

Daf Digest for this month is dedicated in memory of "ה אשר אנטשיל ע"ה (Babby Weiss) and רבקה יענטא (Rabba Weiss) בני חיים הכהן Weiss יוסף בן חיים הכהן

By the Weiss brothers – London, Staten Island, Yerushalayim

OVERVIEW of the Daf

1) Food absorption

All opinions agree that two hot foods which mix exchange taste and two cold foods do not exchange taste. There is a dispute when one is hot and the other is cold. According to Rav, the upper food dominates whereas according to Shmuel the lower food dominates.

Three unsuccessful challenges to Shmuel are presented.

Two Baraisos that support Shmuel's position are cited.

2) Cold into cold

An earlier Baraisa ruled that when one cold food falls into another the foods only require rinsing.

R' Huna states that this ruling applies only if the foods are not salted.

Rava explains that the rule מליח הרי הוא כרותח applies only when the food is inedible as a result of the salt placed on it.

A related incident is cited which leads the Gemara to further qualifications regarding the principle that מליח הרי הוא כרותח.

3) Aroma

Rav and Levi disagree whether aroma is a significant issue that can render a piece of meat non-kosher. Both opinions are unsuccessfully challenged.

R' Mari suggests that the dispute between Rav and Levi is a dispute between Tannaim. The Gemara explains that according to Levi there is certainly a dispute between Tannaim, but Rav can maintain that all opinions agree with his position.

Different opinions are recorded regarding bread and fish baked in an oven together with meat.

4) MISHNAH: The Mishnah presents five korbonos brought but not eaten in a state of tum'ah in contrast to the Korban Pesach that is brought and eaten in a state of tum'ah.

5) Clarifying the Mishnah

The Gemara explains which case is excluded, and begins a discussion regarding an additional case that should seemingly be part of the Mishnah's list. ■

Distinctive INSIGHT

The message of the Korban Pesach – A lesson in Kosher consumption

הפסח שבא בטומאה נאכל בטומאה שלא בא מתחילתו אלא לאכילה

The first mitzvah the Jewish people were commanded as they were about to depart from Egypt was a mitzvah regarding eating. As the nation graduated into their role as a nation, and the Jewish people was born, the mitzvah of the Korban Pesach was issued, which is primarily an act of eating, as our Mishnah reports, "the initial slaughter of the korban is for the purpose of eating."

Similarly, the mitzvah of matzah and the prohibition against eating chometz are both commandments which deal with eating. תקנת השבין (אות י) points out that the lesson of the matzah is simplicity. The yetzer hara is referred to as "the yeast in the dough" (Berachos 17a). The yeast causes the dough to rise higher than its actual substance. This symbolizes the craving a person has to obtain more than is his share, which is an artificial and misguided desire to live a life of extravagance. Matzah, however, represents a holy lifestyle of consuming appropriately, where pursuit of material goods are only within a framework of being for the sake of heaven. There is no artificial expansion or inflating of true worth in this lifestyle.

The verse (Kohelles 5:9) tells us "A lover of money will never be satisfied with money." In terms of holiness, we also find that one who loves mitzvos will not be satisfied with fulfilling mitzvos, and (Mishlei 13:25) "a righteous person eats to satisfy his soul." A tzaddik is satisfied with those things that he needs for his physical wellbeing, as opposed to the evil one, about whom the verse (ibid.) concludes "but the stomach of the wicked will always lack." The misdirected outlook of the wicked leads him to focus on craving more and more, neither being satisfied with, nor appreciating that which he already has.

An outlook founded upon a basis of holiness provides every person within the Jewish nation with a healthy sense of satisfaction, as this perspective provides a foundation for fulfillment and satisfaction in one's lot. This is why the very first mitzvah given to the Chosen People was designed to teach them about being satisfied with their lot, and to always strive for higher levels in the spiritual realm. ■

Today's Daf Digest is dedicated in memory of מרת עלקא בת ר' מנחם מנדל, ע"ה

HALACHAH Highlight

Finding mixed silverware while washing dishes

תניא כוותיה דשמואל וכו' חס לתוך צונן מדיח? כיון דחם הוא אדמיקר ליה אי אפשר דלא בלע פורתא, קליפה מיהא ניבעי, אלא אימא חס לתוך צונן קולף

We have a Baraisa in conjunction with the opinion of Shmuel: "...hot into cold wash it away." Since it is hot it certainly absorbed a little! It should at least need removal of the outer surface! Rather say, "hot into cold requires peeling away the outer layer."

