

1 Our Shiur began with the first Mishnah of the Seventh Perek which describes the roasting of the פסח קרבן פסח:
 משנה זאקט: מציצד צולין את הפסח? מביאין שפוד של רמון ותוחבו לתוך פיו עד בית נקיבתו -
 They would roast the פסח קרבן פסח by bringing a spit made of pomegranate wood and inserting it into the mouth all the way through and out the back of the animal.
 Tosfos explains that this way the thicker part of the wood remains protruding from the mouth, so that the פסח will not slip off the spit when it's hung over the fire with its head down, as the Gemara later explains.

1 The ROASTING of the פסח קרבן פסח:
כיצד צולין את הפסח?
 מביאין שפוד של רמון ותוחבו לתוך פיו עד בית נקיבתו
 By bringing a SPIT made of POMEGRANATE WOOD and inserting it into the MOUTH, and through the BACK
 תוס'
This way the thicker part remains protruding from the mouth, so that the פסח won't slip off

2 There is a מחלוקת תנאים where the innards of the animal are placed:
 The Posuk says;
 כי אם צלי אש ראשו על כרעיו ועל קרבו -
 Rashi explains: כולו כאחד משמע -
 The legs and innards must be roasted together - as one with the body of the animal.

2 מחלוקת
 Where the INNARDS are placed:
 כי אם צלי אש ראשו על כרעיו ועל קרבו
 כס"י
 כולו כאחד משמע
 The legs and innards roasted together as one with the entire body

3 ר' יוסי הגלילי holds that they would be put inside the body cavity of the animal.
 ר' יוסי הגלילי agrees with ר' ישמעאל, and therefore referred to it as תוך - Because,
 -1- The definition of תוך, is inside.
 -2- It made this sound - tuch tuch - as does a boiling pot.
 ר' עקיבא אומר כמין בישול הוא זה -
 R' Akiva argues that this would be problematic because it appears like cooking in a pot.
 Rather, he says;
 תולין הוצה לו -
 They would hang it on the spit outside the animal, above the mouth.
 ר' עקיבא agrees with רבי טרפון, and therefore referred to it as a גדי מקולם - a helmeted kid, because it looked like the kid was wearing a helmet.

3 ר' עקיבא ר' יוסי הגלילי
 כמין בישול הוא זה! INSIDE the body cavity
 It's like cooking in a pot!
 Rather...
 תולין הוצה לו HANG IT ON THE SPIT OUTSIDE the animal
 רבי טרפון רבי ישמעאל
 גדי מקולם תוך תוך
 It looked like the kid was wearing a helmet Made this sound



4 The Mishnah continues;
 אין צולין את הפסח לא על השפוד ולא על האסכלא -
 The פסח may not be roasted on a metal spit or a grill, but
 רבי צדוק reports that רבן גמליאל once instructed his servant
 to roast it on a grill.
 The Gemara on the next Daf will resolve this apparent
 contradiction.

4

אין צולין את הפסח
 לא על השפוד ולא על האסכלא
 May NOT be roasted
 on a
 METAL SPIT or a GRILL

?

רבי צדוק

רבי צדוק instructed his servant
 to roast it on a grill!

The Gemara on the next Daf
 will resolve this contradiction

5 The Gemara explains the problem with using spits made of
 materials other than pomegranate wood:
 מתכת, metal, cannot be used because
 - איידי דחם מקצתו חם כולו -
 Metal conducts heat - Therefore, the exposed part will cause
 the full length of the spit to become hot - and the parts of the
 animal that are touching the spit will become roasted from
 the heat of the spit, rather than the heat of the fire.
 - ורחמנא אמר צלי אש ולא צלי מחמת דבר אחר -
 It must be roasted by the heat of fire, not by heat from
 another source.

5

METAL • מתכת
 Cannot be used

איידי דחם מקצתו
 חם כולו
 Parts touching the spit
 will be roasted by the SPIT,
 rather than the heat of the FIRE

ורחמנא אמר צלי אש
 ולא צלי מחמת דבר אחר

6 רבי יהודה disagrees and says;
 כשם ששפוד של עץ אינו נשרף
 - כך שפוד של מתכת אינו מרתיה -
 Just like the part of the wooden spit inside the animal does not
 get burnt, because the meat protects it, so too, the part of the
 metal inside the animal does not get hot enough to help roast the
 meat.

6

רבי יהודה
 DISAGREES
 and says...

