

30.6.4

87a (משנה ד) → 88a (ורשב"ג סבר דמו המיוחד)

1. ואיש איש מבני ישראל ומן הגר בתוכם אשר יצוד ציד חיה או עוף אשר יאכל וישפך את דמו ויכסהו בעפר: ויקרא יז,
2. כי נפש כל בשר דמו בנפשו הוא ואמר לבני ישראל דם כל בשר לא תאכלו כי נפש כל בשר דמו הוא כל אכליו יכרת: ויקרא יז,
3. כי הגה יוצר הרים וברא רוח ומגיד לאדם מה שחו עשה שחר עיפה ודרך על במתי ארץ ה' אלהי צבאות שמו: עמוס ד, יג
4. ויתנו בקריותי ראש ולצמאי ישקוני חמץ: תהלים סט, כב
5. לא תראה את שור אחיך או את שיו נדחים והתעלמת מהם השב תשיבם לאחריך: דברים כב, א

I משנה ד: obligation to cover

- a If: he did שחיטה and didn't cover the blood and another saw it, the onlooker is obligated to cover it up
- b If: he covered it and then it became uncovered, no obligation to go back and cover again
 - i Question: why is this different than השבת אבדה, which (per v. 5) must be returned multiple times?
 - 1 Answer: וכסהו indicates only one obligation to cover
- c However: if the wind covered it up, he is yet obligated to cover
 - i חנן ד' only true if it became uncovered; else, no obligation to cover
 - 1 Challenge: why any obligation – it was נדחה (when the wind covered it)?
 - (a) Answer (פ'): there is no דחוי when it comes to מצוות
 - 2 Challenge: why is this different from a case where the blood is soaked into the ground – still requires כסוי?
 - (a) Answer: in that case, the impression of the blood is still visible (when the wind covers it – can't be seen)

II v. 1: וכסהו... implies that the one who slaughtered is obligated to cover

- a However: an onlooker is obligated to cover (if the שוחט didn't) per (v. 2) ואומר לבני
- b Additional דרשה: כסהו – שפך – just as slaughtering is done by hand, so too כסוי – not to cover with foot (degrading)
- c Story: one slaughtered, an onlooker covered before he had a chance to do it himself
 - i Ruling: ר"ג ordered the "usurper" to pay 10 זהובים (for "stealing the מצוה") to the slaughterer
 - ii Question: was he fined for stealing the שכר מצוה or שכר ברכה
 - 1 Split the difference: if someone "grabbed" ברה"מ from another (1 מצוה – 10 זהובים; 4 ברכות – 40 זהובים)
 - 2 Story: רבי challenged מין (vv. 3-4); he couldn't answer רבי's challenges and took his own life;
 - (a) The ברה"מ (another מין who came to tell רבי about this): רבי offered him 40 זהובים if he would relinquish מ
 - (b) Coda: the 2nd מין preferred ברה"מ to the money, and his family merited a long and illustrious history

III משנה ה: דם that is mixed with other liquids

- a If: the דם got mixed with water – if it looks like blood, obligated to cover
- b If: the דם got mixed with (red) wine, consider wine as water – it at that ratio it would look like blood – חייב לכסות
- c If: it got mixed with דם בהמה or דם חיה (meaning – bloodletting, not שחיטה) – consider as if it were water
 - i Dissent: ר' יהודה דם – ר' יהודה דם cannot negate דם → must always be covered
- d Note: parallel משנה in ח: זבחים – with ר' יהודה's dissent
 - i Comment (ר' יוחנן): only if water fell into דם; if דם fell into water, each drop is מתבטל
 - 1 פ': this doesn't apply to דם, as there is no דחוי in the case of מצוות
- e (כסוי הדם) any liquid that has redness (of blood) is מכפר (on מזבח), is מכשיר (for טומאה) and must be covered (כסוי הדם)
 - i Note: only מכשיר is necessary; the other two are taught in משניות
 - ii Challenge: in the case of מכשיר, whether we regard it as blood or water it is מכשיר
 - 1 Answer1: reference is to blood in rain water (which is only מכשיר if a person is מחשיב)
 - (a) Challenge: if he picks it up, he is מחשיב and again it is מכשיר in either case
 - (b) Defense: if the blood fell in and it got mixed without anyone touching it
 - 2 Answer2: could refer to plasma which isn't fully separated from blood cells
 - (a) ד' ירמיה מדיפתי: there is כרת for ingesting it – as long as there is דם of כזית in the mix
 - (b) ברייתא: it is מטמא באהל (as דם הנפש) as long as there is דם רביעית in the mix
 - iii מטמא באהל: all liquids coming from a מת are טהור – except for דם; and anything red is טהור
 - 1 Challenge: liquids from a טב"ר's body are judged as if he touched them – neither of which have טומאה
 - (a) And: liquids of other טמאים' bodies (חמורין and קלין) are judged as if the טמא touched them – ראשון לטומאה
 - (i) Except: liquids which are themselves הטומאה (e.g. רוק הזב and ש"ז)
 - (ii) Assumption: שרץ is "קל" and "חמור" is מת → all liquids are טמא
 - (iii) Rejection: "חמור" is זב, because people don't avoid him as they do a מת → made a גזרה on liquids

IV משנה ו: blood that shoots out of pit or that is on the knife requires כסוי – דמו reads ת"ק as "all of the blood"

- a ד' יהודה: only if there is no other blood; if there is other blood, cover that and the rest is exempt – דמו = any דם
- b רשב"ג (ברייתא): as long as דם הנפש is covered, sufficient – he reads דמו as דמו המיוחד