

1 Our Shiur began with the Gemara reconciling an apparent contradiction in the Mishnah at the beginning of the Perek which first ruled;
 אין צולין את הפסח לא על השפוד ולא על האסקלא
 A פסח may not be roasted on a metal spit or grill, and then quoted a story where ר' צדוק asked his servant to roast the פסח on a grill -
 והלכה?! - the story seems to contradict the הלכה!
 The Gemara answers;
 חסורי מחסרה והכי קתני - we must add a detail into the משנה -
 ואם אסקלא מנוקבת מותר -
 It is מותר to roast a פסח on a grill that has holes in it, and that is the type of grill that ר' צדוק asked his עבד to use.
 Rashi explains;
 ויש חלל גדול בין בריח לבריח -
 It has gaps between the bars large enough to suspend the קרבן פסח without it touching the bars.

1

The Mishnah first ruled... אין צולין את הפסח לא על השפוד ולא על האסקלא

Then quoted a story... ר' צדוק asked his servant to roast the פסח on a grill!

חסורי מחסרה והכי קתני
 we must add
 ואם אסקלא מנוקבת
 מותר
 It is מותר on a grill that has large HOLES in it
 ויש חלל גדול בין בריח לבריח

2 The Gemara next cites a Halachah in the name of ר' יוחנן:
 תנור שהסיקו וגרפו וצלה בו את הפסח אין זה צלי אש -
 A פסח that was roasted in an empty oven, which after being heated up was cleared of the fire and coals, is not considered צלי אש, and may not be eaten.
 שנאמר צלי אש צלי אש שתי פעמים -
 Because the Torah twice specified צלי אש - roasted by fire.
 The fact that the Torah repeated צלי אש to specifically exclude this situation indicates that we cannot exclude it by definition, because צלי אש is logically defined as roasted by the heat of fire, even if the fire is not present

2

ר' יוחנן
 תנור שהסיקו וגרפו וצלה בו את הפסח אין זה צלי אש
 Heated & cleared of fire & coals
 אל תאכלו מנולנו נא... ואכלו את הבשר...
 כי אם צלי אש צלי אש
 הלוי פאמיק
 However by definition... צלי אש is defined as, roasted by the heat of fire, even if the fire is NOT present

3 This סברא can be applied to bread baked in an oven heated up by איסורי הנאה.
 Earlier in the Masechta on דף כ"ו ע"ב Rebbe taught;
 תנור שהסיקו בקליפי ערלה -
 An oven heated up with wood of ערלה, or other materials whose benefit is forbidden -
 אפה בו את הפת רבי אומר הפת אסורה -
 because אסור, because י"ש שבה עצים בפת -
 Benefiting from the bread is tantamount to benefiting from the wood of הנאה, because the bread was baked from the heat produced by the wood.

3

This סברא can be applied to
 Bread baked in an oven HEATED by איסורי הנאה
 תנור שהסיקו בקליפי ערלה אפה בו את הפת
 רבי
 הפת אסורה
 יש להו צליק בפת
 Bread was baked by the heat produced by the wood

4 Based on the above logic, the bread would be אסור even if the oven was empty.

However, רב אדא בר אבהו ruled; מותר - the bread is מותר.

The גמרא gives two answers:

First - Perhaps, מסברא they are indeed alike, and once we have the repetition of צלי אש to teach that residual heat is not sufficient for קרבן פסח, we derive from it that residual heat is not significant regarding other הלכות, including baking with residual heat of הנאה.

Second - We can differentiate. Regarding קרבן פסח the Torah requires צלי אש - roasted by fire - which מסברא includes residual heat, but regarding ערלה the תורה forbids benefitting from the wood itself, which is no longer there when using the residual heat.

4

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Based on the above logic, it should be אסור
Even if the oven was empty?
רב אדא בר אבהו...
הפת מותרת

1	2
מסברא they are alike	מסברא they are different
Once we have צלי אש צלי אש	צלי אש includes residual heat
Residual heat is not sufficient for קרבן פסח	Regarding ערלה The תורה forbids benefitting from the WOOD ITSELF
We derive from it... איסורי נאכלת	

5 תנו רבנן חתכו ונתנו על גבי גחלים רבי אומר אומר אני שזה צלי אש -
Rebbe says that if the קרבן פסח was cut in a few places - but
not separated - to make it roast more quickly, and then
roasted on coals, it is considered צלי אש.

5

תנו רבנן... →

חתכו ונתנו על גבי גחלים
רבי אומר
אומר אני שזה צלי אש

If the קרבן פסח was cut in a few places,
and then roasted on coals, *But not separated*
it IS CONSIDERED צלי אש

6 The גמרא asks that from the fact that we need the repetition of
the word מכוה to teach that צרעת of burns apply to somebody
who was burned by a coal, we see that we do not consider
coal to be the same as fire?

6

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We need
מכוה מכוה - ריבה

צרעת of burns apply
to somebody burned by a COAL

We see
we do NOT CONSIDER coal
the same as fire?

7 The Gemara offers two answers:
First - Rebbe is referring to wood coals which are considered to be like fire, and the Braisa of מכוה is referring to metal coals, which require the extra דרשה to teach that it is considered a מכוה - a burn.

