



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

### Pesachim Daf Mem Aleph

EIN MIVASHLIN...

- A Braisa says, the pasuk says the Korbon Pesach may not be cooked "in water". One would think it may only not be cooked in water, but may be cooked in other liquids. A kal v'chomer teaches us that this is not so. If it can't be cooked in water, which doesn't add flavor to the meat, surely it can't be cooked in other liquids, which would add flavor to the meat. **Rebbi** says, we know that the Korbon Pesach may not be cooked in other liquids because the pasuk says "u'vashel mevushal" – a double use of the word "cooking" – to teach that it is assur to be cooked in any liquid.
  - The difference between these opinions is whether one may cook a Korbon Pesach in its own juices. According to the **T"K**, it doesn't affect its taste and therefore may be done. According to **Rebbi**, no cooking whatsoever is allowed.
  - **Q:** What does the **T"K** learn from the double use of the word "cooking" in the pasuk? **A:** It is necessary to teach that according to **Ulla**, according to **R' Meir**, one would be chayuv for cooking the Korbon Pesach even if it was first roasted.
- A Braisa says, one would think that one would be chayuv for burning ("over roasting") the Korbon Pesach. The pasuk therefore says that one "may not eat from it partially roasted or cooked in water". However, eating from it when over-done, would not make him chayuv.
- A Braisa says, one would think that one would be chayuv for eating a kezayis of the Korbon Pesach raw. The pasuk therefore says that one "may not eat from it partially roasted". However, eating from it when raw would not make him chayuv. One would think that it is therefore mutar to eat from it raw. The Torah therefore says that it may be eaten "only roasted over fire".
- **R' Chisda** says, one who cooks with the hot springs of Teverya on Shabbos is patur. One who cooks a Korbon Pesach in the hot springs is chayuv.
  - **Q:** Why is it not "cooking" for Shabbos, but is for Korbon Pesach? **A:** **Rava** said, when **R' Chisda** said he "is chayuv", he did not mean that he is chayuv for cooking, he meant that he is chayuv for eating it in a way other than "roasted over fire".
- **Rava** says, if one ate from a Korbon Pesach: partially roasted *or* cooked, he gets 2 sets of malkus (one for the general lav of "only roasted over fire", and one for the specific lav against eating it partially roasted or cooked). If one eats a piece that is only partially roasted, *and* a piece that is cooked, he is chayuv 3 sets of malkus. **Abaye** says one does not get malkus for the lav of "only roasted over fire", because it is a "general lav".
  - **Some say** that **Abaye** says that he never gets malkus for the general lav (even when that is the only lav being violated). **Others** says that **Abaye** says that he gets malkus for that lav if it is the only lav being violated.
  - A similar machlokes is stated with regard to a nazir eating a grape peel or grape seed.
- A Braisa says, if one eats a kezayis of partially roasted Korbon Pesach on Erev Pesach, he is patur. If he did so after nightfall, he is chayuv. If one ate a kezayis of roasted Korbon Pesach on Erev Pesach, he may still join his Korbon Pesach group that night. If he ate a kezayis on Pesach night, he may no longer join his group (a person must eat his Korbon Pesach in one place only).
  - A Braisa says:
    - One would think that if he eats a kezayis of partially roasted Korbon Pesach on Erev Pesach he should be chayuv, because if he is chayuv for eating it at a time when there is a mitzvah to eat the korbon when properly roasted, surely he should be chayuv for eating it at a time when there is no mitzvah to eat it even if properly roasted. Or, maybe we should say, that one should only be chayuv for eating a partially raw piece when there is no mitzvah to eat a proper Korbon Pesach (by day), but not at night. Just like it becomes mutar to eat a proper

Korbon Pesach at night, maybe a person who eats a partially roasted one at night is no longer chayuv. To avoid this confusion, the pasuk says, "one shall not eat from it partially roasted...only roasted over fire". This teaches that one is only chayuv for eating partially roasted when there is a mitzvah to eat a proper Korbon Pesach.

- **Rebbi** says, why does the pasuk say a double use of the word "cooking" (u'vashel mivushal)? We would think that the issur of cooking the korbon only applies at night. The double wording teaches that the issur applies on Erev Pesach as well.
  - **Q: Rebbi** used this double wording to teach something else!? **A:** The Torah could have used the same word twice, but instead it uses 2 different variations of the word "cooking". Therefore, we can learn 2 lessons from this verbiage.
- A Braisa says, if one eats a piece of properly roasted Korbon Pesach on Erev Pesach, he is chayuv. If one eats a piece of partially roasted Korbon Pesach after nightfall, he is chayuv.
  - **Q:** The Braisa seems to compare both cases, saying that both are chayuv with a lav. What is the lav in the first case? **A:** The pasuk says "the meat should be eaten that night" – which is mashma that it may not be eaten before night.
    - **Q:** This is a lav that is learned from an "asei", which has the status of an "asei", not a lav!? **A: R' Chisda** said, this follows **R' Yehuda**, who says that an issur which is in a parsha that begins with "Vayidaber Hashem...leimor" is considered a lav. The parsha of Korbon Pesach begins with such a pasuk.
      - **Bar Kappara** explains, "leimor" is interpreted as saying "Lo Emor" – "No" was said in regard to this issur. The Yeshiva of **Rav** said, it is interpreted as saying "Lav emor" – a lav is said with regard to this issur.