

## 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 שאינה ראויה and explore it in greater depth.

30.6.1

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

1. ואיש איש מבני ישראל ומן הגר בתוכם אשר יצוד ציד חיה או עוף אשר יאכל וישפך את דמו וכסהו בעפר: ויקרא ז, יג
2. הלל בכתב מיד ה' עלי השפיל כל מלאכות התבניות: דה"א כח, ט
3. רק הדם לא תאכלו על הארץ תשפכו כמים: דברים יב, טו
4. אך מעין ובור מקוה מים יהיה טהור ונגע בנבלתם יטמא: ויקרא יא, לו
5. פי ירחיב ה' אלהיך את גבולך כאשר דבר לך ואמרת אכלה בשר פי תאונה נפשך לאלל בשר בכל אות נפשך תאכל בשר: דברים יב, כ
6. כי ירחק ממך המקום אשר יבחר ה' אלהיך לשום שמו שם וזבחת מזקוד ומצאנך 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 כ, כו-כו
8. ואהבך וברכך והרבך וברך פרי בטןך ופרי אדמתך דגנך ותירשך ויצהרך שגר אלפיך ועשתרת צאנך על האדמה אשר נשבע לאבותיך לתת לך: דברים ז, יג
9. טוב איש חונן ומלוה 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' – interpretation of בעפר – 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 in משנה 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 and מין the יעקב

    - a Challenge (יעקב מינאה): since "חיה" subsumes בהמה, perhaps דם בהמה 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 חיה/עוף 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 יר"ט – ספק מילה, which in case of וודאי, "trumps" שבת; but ספק מילה doesn't trump יר"ט for ספק
    - i Argument: if מילה, which in case of וודאי, "trumps" שבת; but ספק מילה doesn't trump יר"ט
      - 1 Then: certainly כסוי, which isn't done on שבת even for וודאי, isn't done on יר"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 יר"ט (ר"ה) for ספק (טומטום)
        - 1 יר"ט wouldn't see this as a challenge, as he permits even a woman to blow שופר on יר"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 יר"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 יר"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.