

פרק ששי – כסוי הדם – Introduction

The Torah commands us (ויקרא יז:ג) that when we slaughter a *חיה* or a bird, we must cover the *דם* with dirt. Our chapter is devoted to defining the parameters of this מצוה. We will return to the issue of *שחיטה שאינה ראויה* and explore it in greater depth.

30.6.1

83b (והשיב ר' אלעזר הקפר בריבי תשובה) → 85a (משנה א)

1. ואיש איש מבגיי ישראל ומן הגר הגר בתוכם אשר יצוד ציד חיה או עוף אשר יאכל וישפך את דמו וכסהו בעפר: ויקרא יז, ג
2. הכל בכתב מיד ה' עלי השפיל כל מלאכות התבניות: דה"א כח, ט
3. רק הדם לא תאכלו על הארץ השפכנו כמים: דברים יב, טו
4. אך מעין ובור מקוה מים יהיה טהור ונגע בנבלתם יטמא: ויקרא יא, לו
5. כי ירחיב ה' אלהיך את גבולך כאשר דבר לך ואמרת אכלה בשר פי תאונה נפשך לאכל בשר בכל אות נפשך תאכל בשר: דברים יב, כ
6. כי ירחק ממך המקום אשר יבחר ה' אלהיך לשום שמו שם וזבחת מוקד ומצאנו אשר נתן ה' לך כאשר צויתך ואכלת בשעריך בכל אות נפשך: דברים יב, כא
7. כבשים ללבושך ומחירי שדה עתודים: ודי חלב עזים ללחמך ולחם ביתך וחיים לנערותיך: משלי כז, כו-כו
8. ואהבך וברכך והרבך וברך פרי בטןך ופרי אדמתך דגנך ותירשך ויצהרדך שגר אלפיך ונשאת צאנך על האדמה אשר נשבע לאבותיך לתת לך: דברים ז, יג
9. טוב איש חונן ומלוח יכלכל דבריו במשפט: תהלים קיב, ה

- I א משנה א: beasts which require כסוי הדם
- a Location/setting: in and out of א"י, whether or not there is a מקדש – but doesn't apply to קדשים (only חולין)
 - b Types: applies to חיה and birds
 - c Context: whether owned or encountered incidentally
 - i applies due to the ספק (if it is a חיה), but we don't slaughter כוי on טוב יום; if it was נשחט, we don't cover דם
- II Inquiry: why doesn't כסוי הדם apply to קדשים?
- a Answer1: it is impossible, per זירא ר' – there must be dirt both beneath and above it
 - i And: cannot be done on מזבח:
 - 1 If he nullifies the dirt to the מזבח, he is adding on to the dimensions of it, in violation of v. 2
 - 2 If he doesn't nullify the dirt, it is a חציצה between the דם and the מזבח
 - ii Challenge: he can still perform כסוי atop the דם, as is the ruling in case someone slaughters a חיה before slaughtering a בהמה, in which case the blood of the בהמה covers the דם החיה and there's nothing to cover (→ פטור), but if the דם הבהמה is below (he slaughtered it first), he is obligated, even though he can't cover below
 - 1 defense: perhaps that is per זירא ר' "בילה" concept – if it could be done, fulfillment isn't vital
 - iii challenge: he could clean it off the מזבח onto the floor and then cover it
 - 1 per: ו:ו – blood on the knife must be covered
 - 2 indeed: קדשי בדה"ב משנה is a reference to מוקדשים are liable; קדשי מזבח
 - (a) Challenge: why doesn't he redeem them and then cover?
 - (i) Answer: that wouldn't work according to either ר"מ or ר"ש
 1. ר"מ agrees that a שאינה ראויה counts, but redemption of (even) בדה"ב requires assessment
 2. ר"ש doesn't require assessment (only for קדשי מזבח), but holds שאינה ראויה ל"ש שחיטה
 3. Defense: רבי could hold like ר"ש re שאינה ראויה and like ר"מ re העמדה והערכה → can't be covered
 - iv Alternatively: could be all ר"ש, and even פדייה is an interruption between ושפך (שחיטה) and וכסה
 - v If so: we could return to original understanding of מוקדשים (קדשי מזבח) and "גריה" would be an interruption
 - b Answer2 (מר בר ר' אשי) עוף compared to חיה; just as חיה has no מוקדשים, so עוף only applies to חולין
 - i Challenge: if so, perhaps pigeons are liable if מוקדש
 - ii Answer: just as there are no distinctions (in this regard) among חיות, so all עופות are alike – only חולין are חייב
- III רבא ומין the יעקב
- a Challenge (יעקב מינאה): since "חיה" subsumes בהמה, perhaps דם also requires covering
 - i Rejection: v. 3 – דם of a בהמה is spilled out "like water"; just as water requires no כסוי, so דם בהמה needs none
 - ii Challenge: if so, דם בהמה should be able to be used for a מקוה
 - 1 Defense: v. 4 singles out water
 - 2 Block: perhaps it only excludes other liquids that aren't referenced as "water"
 - (a) Answer: there is another exclusion – מקוה, מעין, בור, – to exclude flowing, standing and דם בהמה

