

4.2.18

40b (משנה ח') → 42a (סוף הפרק)

(1) וְאָכְלוּ אֶת הַבֶּשֶׂר בְּלִילָה הַזֶּה צָלִי אֵשׁ וּמִצּוֹת עַל מִרְדִּים יֵאָכְלוּ: אֵל תֹּאכְלוּ מִמֶּנּוּ נָא וּבִשֶׁל מִבֶּשֶׂל בְּמִים כִּי אִם צָלִי אֵשׁ... שְׁמוֹת יֵב, ז, ח

I. משנה ח: various prohibited mixtures

- a. *Flour*: may not be put into sharp mixtures, e.g. mustard or חרוסת
 - i. *If mixed*: eat immediately
 - ii. *ד"מ* if mixed – prohibited (immediately)
 - 1. *כהנא* ד' they only disagree re: mustard; re: חרוסת, all agree that it's אסור (supporting ברייתא)
 - 2. הלכה follows *שמואל*
 - a) *הונא בריה דר"י* in both (disagrees with *כהנא* – ר' – no point of agreement with *ד"מ*)
 - b) *אשי* ד' only re: חרוסת – *שמואל* said יוסי כר' יוסי re: vinegar as “חמץ-killer”
 - i. *Perhaps*: it doesn't even cause חימוץ itself
- b. *קרבן פסח* (*which may not be cooked*): may not be cooked in water or other liquids, but may have sauce or dip
 - i. *Source*: for prohibition of cooking with other liquids (besides water, which is explicitly mentioned in v. 1)
 - 1. *ד"ק* from water, which gives no taste
 - 2. *דבני* “בשל מבושל” (v. 1) extends to *any* sort of cooking
 - a) *ד"ק* - even cooking after roasting is אסור; even to ר"מ who allows מצה to be cooked after אפיייה
 - b) *נפקא מינה*: roasted in a pot (cooks in its own juices; *ת"ק מתיר*, but רבי would prohibit)
- c. *Bakery waters*: that are runoff waters should be disposed of
 - i. *May only*: be spilled out – if plentiful – on slope (so they don't gather and מחמיץ)
 - ii. *Precautionary measures*: against חימוץ
 - 1. *Kneading*: don't knead in sun or with warm water; use only waters that have been held overnight (מים שלנו)
 - a) *And*: don't stop in mid-knead and use 2 vessels (1 for wetting מצות, 1 for cooling hands)
 - b) *If violated*: dispute as to whether the mix is אסור

II. Tangent relating to בישול הפסח

- a. *Limitations/exclusions*: to איסור of נא and מבושל
 - i. *Extremes*: over roasted or raw isn't a violation
 - 1. *However*: if raw, it violates לאו הבא מכלל עשה – must be roasted
 - ii. *חמי טבריה* are not considered בישול for שבת nor for פסח
 - 1. *However*: re: קרבן פסח, it violates לאו הבא מכלל עשה – it *must* be roasted
 - iii. *Number of מכות* for eating מבושל/נא
 - 1. *דבא*: 1 each for נא, מבושל and אש (כי אם צלי אש)
 - 2. *אב"י*: 1 each for נא, מבושל – none for אש (כי אם צלי אש) – as it is שבכללות
 - a) *Possibilities*: only get מלכות for לאו שבכללות if not other מלקות are “earned”
 - i. *Or*: never get מלקות for לאו שבכללות
 - iv. *Eating a “wrong” פסח* during day/after dark
 - 1. *Eating נא* during day – לאו; at night – לא תעשה
 - 2. *Eating צלי* during day – doesn't disqualify from joining חבורה – but violates ל"ת (לא אמור) לאו
 - a) *Per*: ר' יהודה – who says that any “לאמור” implies לאו
 - b) *And*: וידבר ה' אל משה לאמר begins with פרשה
 - c) *Source*: from לאו, applied to attaching מקדש to שרוע וקטול
 - 3. *Eating צלי* at night – disqualifies from eating with חבורה