



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Ayin Vuv

MISHNA

- If the Pesach touches the oven walls, the part that touched the oven must be peeled off. If some of the animal's exuding juices fell onto the oven wall and splashed back onto the animal, he must remove that area (more than just "peeling"). If some of the juice fell onto flour, one must remove a handful of the flour from that area and have it burned.
- If one smeared the Pesach with oil of terumah, if the ownership group is made up of Kohanim, they can eat it. If they are non-Kohanim: if the Pesach is still raw, they should rinse it off, if it is already roasted, they must peel off the outside layer.
- If one smeared the Pesach with oil of ma'aser sheini, he may not charge the people for eating this oil, because it is assur to sell ma'aser sheini in Yerushalayim.

GEMARA

- If a hot item falls into a hot item (where one is assur, or the combination is assur), all agree it becomes assur (the heat causes absorption). If a cold item falls into a cold item, all agree it remains mutar. If hot falls into cold or visa-versa, there is a machlokes: **Rav** says the upper one is stronger (if the upper one is hot and the lower one is cold they become assur because the upper one causes absorption), and **Shmuel** says the bottom one is stronger (it's only assur if the bottom one is hot).
 - **Q:** Our Mishna said, if the juice of the roasting Pesach falls onto the oven wall and then goes back onto the Korbon, the area of the Korbon must be removed. Presumably this is because the hot juice makes the oven wall hot (because the upper is stronger), and when the juice goes back onto the meat, the meat is being cooked with the heat of the oven wall instead of the heat of the fire. This is a proof to **Rav** and problematic for **Shmuel**!? **A:** The Mishna is discussing a case where the oven wall was itself hot as well.
 - **Q:** Our Mishna said, if the juices drip onto flour, a handful of the flour must be removed. According to **Rav** the flour becomes assur because the juice heats up the flour, which in turn heats the juice, thus making the juice roasted by something other than fire. However, according to **Shmuel**, since only the juice is hot but the flour is not, it should not make the flour assur!? **A:** **R' Yirmiya in the name of Shmuel** said, the Mishna is discussing where the flour itself was hot.
 - **Q:** Our Mishna said, if the Pesach is smeared with oil of terumah and the owners are non-Kohanim, if the Pesach was already roasted, the outer layer must be peeled off. According to **Rav**, since the oil was not hot, it does not get absorbed and therefore a "peeling" is sufficient. However, according to **Shmuel** who says the bottom is stronger, the oil should get fully absorbed and a "peeling" should not be enough!? **A:** So little oil is used when smearing that it cannot permeate the entire animal and a "peeling" is sufficient.
 - There are 2 Braisos that support **Shmuel's** view. The Braisos say, if hot falls into hot, or if cold falls into hot, it is assur. If hot falls into cold, or cold falls into cold, it just needs to be rinsed off.
 - **Q:** When hot falls into cold, in the time that it takes the cold item to cool off the hot item, the hot item does absorb enough that a rinsing shouldn't be sufficient!? **A:** The Braisos should say, if hot falls into cold it needs to be "peeled". If cold falls into cold, it only needs to be rinsed.

- **R' Huna** said, we only say that cold which fell into cold is sufficient with a rinsing if the prohibited item has not been salted. If it has been, it makes the other item assur even though they are cold. This is based on **Shmuel** who says that something which is salted is like something which is hot, and something which is pickled/preserved is like it is cooked (and if permitted and prohibited items are pickled together it is as if they have been cooked together).
 - **Rava** said, this is only if it has been salted so much that it can't be eaten because it is so salty.
 - **R' Chininah the son of Rava from Pashrunya** permitted a bird that fell into "kutach" (a dairy, salty dip). **Rava** explained, he permitted it because the salt content wasn't to the point of preventing one from eating it.
 - If the bird would have been roasted, it would have needed to be peeled. If the meat would have had cracks, even peeling would not have been sufficient, and it would be assur. Also, if the meat would have been spiced, it would be assur as well.
- **Rav** said, if fatty kosher meat and lean non-kosher meat are roasted in the same oven, the kosher meat becomes assur. Although lean meat doesn't give off aroma, the fatty meat makes the lean meat fatty and the lean meat then gives off the aroma which is absorbed by the kosher meat, and makes it assur. **Levi** said, even if the kosher meat is lean and the non-kosher meat is fatty, the kosher meat does not become assur, because it is merely aroma, which is not considered significant enough to make something assur. In fact, **Levi** paskened this way for the Reish Galusa when a goat and a pig were roasted together in an oven (he permitted the goat).
 - **Q:** A Braisa says that 2 Pesachim may not be roasted together because they may get mixed, which would make them assur (a Pesach may only be eaten by its ownership group). Presumably this is referring to the mixing of taste (aroma), which makes this Braisa problematic according to **Levi**!? **A:** The concern of the Braisa is the mixing up of the korbanos (the owners of one korbon will mistakenly take the other korbon), not the mixing of taste. This must be what the Braisa means, because the Braisa says, the korbanos may not be roasted together "even if one is a sheep and the other is a goat". If the concern is taste, why should we think there is a difference if they are different types of animals? It must be that we are concerned with mixing up the actual animals.
 - **Q:** Based on this, the Braisa is problematic according to **Rav**!? **A:** **R' Yirmiya** said, the Braisa is discussing a case where the animals are roasted in separate pots, and therefore there is no concern for mixing tastes.
 - **Q:** The Pesach can't be roasted in a pot!? **A:** They split the oven with coals, which prevents taste from being mixed. Therefore, the only concern is with regard to actually mixing up the animals.
 - **R' Mari** said, we can say this is the same machlokes as we find among Tanna'im in a Mishna. The Mishna says, if one removes hot bread from the oven and places it on top of a barrel of terumah wine: **R' Meir** says the bread may only be eaten by Kohanim (it has absorbed the flavor of the wine), **R' Yehuda** says it may be eaten by a non-kohen, and **R' Yose** says if it is wheat bread, it may be eaten by anybody, but if it is barley bread it may only be eaten by a kohen. Apparently, **R' Meir** holds like **Rav** and **R' Yehuda** holds like **Levi**.
 - **Levi** is forced to agree to the above understanding. **Rav** can say that all agree that aroma is considered significant, and the machlokes is only whether the taste is absorbed in this case. This can be seen from the way **Reish Lakish** explains the Mishna. He says, all agree that hot bread on an open barrel may only be eaten by Kohanim, and cold bread on a closed barrel may be eaten by anybody. The machlokes is regarding hot bread on a closed barrel or cold bread on an open barrel, whether or not the taste is absorbed in these cases. However, we see that all agree if it were to be absorbed, it would make it assur, like **Rav** said.

- **R' Kahana the son of R' Chininah Saba** taught, bread baked in an oven with roasting meat may not be eaten with kutach.
 - A fish was once roasted with meat and **Rava of Parzikya** prohibited eating it with kutach. **Mar bar R' Ashi** said, eating this fish even alone is prohibited because eating fish with meat causes bad breath and tzara'as.