



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Chullin Daf Pey Ches

DAM HANITAZ V'SHE' AHL HASAKIN...

- A Braisa says, the word "v'chisahu" teaches that blood that splattered and that is on the knife must be covered. **R' Yehuda** said, this is only when this is the only blood that can be covered. If there is other blood, this blood would not have to be covered.
 - A Braisa says, "v'chisahu" teaches that all the blood must be covered. From here they said that blood that splattered and that is on the neck must be covered. **R' Shimon ben Gamliel** said, this is only if the lifeblood wasn't covered. If it was, he would be patur from covering this other blood.
 - **Q:** What is the basis of the machlokes of these 3 views? **A:** The **Rabanan** hold that "damo" means *all* the blood. **R' Yehuda** holds that it means even just some of the blood. **R' Shimon ben Gamliel** holds that it refers to the "unique blood" – the lifeblood.

MISHNA

- With what may we cover the blood and with what may we not cover the blood? We may cover with fine animal wastes, with fine sand, with lime, with ground pottery, or with bricks or a barrel cover that were crushed. We may not cover with thick animal wastes, with thick sand, with bricks or barrel covers that are not crushed, and we may not simply turn over a keili on top of it.
 - **R' Shimon ben Gamliel** said a rule: anything in which plants can grow, may be used to cover blood; anything in which plants can't grow may not be used to cover blood.

GEMARA

- **Q:** What constitutes "fine sand"? **A: Rabbah bar bar Chana in the name of R' Yochanan** said, it is any sand that a potter does not need to crush before using.
 - **Others** said this was said on the end of the Mishna, regarding what is "thick sand". **Rabbah bar bar Chana in the name of R' Yochanan** said, it is any sand that a potter needs to crush before using.
 - The difference between these versions would be sand that needs to be crushed by hand, but not with tools. According to the first version this would be "fine sand" and according to the second version it would not.
- A Braisa says, based on the word "v'chisahu" we would think that we may cover the blood with stones or turn a keili upside down over it. The pasuk therefore says "be'afar" – it must be covered in earth. This teaches that only earth is valid. How do we know to include fine animal wastes, fine sand, grindings of stone, grindings of pottery, fine chaff of flax, fine sawdust, lime, clay, and bricks and barrel covers that have been crushed? The pasuk writes "v'chisahu be'afar" instead of "be'afar yichasenu", which teaches to include these other items as well. We would think to even allow covering with thick animal wastes, thick sand, grindings of metal keilim, bricks and barrel covers that were not crushed, and flour, thick flour and wheat shells. The pasuk therefore says "be'afar", which excludes these items. Why is the first list included and the second list excluded? We include items that are a type of earth (things can grow in them) and exclude items that are not a type of earth (things can't grow in them).
 - **Q:** Why don't we say that "v'chisahu" is a klal and "afar" is a prat, and a klal uprat is darshened to only include the items in the prat, in which case we should allow nothing other than earth!? **A: R' Mari** said, this klal needs the prat to clarify what it means (without it we would think to cover it with an upside down keili). When the prat is needed to clarify the meaning of the klal, we don't darshen that as a klal uprat.
 - **R' Nachman bar R' Chisda** darshened that we may not cover except with something in which we can plant and grow things. **Rava** said, this is a mistake. **R' Nachman bar**

Yitzchak asked **Rava**, why is that a mistake? I myself said this ruling and I based it on a Braisa which says, if someone is walking in the desert and has no earth to cover the blood of a chaya or bird that he shechted, he may grind up a golden dinar and use the grindings. If he was on a ship and had no earth to use to cover the blood, he may burn his garment and use the ashes to cover the blood.

- **Q:** It makes sense that ashes may be used in the place of earth, because we find ashes referred to as earth in pesukim. But, why may ground gold be used? **A:** **R' Zeira** said, the pasuk says "v'afros zahav lo", and so the pasuk refers to gold as earth as well.
- A Braisa says, **B"R** say we may only cover blood with earth. **B"R** say, we find that ashes are referred to as earth in the pasuk, therefore we may cover with ashes as well. **B"R** say that the pasuk refers to ashes as "afar sreifa", but not as regular "afar".
 - A Braisa says, they added to this list of items that can be used: ground charcoal, eye makeup, and scrapings of millstones. **Some** say also the "zarnich".
- **Rava** said, as reward for Avrohom saying "v'anochi afar v'eifer", his children were zocheh to get two mitzvos – the ashes of parah adumah and the earth of a sotah.
 - **Q:** Why didn't he also say the earth of kisuy hadam? **A:** That is only a preparation for a mitzvah, but doesn't lead to a benefit by itself (the meat can be eaten with shechita, even without kisuy hadam).
- **Rava** also said, as reward for Avrohom saying "ihm michut v'ahd sroch naal", his children were zocheh to get two mitzvos – the threads of tzitzis and the straps of tefillin.
 - **Q:** The mitzvah of tefillin provides a benefit, as a Braisa teaches that tefillin creates an awe and fear of the Yidden. What benefit does the mitzvah of tzitzis provide? **A:** A Braisa teaches that **R' Meir** says the reason that blue is used for the tzitzis is because it is similar to the color of the ocean, which is similar to the color of the sky, which is similar to the color of sapphire stone, which is similar to the color of the Kisei Hakavod. When Hashem looks at His Kisei Hakavod, He is reminded of the great mitzvah of tzitzis that the Yidden do.