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## CHAPTER VII

**MISHNAH:** How is the pesach-offering roasted? We bring a spit of pomegranate wood and thrust it into its mouth [right down] as far as its anus, and place its legs and its entrails inside it; these are the words of Rabbi Yosi HaGellili. Rabbi Akiva said: this is in the nature or cooking,<sup>1</sup> but they are hung outside it. One may not roast the pesach-offering either on a [metal] spit or on a grill. Rabbi Tzadok said: it once happened that Rabban Gamliel said to his slave Tavi, go out and roast us the pesach-offering on the grill.’ (74a1)

**GEMARA:** But let us bring [a spit] of metal? — When part of it is hot the whole of it is hot,<sup>2</sup> and so [part of] it is roasted through the spit,<sup>3</sup> whereas the Divine Law said: roast with fire, and not roast through something else. But let us bring [a spit] of palm wood? — Since it has grooves it exudes water [sap], so that it would be like boiled. Then let us bring [a spit] of fig wood? — Since it is hollow,<sup>4</sup> it exudes water, so that it is like boiled. Then let us bring [a spit] of the oak tree, the carob tree or the sycamore tree? — Because it has knots it exudes water. [But the wood] of the pomegranate tree too has knots? — Its knots are smooth.<sup>5</sup> Alternatively, this refers to a shoot of this [i.e.,

the first] year's growth, which has no knots. But there is the point where it is cut?<sup>6</sup> — He causes the point where it is cut to protrude without [the animal]. (74a1)

Our Mishnah is not according to Rabbi Yehudah. For it was taught, Rabbi Yehudah said: Just as a wooden spit is not burnt,<sup>7</sup> so a metal spit does not boil [the meat].<sup>8</sup> Said they to him: This [sc. metal], if part of it is hot, the whole of it is hot; whereas the other [wood], if part of it is hot, the whole of it is not hot.<sup>9</sup> (74a1 – 74a2)

And we place its legs, etc. It was taught: Rabbi Yishmael called it tuch, tuch.<sup>10</sup> Rabbi Tarfon called it a helmeted goat.<sup>11</sup> (74a2)

Our Rabbis taught: What is the helmeted goat which it is nowadays forbidden to eat on the nights of Pesach?<sup>12</sup> Wherever the whole is roasted in one [piece]. If a limb was cut from it, [or] if a limb of it was boiled, that is not a helmeted goat. Now that you say that if a limb was cut from it, even if he roasted it together with it, it is not [a helmeted goat], [if a limb is] boiled need it [be stated]? — Said Rav Sheishes: It means that he boiled it while attached [to the whole animal]. (74a2)

<sup>1</sup> The entrails inside the animal are like meat in a pot, which is cooking, not roasting.

<sup>2</sup> Metal-iron — being a good conductor of heat.

<sup>3</sup> The meat actually in contact with it is roasted in the heat of the spit, not by the heat of the fire.

<sup>4</sup> Having a marrow-like substance inside.

<sup>5</sup> Hence they do not exude sap.

<sup>6</sup> Which naturally exudes moisture.

<sup>7</sup> For being inside the lamb it is protected from the fire.

<sup>8</sup> Thus he permits the use of a metal spit.

<sup>9</sup> Hence there is no analogy between the two.

<sup>10</sup> ‘Tuch’ is the sound of boiling. Thus he held that the legs etc. are placed inside it, so that it emits a sound of boiling.

<sup>11</sup> He held that the legs etc. must hang outside, so that it looked like a helmet on the head of a warrior.

<sup>12</sup> I.e., after the destruction of the Temple.

Rabbah said: A stuffed [lamb]<sup>13</sup> is permitted. Said Abaye to him: But [the lamb] absorbs the blood?<sup>14</sup> As it absorbs, so it exudes, he answered him.<sup>15</sup> Shall we say that this supports him: And [we] place its knees and its entrails inside it: what is the reason? Is it not because we say, as it absorbs, so it exudes? — I will tell you: it is different there, [for] since there is the place of slaughtering, which is hollow, [the blood] indeed oozes out.<sup>16</sup>

Shall we say that this supports him: The heart must be torn and the blood withdrawn;<sup>17</sup> if he did not tear it [open], he must tear it after it is boiled<sup>18</sup> and it is permitted. What is the reason? Is it not because we say, as it absorbs, so it exudes?<sup>19</sup> — The heart is different, because it is smooth.<sup>20</sup> But surely Ravin the Elder put a paste of dough over a [roasted] pigeon for Rav, and he [Rav] said to him, 'If the paste is good [tasty], give it me and I will eat it?'<sup>21</sup> — That was [done] with [a paste of] fine flour, which is crumbly.<sup>22</sup>

But Rava visited the home of the Rish Galusa and they put a paste of dough over a [roasted] duck for him. Said he, 'Had I not seen that it was as clear as white glass, I would not eat of it.' Now should you think, as it absorbs, so it exudes, why particularly when it is clear; [it is permitted]

even if not clear? — There it was [prepared] with white flour, so that it [the paste] is compact.<sup>23</sup>

Now the law is: [a paste] of finest flour, whether it looks red or does not look red, is permitted;<sup>24</sup> [a paste] of white flour: if it is as clear as white glass, it is permitted, if not, it is forbidden; [a paste] of other flours: if it looks red, it is forbidden; if it does not look red, it is permitted. [As to] a stuffed [lamb], he who forbids [does so] even if the mouth is at the bottom; while he who permits [does so] even if the mouth is on top. Now the law is: a stuffed [lamb, etc.] is permitted even if the mouth is on top.<sup>25</sup> (74a2 – 74b2)