The above applies when the forbidden item falls into the permitted one. However if one pours hot pareve onto meat and milk dishes at one time (for example one uses hot water to wash his meat dishes that were used that day, and among the dishes is a dairy spoon which was also used within 24 hours), there is a dispute amongst the Poskim what the law is. Some apply the rule of our Gemara, and we say that as hot water lands on the cold it cooks the outer layer. The silverware affects one another and forbids them. Others say that once the hot water rests on a vessel it cools down immediately, and it no longer has the power to affect a second vessel.

In practice, the Chochmas Adam is only lenient in a circumstance of a major financial loss. Therefore, by earthenware vessels, one should wait 24 hours to use it. However by a metal utensil/vessel, which can be koshered by boiling (הגעלה) at a minimal cost, one should do הגעלה. Nonetheless, if one finds a dairy utensil among his meat utensils he does not have to assume they were washed together in a manner that they

REVIEW and Remember

1. Why does Rashi rule according to Shmuel's position regarding גבר תתאה?
2. Explain: מליח כרותח.
3. Why is it prohibited to roast two Pesach offerings together?
4. Why may the Korban Pesach be eaten in a state of tum'ah?

would forbid one another. ■

1. שהמים חמים הזורמים מהברז שלא נפסק הקילוח מהדוד [שהוא כלי ראשון] הקילוח הוא כעירווי כלי ראשון כמבואר ברמ"א ביו"ד סימן צ"ב ס"ז ואכמ"ל
2. עי' ביו"ד סימן צ"ה ס"ג בפר"ח. וכשהסכום מלוכלך ע"ש בש"ך וט"ז ובשם מהרש"ל
3. ברמ"א שם
4. כן ביאר שם בגר"א ס"ק כ"ב בטעם הרמ"א. וכן עי' בחכמ"א דלהלן
5. בכלל מ"ח י"ב
6. בפמ"ג שם והובא בבה"ש שם ס"ק ע"ח
7. במ"ב סימן תנ"א סוף ס"ק קס"ג. וש"פ ואכמ"ל
8. בחכמ"א הנ"ל ועו"פ. וכ"כ בה"ש הנ"ל
9. כנ"ל
10. ברמ"א וש"פ הנ"ל. ודע שכ"ז לא שכנוים הנוהגים כרמ"א, דלנוהגים כמחבר בס"ג שם ולשיטתו בס"ב שם שנ"ט בנ"ט מותר אין איסור מ"מ אא"כ היה שם לכלוך בשר וכדו', ועע"ש בכה"ח ס"ק ה"ן. ודע עוד שהרבה פעמים הכלים אינם ב"י מכ"ר. ועכמ"ל ■

STORIES Off the Daf

You can't fall from the ground!

רב אמר עילאה גבר ושמואל אמר תתאה גבר...

Rav and Shmuel dispute a case where one food is poured from above onto another food down below. The question is whether the food on top "overpowers" the food on the bottom, or vice versa. Practically speaking, we follow the opinion of Shmuel, that the matter down below is the determining factor. What can we learn from this in terms of avodas Hashem?

The Beis Avrohom of Slonim, zt"l, told the following story. The famous

brothers, Reb Elimelech of Lizhensk and Reb Zusia of Anapoli, zt"l, once had a disagreement about serving Hashem: Should one first work on humility and then rise to see the greatness of Hashem, or should one instead start by focusing on G-d's greatness, which naturally leads to humility? They traveled to their mentor, the holy Mezritcher Maggid, zt"l, to present their quandary to him.

"Rebbe, which is the better way?" they asked.

"Both paths are divrei Elokim Chayim!" smiled the Maggid.

They pursued it further. "But isn't one better than the other?"

The Maggid paused a moment and

then answered, "Both paths lead to Hashem, but only one is absolutely secure—the way of beginning with humility, and then looking up toward His greatness." He then added, "You can see this from the old saying: 'You can't fall from the ground!'"

The Beis Avrohom, zt"l applies this concept to the Pesach Haggadah, about which Chazal said, "The story begins in disgrace and ends in praise." We are first humbled by seeing where we come from—acknowledging that our ancestors served idols. Is there anything worse than that? We needed to be built from the ground up, and in the end, "Hashem drew us close to serve Him!" ■

