

Daf Notes is currently being dedicated to the neshamah of

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May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

1. There is an argument regarding how the legs and innards of the korban pesach are roasted.

Rabbi Tarfon says that the legs and innards are stuffed inside the body and then roasted. Rabbi Akiva says that the innards are not placed inside the animal, as it is more like cooking than roasting. Rather, they are hung on the spit outside the body of the animal.

2. One cannot use a metal spit to roast the korban pesach.

The Gemora explains that this is because the spit itself gets very hot and cooks whatever is near it. Being that the Torah said it should be roasted from the fire, implying it should not be roasted from anything else, a metal spit may not be used.

3. It is forbidden to eat roasted meat on pesach night if it was prepared in the same manner as a korban pesach was prepared when the Beis Hamikdash was extant.

The Mishna earlier (53a) stated that some places have a custom to forbid eating roasted meat on pesach night. This is in order that it should not

look like a person is eating a korban pesach when he is forbidden to do so as there is no Beis Hamikdash (especially if he is eating outside of Yerushalayim, as it looks like he is eating kodshim outside the Beis Hamikdash). Our Gemora states that the custom is not to eat it when it is prepared in the fashion of a korban pesach.

4. Whenever Rav Acha and Ravina argue, the law always follows the one who is lenient.

The Gemora states that the law is usually like Ravina who is always lenient, except in three cases where Rav Acha is lenient and the law follows his opinion.

5. The Gemora gives different guidelines for being able to eat pieces of meat that contained blood.

The major rule of kashrus mentioned in our Gemora many times is "k'bole kach polto" -- "as it absorbs, so does it emit." This rule is often used to help understand how to get a forbidden substance out of something. It is most famously used in kashering vessels (i.e. libun, hagala, etc.). Our Gemora discusses at length various pieces of



meat and how they can be permitted when they had contained blood.

INSIGHTS TO THE DAF

The Rema (Orach Chaim 469:1) indeed codifies the law of our Gemora that one may not serve a goat prepared in the manner of a korban pesach on pesach night.

Many Acharonim are very stringent when it comes to the law not to say that this meat is “for the pesach” (another law mentioned earlier on 53a). For example, although a korban pesach could only come from a sheep or a goat, the Mishnah Berurah (469:2) codifies that one should not say about any animal that can be brought as a korban that “it is being bought for pesach.” This is because people will suspect that he dedicated the monetary value of the animal in order to buy a korban pesach, and when he eats it he will therefore appear to be eating kodshim outside the Beis Hamikdash.

The Mishnah Berurah (*ibid.*) further quotes some Acharonim who even say that one should not even say that he is buying fowl or fish “for the pesach” for a similar reason.

The Heart is as Smooth as Glass

When Bnei Yisrael waged war against Midian in the Desert, they captured many cooking utensils among the spoils. They were then commanded to kasher all these utensils before using them: “Everything that was [cooked] with fire, you must pass through a fire, and it will be purified” (*Bamidbar* 31:23). The Gemara (*Nazir* 37b) learns from here that when food is cooked, the pot absorbs the taste of the food. When other food is later cooked in the same pot, the first taste is released into the second food. Therefore, treif pots must be kasheder, and one may not use the same pots for both milk and meat.

One of the methods for kashering treif utensils is hagala. The treif vessel is immersed in boiling water, which draws out the treif taste and cleanses the vessel. However, this process is not effective for all materials. The Gemara tells us that hagala is effective for metal, stone and wood (*Avoda Zara* 74b, 75b), but it is not effective for earthenware vessels. Earthenware can only be kasheder by firing it in a kiln (*Zevachim* 96a).

Since the Gemara does not discuss the halachos of kashering glass, the Rishonim argue over the matter. There are three central opinions.

According to some Rishonim, since the Gemara compares metal to glass in regard to immersing

utensils in the mikva (Avoda Zara 75b), the same is true in regard to *hagalas keilim*.

Glass absorbs treif tastes, just like metal, and hagala is effective with glass, just like with metal (Or Zarua II, Hilchos Pesachim 256, p. 58b).

Others compare glass to earthenware, since glass is also made from sand. According to this opinion, glass absorbs treif tastes but cannot be kashered by hagala (Rabbeinu Yechiel of Paris, cited by Beis Yosef O.C. 451).

Most Rishonim hold that glass does not absorb taste at all. According to this opinion, glassware may be used for hot milk and hot meat interchangeably, provided that it is thoroughly cleaned in between.

Surprisingly, as a support for this ruling they compare glassware to the heart. As we know, it is forbidden to eat blood. Therefore, if a person wishes to eat the heart of an animal, he must cut it open to squeeze out the blood before he cooks it. If he did not squeeze out the blood before cooking it, he may do so afterwards. Why do we not say that the heart absorbed the non-kosher blood while it was cooked? The Gemara explains that hearts are smooth and hard, and do not absorb taste.

The Ravya (cited by Ron 9a on Rif pages, et. al.) learns from here that since glass is smoother than metal, it also does not absorb taste.

The Tevuos Shemesh (46:4) challenges the Ravya's conclusion on two counts. Firstly, how are we meant to judge the relative smoothness of different substances? Perhaps glass absorbs, but hearts do not. Secondly, Tosefos (s.v. *Shani*) explains that hearts do not absorb blood, which is a slippery substance. However, they do absorb fats. Therefore, there is no reason to offer a blanket leniency that glass does not absorb any taste.

In practice, the Shulchan Aruch (O.C. 451:21) rules that glass does not absorb. Therefore, it need only be washed to clean off the residue, but it need not be kashered.

The Rema, on the other hand, rules that according to Ashkenazic custom, glass does absorb and cannot be kashered.