[With regard to] raw meat,<sup>26</sup> eggs,<sup>27</sup> and the jugular veins, Rav Acha and Ravina differ regarding this. In the whole Torah Rav Acha is stringent while Ravina is lenient, and the law is as Ravina [viz.,] as the lenient [view]; except in these three, where Rav Acha is lenient and Ravina is stringent, and the law is as Rav Acha, [viz.,] as the lenient view. If raw meat turns reddish, if one cuts<sup>28</sup> and salts it, it is permitted even for a pot; if one impales it on a spit [over the fire], it is permitted,<sup>29</sup> [because] it [the blood] certainly oozes out. If he placed it on [burning] coals, Rav Acha and Ravina differ regarding this; one forbids and the other permits. He

<sup>13</sup> I.e., the lamb being stuffed with meat salted only enough for roasting, which is less than is required by law when it is to be boiled. Blood in meat is forbidden, hence the prescribed, process of soaking and salting in order to draw it out.

<sup>14</sup> Which exudes from the pieces of meat with which it is stuffed when the whole is roasted.

<sup>15</sup> It exudes on the outside the same amount of blood which it first absorbs on the inside.

<sup>16</sup> The animal being hung throat downwards.

<sup>17</sup> Before it is boiled; the heart is full of blood and therefore ordinary salting, as is done with other meat, is insufficient.

<sup>18</sup> This is assumed to mean, after it is roasted over an open fire, roasting being occasionally referred to as boiling, as it is written: and they boiled (va-yevashshelu) the pesach sacrifice with fire according to the ordinance.

<sup>19</sup> The reference is not to the heart absorbing blood from other meat, but to one part of the heart absorbing blood from another, and it is now suggested that it exudes the same blood, since it is roasted over an open fire.

<sup>20</sup> Hence it does not absorb, so that even if it were boiled in a pot it would be permitted, though there that it is not directly over the fire we certainly cannot say, so it exudes.

<sup>21</sup> Now the paste absorbs blood from the roasted pigeon; since he wanted to eat it, he must have known that it discharges it.

<sup>22</sup> And so leaves room for the blood to ooze.

<sup>23</sup> Which prevents the blood from oozing.

<sup>24</sup> Even in the former case we assume that the blood which the paste absorbed certainly oozed out, the redness being a mere hue which it leaves.

<sup>25</sup> When it is suspended for roasting; though there is no opening for the blood to run out, it nevertheless oozes out through the meat.

<sup>26</sup> Umtza is raw meat, unsalted and unsoaked. Blood in meat is forbidden only if it travels from one part of the meat to another. But if it remains in its original place, e.g., when raw meat is pickled dry, it is permitted.

<sup>27</sup> The eggs of a male.

<sup>28</sup> To allow for the blood to flow out.

<sup>29</sup> Even if only slightly salted, as one salts ordinary meat when it is to be roasted.

who forbids [holds that] it [the fire] binds [the blood],<sup>30</sup> while he who permits [holds] that it draws [the blood] out. And the law is: it does indeed draw [the blood] out. Similarly with testicles: if he cut and salted them, they are permitted even for a pot. If he suspended them from a spit, they are permitted, [because] it [the blood] certainly oozes out. If he laid them on coals, Rav Acha and Ravina differ regarding this: one forbids and the other permits them. He who forbids [holds]: it certainly binds [the blood]; while he who permits [maintains]: it draws it out. Similarly with the [throat portion containing the] jugular veins: if he cut and salted it, it is permitted even for a pot; if he suspended it on a spit, the place of the cut being underneath,<sup>31</sup> it is permitted, [because] it does indeed ooze out. If he laid it on coals, Rav Acha and Ravina differ regarding this: one forbids and the other permits. He who forbids [holds]: it does indeed bind [the blood]; while he who permits [maintains]: it draws it out. And the law is: it draws it out. (74b2 – 74b3)

Raw meat which turns red, its gravy is forbidden;<sup>32</sup> if it does not turn red, its serum is permitted. Ravina said: Even if it does not turn red, its gravy is forbidden, [for] it cannot but contain streaks of blood. Mar bar Ameimar said to Rav Ashi: My father did indeed drink it. Others say: Rav Ashi himself drank it. Mar bar Ameimar said to Rav Ashi: Vinegar which had been used once for contracting [meat],<sup>33</sup> my father would not use it again for contracting'.<sup>34</sup> How does it differ from weak vinegar, which may be used for contracting'? — There the tartness of the fruit is present in its natural state, whereas here the tartness of the fruit is not present in its natural state. (74b3 – 75a1)

<sup>30</sup> Though not before it has time to travel from its place.

<sup>31</sup> So that the blood can flow out.

<sup>32</sup> This is Rav Acha's view; though he permits the meat itself, he agrees that the gravy is forbidden.

## 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 kashered, 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

<sup>33</sup> Meat was washed in vinegar in order to contract the blood vessels and bind the blood.

<sup>34</sup> Because after it has been used once the vinegar loses its strength to bind the blood in its place.

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 kashered 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 Ravva (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 Ravva'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.

## DAILY MASHAL

### Roasted Korban Pesach

Bnei Yisrael took the Egyptian's most beloved deity, the sheep, and roasted it before them as a Korban Pesach. The Midrash says that they were commanded to prepare the Korban Pesach in the most blatant way possible. They roasted it rather than cooking it, in order that its smell should waft throughout Egypt and all the Egyptians would know. They roasted it whole, rather than cutting it up, so that all the Egyptians could see that it was a sheep being roasted. They let it roast until it was well done, rather than quickly roast it, giving the Egyptians time to attack them, if they dared. Through all this, Bnei Yisrael followed Hashem's commands, and trusted Him to protect them from the Egyptians' reprisal (Baalei Tosefos, Shemos 12:9).