Second, רבינא alters the ברייתא to be saying that burns incurred from coals are understood to be considered like burns from fire. The extra דרשה is only needed for a burn from other hot objects, such as hot ashes, or hot water, etc., to teach that it is considered a מכוה - a burn.

7

1

<p>רבי</p> <p>IS REFERRING TO WOOD COALS</p> <p><i>Are like fire</i></p>	<p>ברייתא</p> <p>IS REFERRING TO METAL COALS</p> <p><i>Requires</i> מכוה מכוה - ריבה</p>
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2

רבינא alters the ברייתא

<p>BURNS FROM COALS</p> <p><i>Are understood to be like fire</i></p>	<p>BURNS FROM HOT OBJECTS</p> <p><i>Extra דרשה</i> מכוה</p>
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8 The Gemara asks that coals from metal should be considered a fire, since שריפה of מיתת בית דין, is done by pouring hot lead down the throat?

8

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**COALS from METAL
should be considered a fire**

*שריפה of מיתת בית דין,
is done by
pouring hot lead down the throat?*

9 The Gemara answers that there is a special דרשה to teach that hot lead is considered שריפה.

The Halachah that מיתת שריפה does not mean actual burning is derived from מיתת בני אהרן, where it was

- שריפת נשמה וגוף קיים

Burning of the soul, but the body remained intact.

They did not pour boiling water down the throat, because
- ברור לו מיתה יפה

We must choose the least painful method possible for each type of מיתת בית דין.

9

*There is a דרשה that
HOT LEAD is considered שריפה*

**מיתת שריפה
DOES NOT MEAN ACTUAL BURNING**

מיתת בני אהרן
שריפת נשמה וגוף קיים

**They did NOT pour
BOILING WATER**

ברור לו מיתה יפה
Least painful

10 The Gemara explains:
 In molten lead - פתילה של אבר - was used, because the posuk says;
 - באש תשרף - לרבות כל שריפות הבאות מחמת האש
 Since, תשרף is written after באש it includes all forms of burning that come from fire.

 קרבנות have to be burned באש - in actual fire, because the Posuk says;
 - ושרף אותו על עצים באש - למימרא דאש אין מידי אחרינא לא
 Since באש is written after ושרף, it is limited to actual fire only, and excludes other forms of burning.

10

MOLTEN LEAD • פתילה של אבר was used

Since, תשרף is written after באש

באש תשרף לרבות כל שריפות הבאות מחמת האש

קרבנות HAVE TO BE BURNED IN ACTUAL FIRE

ושרף אותו על עצים באש למימרא דאש אין מידי אחרינא לא

Since, באש is written after ושרף

11 Regarding that which was learned earlier that wood coals are considered fire, the Gemara asks from a Posuk in יום עבודת יום הכיפורים which says;
 - ולקח מלא המזבח גחלי אש מעל המזבח
 He shall take fiery coals from the Mizbeach.
 Based on a lengthy discussion in a Braisa it seems that אש would mean actual fire only.

11

Regarding which we learned earlier WOOD COALS are considered fire

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עבודת יום הכיפורים ולקח מלא המזבח גחלי אש מעל המזבח

He shall take fiery coals from the מזבח

It seems אש would mean ACTUAL FIRE?

12 The Gemara, however explains the Posuk to be teaching that the כהן גדול should not take coals with flames, but coals without flames, which is also considered אש.

12

פסוק, גמרא, EXPLAINS THE THE כהן גדול should not take coals with flames, but coals without flames

Which is also considered אש

13 The next משנה discusses cases where parts of the קרבן came into contact with things that affect its status as אש צלי.
 משנה the זאגט:
 - נגע בחרסו של תנור יקלף את מקומו
 If it touches the oven wall, and gets roasted from contact with the hot oven wall, he must peel off the piece that touched the wall.

- נטף מרוטבו על החרס וחזר אליו יטול את מקומו
 If gravy dripped on the oven wall and then came back on the קרבן, he has to remove a thicker piece of meat from the place where the gravy landed on the meat.

14 טף מרוטבו על הסולת יקמוץ את מקומו
 If some gravy dripped onto flour he has to remove a handful of flour.

The Mishnah continues;
 סכו בשמן תרומה - if the קרבן was smeared with oil, a group of כהנים can eat it, but a group of ישראלים has to rinse it if it was still raw, or peel off a piece if it was cooked.

15 סכו בשמן של מעשר שני - if it was smeared with oil he cannot charge the other members of the חבורה for the cost of the oil because one may not sell מעשר שני in ירושלים.

The Mishnah will be explained in detail on the following Daf.

משנה

נגע בחרסו של תנור
 יקלף את מקומו
 If it touches the OVEN WALL,
 he must PEEL off the piece

נטף מרוטבו על החרס
 וחזר אליו
 יטול את מקומו
 If gravy DRIPPED on the oven
 and then came back on the קרבן,
 he has to remove a THICKER piece

נטף מרוטבו על הסולת
 יקמוץ את מקומו
 If gravy dripped onto flour
 he has to remove
 a HANDFUL of flour

סכו בשמן תרומה
 The קרבן was smeared
 with תרומה oil

GROUP OF כהנים Can eat it	GROUP OF ישראלים RAW Rinse it	COOKED Peel off a piece
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סכו בשמן של מעשר שני
 Smeared with מעשר שני oil
 He cannot charge the חבורה
 for the cost
 One may not sell מעשר שני
 in ירושלים