

4.7.1

74a (משנה א') → 75a (דפידא בעיניה)

(1) וְאָכְלוּ אֶת הַבָּשָׂר בְּלִילָה הַזֶּה צָלִי אֵשׁ וּמְצוֹת עַל מַרְרִים יֶאֱכְלֶהוּ: שְׁמוֹת יב, ח

- I. **משנה א'**: method of skewering ק"פ for roasting
- a. *Spit*: pomegranate wood (smooth)
- i. *Not metal*: metal will cook the meat (against יהודה ר' who holds that metal inside the body stays cool)
 - ii. *Pomegranate*: not other trees that are either wet or have sharp knots that cut into meat
 1. *Or*: young tree, without knots
 - iii. *Edge*: (which is sharp) goes through and out; stuck through mouth, coming out rectum
 1. *דיח"ג*: innards are replaced there for roasting
 - a) *Called*: גדי מקולס, prohibited after destruction on פסח; unless 1 limb is boiled or disjointed
 2. *ד"ע*: that is a form of cooking; they are placed on edge of spit above mouth
- II. **רבה**: expunging איסור happens with same method as ensoaking – כבולעה כך פולטה
- a. *Therefore*: stuffing between bone and meat is OK, blood is expunged in same manner as it soaks in
 - b. *Support*: from our משנה – innards are placed inside (ריה"ג) – so blood must be expunged
 - i. *Rejection*: the jugular is open, blood drains through there
 - c. *Support*: from permission to use heart, even if it was cooked without tearing open
 - i. *Rejection*: heart is smooth, doesn't ensoak much blood
 - d. *Support*: רב was ready to eat breaded fowl (that was roasted with breading)
 - i. *Rejection*: flour was dry and didn't ensoak blood
 - e. *Challenge*: רבא refused to eat breaded-roasted duck unless the flour was "as white as a new coin"
 - i. *Defense*: this was thick flour that never fully expunges blood
 - f. *Conclusions*: להלכה
 - i. *Fine flour*: blood always expunged כבולעו כך פולטו
 - ii. *Thick flour*: only acceptable if it is pure white
 - iii. *Regular flour*: only if reddish
 - iv. *Meat stuffing*: According to those who forbid – even if the mouth is facing down
 1. *להלכה* permitted, even if mouth facing up
- III. **רבינא v. רב אחא**
- a. *Note*: everywhere that their positions are unassigned, רבינא is lenient (הלכה) and ר' אחא is stringent
 - b. *Exceptions*: in these 3 cases (including ours) רבינא is stringent and ר' אחא is lenient הלכה
 - i. *Unsalted meat*: if cut open and salted, may be put in pot; if put on spit, it's ok (blood seeps out)
 1. *If*: put directly on coals, dispute as per above:
 - a) *דבינא*: blood gets stopped up
 - b) *ד' אחא*: blood is drawn out
- IV. "blood-vinegar" (they would soak meat in vinegar to keep blood from exiting – not prohibited until exiting)
- a. *If*: vinegar is red, all of meat is prohibited
 - i. *דבינא*: even if not red at all, still prohibited; inevitable that some "strings of blood" are there
 - ii. *אמימר* (or *אשי* ר'): would eat the vinegar itself
 - iii. *אמימר*: wouldn't use the same vinegar twice (lost its potency for stopping up the blood)
 1. *As distinct*: from weak vinegar which still has its acerb