



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

### Pesachim Daf Ayin Daled

#### PEREK KEITZAD TZOLIN -- PEREK SHEVI'I

##### MISHNA

- How do we roast the Korbon Pesach? We use a spit of pomegranate wood and stick it from the mouth all the way out the back end of the animal. **R' Yose Haglili** says we take the legs (that were cut off) and the insides (that were taken out and washed) and put them back into the animal for roasting. **R' Akiva** says, that is too similar to "cooking" (which is assur for a Pesach), rather they are put onto the spit above the head.
- One may not use a metal spit or roast the Pesach on a grill. **R' Tzadok** said, **R' Gamliel** once instructed his servant Tavi to roast a Pesach on a grill.

##### GEMARA

- **Q:** Why can't one use a metal spit? **A:** Metal conducts heat well. If one were to use a metal spit, the part of the spit exposed to the fire would cause the entire spit to become heated and the heat of the spit would roast the meat around it. That would not be proper, because the Torah says "tzli aish" – the Pesach must be roasted by fire, not by something else (e.g. heated metal).
  - **Q:** Why can't palm wood be used? **A:** Palm wood has grooves which secrete liquid, which would be considered to "cook" the animal.
  - **Q:** Why can't fig wood be used? **A:** Fig wood is hollow and therefore secretes its sap, which would "cook" the Pesach.
  - **Q:** Why can't "alon" wood, carob wood, or sycamore wood be used? **A:** They have knots which must be cut off, and when they are cut, the area of the cut secretes liquid.
    - **Q:** Pomegranate wood also has knots!? **A:** Those knots are smooth and need not be cut off. **A2:** The Mishna refers to wood from a pomegranate tree within its first year, which has no knots.
    - **Q:** The place where it is cut off from the tree will secrete liquid even by pomegranate wood!? **A:** That end is kept outside of the animal, so the liquid does not touch the Pesach.
- Our Mishna does not follow **R' Yehuda**, because he says in a Braisa, just like a wooden spit doesn't burn when the meat is being roasted, so too a metal spit doesn't get heated up and may therefore be used. The **Rabanan** said to him, metal conducts heat and therefore is treated differently than wood.

##### V'NOSEIN ES KERA'AV...

- **R' Yishmael** would call the roasting Pesach "tuch tuch" (he held the legs and insides were put back inside the animal, which made a sound while being roasted). **R' Tarfon** would call it a "helmeted goat" (he held they were put on the spit above the head, giving the appearance of a helmet on the goat).
- A Braisa asks, what is considered a "helmeted goat" which is assur to eat on Pesach after the Churban (so that people don't think one has offered a Korbon Pesach)? It is only assur if the entire animal is roasted as one piece. However, if a limb was cut off (even if it is then roasted with the rest of the animal), or if a limb was cooked, it is not assur.
  - **Q:** If when a limb is cut off it is not assur, surely when it is cut off and cooked it is not assur!? **A:** The case of the cooked limb is discussing where the limb was never cut off. It was cooked while attached.

- **Rabbah** says, meat that is only salted enough for roasting may be used as stuffing for an animal that will be roasted. **Abaye** asked, but the animal will absorb the blood that is purged by the stuffing meat!? **Rabbah** said, the same way the roasting causes the animal to absorb the blood, it also causes the animal to purge the blood that it absorbed from the stuffing.
  - **Q:** Maybe we can say that our Mishna is a proof to **Rabbah**. The Mishna says that the legs and insides are put back into the animal and roasted there. We see that we are not concerned with the animal absorbing the blood from those pieces, because we say the same way it absorbed the blood, it purges the blood! **A:** It may be that the case of the Pesach is different because the open neck (from the shechita) allows the blood to exit, which may be why we are not concerned that it will get absorbed.
  - **Q:** Maybe we can say that a Braisa is a proof. The Braisa says that to eat the heart of an animal one must tear open the heart before cooking it. If he did not tear it open before cooking, he may tear it open after cooking it. Presumably this is because we say the same way it absorbed the blood it purges the blood, and is a proof to **Rabbah**! **A:** It may be that a heart is treated differently because its walls are smooth and do not even absorb the blood at all.
  - **Q:** Maybe we can bring a proof from **Ravin**, who prepared a bird in batter and then roasted it for **Rav**, who held it was mutar. It must be because we say that the same way the blood is absorbed by the batter it is purged! **A:** The batter was of fine flour, which is full of cracks and allows the blood to flow out without being absorbed.
    - **Q:** When **Rava** was offered a bird prepared in that way he said he would eat it only because he saw that the liquid absorbed in the batter was clear. If we say it purges just as it absorbs, even it was reddish in color we should assume that it is not blood!? **A:** The batter was made of a thick flour which wouldn't purge easily.
  - The halacha is: if the batter is made of fine flour, whether the absorbed liquid is red in color or clear, it is mutar. If it is made of thicker flour, if the absorbed liquid is clear, it is mutar. If not, it is assur. If made of other types of flour, if it turned red, it is assur. If not, it is mutar.
    - With regard to the meat stuffing, the one who says it is assur, says so even if the opening faces down. The one who says it is mutar, says so even if the opening is facing up. The halacha is that it is mutar even when the opening faces up.
    - With regard to a piece of meat, "beitzim", or arteries which have become red (from absorbing blood when still part of the animal), there is machlokes between **R' Acha** and **Ravina**, and we pasken like **R' Acha** who is lenient, as follows: if they are cut and salted, they may even be cooked. If roasted, they are mutar because the blood flows out. If placed onto coals, one says they are assur (the coals cause them to shrivel and retain the blood) and one says they are mutar (the coals draw the blood out). We pasken they are mutar.
  - A piece of meat that became red from absorbed blood, the juice that flows from it after the roasting is assur (Rashi's second pshat is that the vinegar that it is soaked in after the roasting is assur). If the meat hadn't turned red from absorbing blood, the juice that flows from it is mutar. **Ravina** said, even if the meat had not turned red, the juice (or vinegar) is assur, because it is not possible that it does not contain some blood.
    - **Mar bar Ameimar** said to **R' Ashi**, my father would swallow this juice (or vinegar) of **Ravina's** case. Others say that **R' Ashi** himself would swallow this juice or vinegar.
    - **Mar bar Ameimar** said to **R' Ashi**, my father would not reuse vinegar to draw out blood a second time.
      - **Q:** Why is it any worse than weak vinegar, which can be used to draw blood!? **A:** If never used, the grapes give the vinegar the ability to draw blood, even if weak. Once used, it loses that ability.