- IV ברייתא v. 1 implies that only trapped animals/birds are subject to כסוי
- a ציד extends to domesticated (e.g. chickens)
 - b אשר יצוד is an exhortation that a person should only eat meat with this preparation
 - i דש"י as if he hunted, i.e. infrequently, so as not to become impoverished
 - c Tangent: v. 5 exhorts us not to eat meat if not hungry
 - d Tangent: v. 6 teaches that we should only eat from our own cattle (not to buy meat)
 - i And: v. 6 teaches (מבקרך etc.) that we should not deplete all of our animals for food
 - 1 Conclusion: ר'אב"ע's advice (thrift) and how that attitude was changed in later generations
 - e Further lessons: from משלי (v. 7) that a person should use his own holdings to prepare food, clothing etc.
 - i And: should train his children to live ascetically
 - ii Further advice: from יוחנן ר' regarding wealth and thrift (vv. 8-9)
- V עינא ר' ruling and ר'רבה's (acerbic) reaction:
- a עינא ד' if someone slaughters a עוף/חיה on שבת for a sick person, he must perform כסוי הדם
 - b דבה ברייתא (background to ruling in our משנה) – ר' יוסי – argued that if a כוי is slaughtered on י"ט – no כסוי י"ט – י"ט ספק מילה, which in case of וודאי, "trumps" שבת; but ספק מילה doesn't trump י"ט
 - i Argument: if מילה, which in case of וודאי, "trumps" שבת; but ספק מילה doesn't trump י"ט
 - 1 Then: certainly כסוי, which isn't done on שבת even for וודאי, isn't done on י"ט for ספק
 - (a) Observation: "וודאי" on שבת must be slaughtering for someone who is sick
 - (i) Counter: perhaps it just refers to someone who violated שבת and slaughtered
 - (ii) Block: it is presented as parallel to מילה, which is done only when properly commanded (ברשות)
 - ii Counter: תקיעת שופר, which isn't done on שבת in case of וודאי (e.g. for a man), is done on י"ט (ר"ה) for ספק (טומטום)
 - 1 י"ט wouldn't see this as a challenge, as he permits even a woman to blow שופר on י"ט
 - (a) Per: his ruling (with ר"ש) that allows women to perform סמיכה, even though it might have been considered עבודה בקדשים → he would allow a woman to blow שופר on י"ט
 - 2 דבינא this counter can be defeated – as שופר is blown on שבת in the מקדש – but there is no כסה"ד on שבת at all
 - iii Counter2 (ר"א הקפר): מילה is not a proof, as it is not done on י"ט; לילי כסוי is done night or day
 - 1 Inference: is מילה done on other nights?
 - 2 Rather: his response was that מילה is different, as it is never done on any night, unlike כסוי
 - (a) Final note: ר' חייא commented that this one of the challenges for which he had no counter, but ר"א הקפר was able to defend.