

7.1.5

(סכנתא לגלויא) 9a → (אתמר אפרוח שנולד) 7b

Note: a כוי is an animal of indeterminate status (בהמה/חיה) and we are generally מחמיר as if it was either one, therefore we cover its blood like a חיה but its fat is prohibited like a בהמה

(1) מצות יאכל את שבעת הימים ולא ירצה לך חמץ ולא ירצה לך שאר בכל גבלך: שמות יג, ז
(2) ואיש איש מבני ישראל ומן הגר הגר בתוכם אשר צוד ציד חיה או עוף אשר יאכל וישפך את דמו ונקסחו בעפר: ויקרא יז, יג

- I. Analysis of 2nd clause in משנה א: amount of חמץ for which you are liable (כזית; ב"ש: ככותבת)
 - a. separate mention of שאור indicates that the שעורים vary ב"ש
 - b. both are necessary, since their qualities vis-à-vis חמץ vary:
 - i. If only: שאור was mentioned, סד"א that only it is forbidden due to its ability to leaven
 - ii. If only: חמץ was mentioned, סד"א that שאור is permitted since it is inedible
 - iii. Challenge: all agree to זירא ר' זירא – the text began with שאור and ended with חמץ to equate them
 1. Answer: dispute only about ביעור (not eating, where all agree to כזית) – ביעור → אכילה
 - a. And: dispute hinges on application of אכילה
- II. Analysis of 1st clause of משנה ב': using unprepared dirt to cover
 - a. Implication of משנה: only if he slaughtered (בדיעבד) – sounds like ב"ה
 - i. Clarification: משנה relates to someone coming to ask if he can slaughter:
 1. (רבה) ב"ש: slaughter, dig and cover
 2. (רב יוסף) ב"ש: dig, slaughter and cover
 3. Both: רבה ור"י agree that dirt must be placed first to envelop the blood (as per v. 2)
 - a. רבה requires dirt placed before – perhaps this will stop him from שחיטה
 - b. רב יוסף allows you to put it down afterwards – enhancing ירט שמחת
- III. Analysis of last clause of משנה ב': agree that if he did slaughter, he may take a shovel and cover
 - a. דב יהודה as long as the shovel is already stuck in before ירט
 - i. Challenge: he's grinding the dirt that's already there (כתישה – תולדת טוחן)
 - ii. Answer: the dirt is soft (not liable for digging a ditch, since he needs the dirt, not the ditch)
 - b. Mention of: אפר כירה in משנה – should be read as "in addition, אפר כירה is always מוכן"
 - i. Only if: it was fired up before ירט
 1. If: fired on ירט, must still be hot enough to fry an egg
 - ii. Permissible: to use dirt that was set aside for another use (e.g. garden)
 1. דב יהודה even a small amount, if placed in a designated spot, may be used
 2. Challenge: prohibited to slaughter a כוי (see note) on ירט
 - a. Suggestion1: circumstance where there is no prepared dirt
 - i. Challenge: this would apply to regular חיות
 - ii. Answer: סד"א; חידוש to permit כוי for ירט שמחת
 - iii. Rejection: סיפא states "if he slaughtered, don't cover" → must be dirt
 - b. Suggestion2 (רבה): אפר כירה is only מוכן for ודאי, not ספק (e.g. כוי) חשש כתישה
 - i. Rejection: concern about כתישה exists with ודאי as well
 - c. Suggestion3 (רמב"א): אפר כירה is only designated for ודאי (דעת)
 - i. רמב"א's approach: designation for a certain need ~include possible need
 - ii. נהרבלאי disagree and render any designation as all-encompassing
 - d. Suggestion4 (רבי בריה דרב ייבא): precaution against permitting כוי חלב
 - e. Suggestion5 (ר' זירא) (טירחא) ספק to cover for אסור (ר' זירא)
 - i. Exception: if he can cover it all in one action
 - c. Tangential ruling: if he slaughtered before ירט to cover blood on ירט (should've taken care of it)
 - i. Additional tangential ruling: if he made dough before ירט
 1. רבה permissible to separate חלה on ירט
 2. אבנה דשמואל prohibited
 - a. Not at odds: with שמואל's ruling that חלה ח"ל may be eaten 'til end then separated
 - i. שמואל agrees that if he designated חלה earlier, it is prohibited to זרים