<p>כך שפוד של מתכת אינו מרתיה So too... The METAL spit inside the animal doesn't get hot enough to roast the meat!</p>	<p>כשם ששפוד של עץ אינו נשרף Just like... The WOODEN spit inside the animal doesn't get burnt, the meat protects it</p>
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The Chachamim respond...

<p>זה חם מקצתו חם כולו METAL is a conductor of heat</p>	<p>וזה חם מקצתו אינו חם כולו WOOD is NOT a conductor of heat</p>
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The Chachamim respond;
 זה חם מקצתו חם כולו
 - וזה חם מקצתו אינו חם כולו -
 In the case of metal, when the exposed part becomes hot, the
 covered part also gets hot, because metal is a conductor of heat.
 In the case of wood, although the exposed part becomes hot, the
 covered part will not get hot, because wood is not a conductor of
 heat.

7 דקל, תאנה, אלון, חרוב, שקמה - are all types of wood that cannot be used because מפיק מים והוא כמבושל - They emit moisture which would mean the קרבן is being partially cooked by the moisture and not roasted completely by the fire.

7 דקל • תאנה • אלון • חרוב • שקמה
types of wood that cannot be used
מפיק מים והוא כמבושל
It's being partially cooked by the moisture

8 Even though רימון, pomegranate wood, also has knots which would need to be cut off, and would emit moisture at the point of incision - The Gemara answers; Pomegranate wood has smooth knots that do not have to be cut off - OR - Our משנה is referring to a young tree which does not have any knots.

8 POMEGRANATE WOOD • רימון
Has knots which emit moisture at the point of incision?
POMEGRANATE WOOD has smooth knots
That do not have to be cut off
Or... Our משנה is referring to a YOUNG TREE
Which does not have any knots
The end of the spit, would be left protruding from the mouth
Where it was cut from the tree
So that any moisture would drip into the fire

The end of the spit, where it was cut from the tree, would indeed be left protruding from the mouth, so that any moisture would drip into the fire.

9 The ברייתא adds; - נחתך ממנו אבר נשלק ממנו אבר אין זה גדי מקולס - If one limb was removed and roasted separately, or one limb was boiled, even if still attached to the rest of the animal that is being roasted, it is not considered a גדי מקולס and would be בזמן הזה to eat מותר.

9 תנו רבנן...
איזהו גדי מקולס
דאסור לאכול בלילי פסח בזמן הזה
כל שצלאו כאחד
It is אסור nowadays to eat a goat roasted WHOLE
נשלק ממנו אבר
נחתך ממנו אבר
Boiled even if still attached
Removed and roasted separately
אין זה גדי מקולס
to eat
בזמן הזה

10 The Gemara continues:
 Generally, צלי - meat that will be roasted over fire does not require מליחה - salting to extract the דם - the blood from the meat, because the fire will draw out the blood.
 This is actually a מחלוקת רש"י ותוספות -
 According to Tosfos it needs no מליחה at all -
 According to Rashi it does not need the full מליחה as for meat to be cooked, but does need צלי - light salting.
 Therefore,
 אמר רבה האי מולייתא שרי -
 Rabbah adds that unsalted raw meat can also be used as stuffing in an animal that is being roasted. He is not concerned that the blood from the stuffing will become absorbed in the meat because כבולעו כך פולטו - the same way it absorbs the blood, it also expels whatever it absorbs.

10

צלי
 Meat roasted over fire

(תוס') NEEDS מליחה צלי at all To extract the דם	(רש"י) NEEDS מליחת צלי light salting
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אמר רבה
 האי מולייתא שרי
 UNSALTED RAW MEAT
 can be used as stuffing
 in an animal being roasted

He's NOT concerned... Blood from the stuffing will become absorbed in the meat	Because... כבולעו כך פולטו the same way it absorbs, it expels what it absorbs
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11 The Gemara points out:
 The opinion in our משנה that the innards were roasted INSIDE the קרבן פסח is not a ראיה רבה, because the קרבן פסח was roasted head down, and all the blood would drip down and out the בית השחיטה - where the neck was cut, and not get absorbed in the meat at all.

11

The Gemara points out:

Our משנה
 The innards were roasted
 INSIDE the קרבן פסח

IS NOT A ראיה

The קרבן פסח was roasted
 HEAD DOWN!

The blood would drip down
 and out the בית השחיטה

12 The Gemara later concludes להלכה that אפילו פומא לעיל - raw meat stuffed in a roasted animal is מותר even if the opening faces up.
 The ברייתא that permits cutting open an animal's heart to release the blood after it had been roasted is also not a ראיה, because שאני לב דשיע - the heart never absorbs anything since it is so smooth.

