat this every day!"

"You expect me to eat that? I put on tefillin with a berachah yesterday—I can't eat that today!" ■

