

OVERVIEW of the Daf

1) Roasting the Korban Pesach on a grill

The Gemara explains that the story of R' Gamliel involved a perforated grill which is in fact allowed for use to roast the Korban Pesach.

2) Using an oven heated with a prohibited substance

R' Chinana bar Idi asked R' Ada bar Ahava whether bread baked in an oven heated with the peels of orlah fruits and shoveled clean of the coals is permitted.

R' Ada bar Ahava answered that the bread is permitted, and he deflects the challenge presented by R' Chinana bar Idi.

3) Roasting without a live fire

Rebbi ruled in a Baraisa that if one slices the Korban Pesach and places it over coals it is considered fire-roasted and is acceptable.

R' Achdavoi bar Ami asks R' Chisda whether Rebbi actually subscribes to this position, when it seems that a special drasha is needed to equate coals with fire, and this drasha is only found in the case of מכות אש.

R' Chisda explains Rebbi's rationale, and a discussion ensues regarding the correct method of execution by burning.

R' Yirmiyah unsuccessfully challenges the assumption that the phrase באש תשרף includes any source of heat that is derived from fire.

Ravina presents an alternative reading of the Baraisa cited to challenge our understanding of Rebbi which circumvents the original challenge.

Rava questions whether Rebbi in fact holds that coals are considered fire from a Baraisa that discusses the service of the Kohen Gadol on Yom Kippur.

Abaye unsuccessfully tries to resolve the challenge, but it is Rava who reinterprets the Baraisa to circumvent the challenge.

R' Yitzchak proves that the word עוממות is spelled with an ע.

4) MISHNAH: The Mishnah discusses details related to the obligation to eat the Korban Pesach fire roasted. Additionally, the Mishnah presents issues related to eating the Korban. ■

Distinctive INSIGHT

The glow of a metal bar, and the fire of a wooden coal

גחלת של עץ לא איצטריך קרא לרבווי כי איצטריך קרא לגחלת של מתכת

The Korban Pesach must be roasted over a fire. Rebbe ruled that if it is roasted over coals, this is in compliance with the requirement to be roasted over a fire. The Gemara then showed that a metal bar which can cause a burn on a person is only considered to be "fire" due to a specific extension of the verse in terms of tzara'as spots which occur on healing burns. Without this specific verse, we see that a metal bar is not "fire." The Gemara answered that a coal from wood is defined as "fire," but a metal bar is not defined as "fire."

Sfas Emes offers two explanations to distinguish between "גחלת של מתכת—a metal 'coal' ", which is not considered to be "fire", and a "coal of wood", which itself is considered to be "fire". A metal bar is capable of having enough heat to cause a burn even without the metal itself glowing and becoming enveloped with flame. This is why its heated condition is not defined as fiery. However, wood will generally not be able to cause a burn unless it has become hot enough for a flame to envelop it. A coal of wood is therefore directly associated with fire because of the flame which grabs it, whereas a metal bar is not surrounded by a

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REVIEW and Remember

1. What does the repetition of the words צלי אש teach?

2. Describe how the punishment of שריפה was administered.

3. What does the word גחלי imply?

4. Which is greater; "Peeling its place," or "Removing its place"?

HALACHAH Highlight

Grilling the Korban Pesach

אר"ח סבא א"ר אסי א"ר יוחנן תנור שהסיקו וגרפו וצלה בו את הפסח אין זה צלי אש. [אלא ניצלה ע"י התנור]

The elderly R. Chisda said in the name of R. Asi who said in the name of R. Yochanan: A Korban Pesach is not considered roasted on a fire if it was prepared in an oven which was heated but then had the coals swept out. (Rather, it is considered roasted¹ in an oven).

The Yerushalmi² notes that even in a situation where the coals are still inside an oven the korban is also being roasted by the oven. If so, it should be considered an invalid korban for it is being roasted by an agent other than fire (i.e. the oven). The Yerushalmi answers that as long as the coals are in the oven, we do not consider it as if the oven assists the coals at all. The only thing the oven does is prevent the heat of the coals from dissipating. This speeds up the roasting pro-

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flame.

Another approach to highlight this distinction is that even when metal become glowing hot, the bar does not flicker with a flame. However, when wood is heated up and begins to burn, the fire actually grabs hold of the wood itself. ■

cess, but is still considered roasted from the fire of the coals³.

HaRav S. Wosner⁴ infers from this Yerushalmi that one can salt his meat and liver on a grill (which has electric grates burning on top and the meat is resting below on grates). We see from the above Yerushalmi there is no need that the heat of the fire comes from underneath, but even when the heat is on top of the meat it is sufficient. ■

1. כן בואר בירושלמי כאן סוף הלכה א', וכדפירש שם הפני משה
2. בירושלמי הנ"ל
3. וכמו שדרשה הגמ' ע"ד א' וע"ו א' צלי אש ולא ע"י ד"א
4. בשו"ת שבט הלוי ח"ו סימן ק"ז ■

STORIES Off the Daf

Pay attention!

"צלי אש צלי אש שתי פעמי"

What is the significance of the exclusion of any cooking method for the Korban Pesach other than dry roasting that we see on today's daf? According to the Chid"א, zt"l, the korban represents our inborn character traits, and the Maharal, zt"l, tells us that fire symbolizes the blazing light and energy of the intellect that is completely distinct from the material nature of the body. Not only is the mind distinct from the body, it is its very opposite—like fire, it consumes the material that it touches.

Roasting the Korban Pesach di-

rectly over the flames signifies that when the fire of the mind is applied to each of our middos, we can discern precisely how, when, and to what extent it is to be utilized. This process goes against the natural human tendency to coast along and be passively manipulated by our middos. When we choose, instead, to pay attention and apply the mind's fire to alter our course, we become worthy of cleaving to the ultimate intellect, Hashem, Who is called "...a consuming fire." (Devarim 4:24)

Rav Shach, zt"l, told the following true story:

In a certain shtetl, a shop was owned by Jews that unfortunately sold treife meat. The proprietors approached the Rav of the town and had the temerity to ask for...a hechsher! The Rav was flabbergast-

ed. "How can I possibly give you a hechsher, when you sell non-kosher meat!"

The owners glibly replied, "That's our point—you should give us a letter that clearly states that we sell treife meat, and our shop is completely non-kosher."

The Rav could not see the purpose of such a letter, but acquiesced. He handed them what they asked for, signed and sealed by him.

The storeowners framed the document and hung it on the wall behind the register, right near the entrance. Everyone saw the name and seal of the Rav up on the wall, and people flocked to the store to buy meat—no one bothered to read the fine print! ■