12

The Gemara concludes:

מולייתא שרי
 אפילו פומא לעיל
 Even if the opening
 faces UP!

The ברייתא that
 PERMITS
 cutting open the heart
 to release the blood
 after it had been roasted

IS NOT A ראיה

שאני לב דשיע
 The heart never absorbs
 since it's SMOOTH

13 The Gemara then explores whether ר'רבה's opinion was accepted by other אמוראים in cases of roasting breaded unsalted meat, and concludes that it depends on the type of flour.

-1- דסמידא בין אסמיק בין לא אסמיק שריא -

Very fine flour certainly expels all the blood it might have absorbed. Therefore, it's מותר even if the breading is red, because we may assume the reddish color to be from the meat juices.

13 The Gemara explores: Whether ר'רבה's opinion was accepted by other אמוראים

IN CASES OF Roasting Breaded Unsalted Meat AND CONCLUDES It depends on the type of flour

① דסמידא בין אסמיק בין לא אסמיק שריא - VERY FINE FLOUR - certainly expels the blood it absorbs

מותר

Even if the breading is red, we may assume it to be from the meat juices

14 -2- דחירותא אי זיג כוונא חירא שריא אי לא אסיר - White flour will not expel any blood it absorbed. Therefore, it is מותר only if the breading is clear like white glass, indicating that there is no blood at all. If it is not clear, even if it's only slightly reddish, it is אסור, out of concern that there is some blood in it.

-3- דשאר קמחים אסור לא אסמיק שרי -

Other flours generally expel blood it absorbs, but we're not as certain as with very fine flour. Therefore, it is מותר if it's slightly reddish, because we may assume that any blood would have been expelled and the reddish color is from meat juices. If it is red, it is אסור, because the color indicates that there is blood in it.

14

② דחירותא - WHITE FLOUR - Will NOT expel any blood

אי זיג כוונא חירא שריא - Clear like white glass

Even if it's slightly reddish

③ דשאר קמחים - OTHER FLOURS - Generally expel blood, but we're not certain

לא אסמיק שרי - Slightly Reddish, we assume it's from meat juices

אסמיק אסור - Red, indicates there's blood in it

15 The Gemara continues: In מחלוקת רב אחא ורבינא - בכל התורה כולה רב אחא לחומרא ורבינא לקולא - We Pasken like רבינא who generally takes the lenient position -

- לבר מהני תלת דרב אחא לקולא ורבינא לחומרא והלכתא כרב אחא לקולא - With the following three exceptions, where we Pasken like רב אחא, who, in these cases, takes the lenient position -

- האוי אומצא דאסמיק - a piece of meat that turned red from blood,

ביעי - testicles of an animal, and מיזרקי - the major neck arteries -

15 מחלוקת רב אחא ורבינא... בכל התורה כולה רב אחא לחומרא ורבינא לקולא

והלכתא כרבינא לקולא

לבר מהני תלת רב אחא לקולא ורבינא לחומרא

והלכתא כרב אחא לקולא

האוי אומצא דאסמיק - Meat turned red from blood - ביעי - testicles of an animal - מיזרקי - Major neck arteries

16 In all three cases;
 חתכיה ומלחיה אפילו לקדרה שרי -
 If cut open and salted heavily they may be cooked even in a pot.
 שפדיה בשפודא שרי -
 If not cut and salted heavily, they may only be roasted on a spit.

16

— IN ALL THREE CASES: —

<p>שפדיה בשפודא שרי NOT CUT & SALTED</p> <p>May only be roasted on a spit</p>	<p>חתכיה ומלחיה אפילו לקדרה שרי CUT OPEN & SALTED HEAVILY</p> <p>May be cooked even in a pot</p>
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17 אחתיה אגומרי -
 What if he roasted it on hot coals?
 מאן דאסר מצמית צמית -
 רבינא forbids it, because he holds that the heat of the coals causes it to shrivel and retain the blood.
 מאן דשרי מישאב שאיב -
 רב אחא permits it, because he holds that the heat of the coals draws out the blood.
 והלכתא מישאב שאיב -

17

**אחתיה אגומרי
 ROASTED on HOT COALS**

<p>מאן דשרי רב אחא מישאב שאיב The heat of the coals DRAWS OUT the blood</p>	<p>מאן דאסר רבינא מצמית צמית The heat of the coals causes it to shrivel and RETAIN the blood</p>
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פלג ופליכתא
 נילאב לאיב