



## OVERVIEW of the Daf

### 1) Sacred animals (cont.)

The assertion that the Mishnah refers to animals sanctified for Beis HaMikdash upkeep is unsuccessfully challenged.

Another reason an animal consecrated for Beis HaMikdash is not included in the mitzvah of covering the blood is presented.

It is noted that according to this explanation it is possible that the Mishnah refers to animals sanctified to be a korban.

Mar bar R' Ashi suggests another reason animals sanctified as offerings are precluded from the mitzvah of covering the blood.

This explanation is unsuccessfully challenged.

### 2) Domesticated animals

Rava and Yaakov Mina'ah discuss the source that domesticated animals are excluded from the mitzvah of covering the blood.

Rava's explanation is unsuccessfully challenged.

### 3) Prepared and unprepared animals

A Baraisa presents the sources that the mitzvah of covering the blood applies to prepared and unprepared animals.

Another related Baraisa is cited and explained.

### 4) Living simply

Tangentially, the Gemara cites the opinions of different Amoraim concerning the importance of good nutrition.

Another teaching related to living simply is presented.

Two pieces of advice from R' Yochanan are recorded and explained.

Another teaching related to living simply is recorded.

### 5) Slaughtering for someone ill on Shabbos

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## Distinctive INSIGHT

*The mitzvah of covering the blood of an animal which may be shechted on Shabbos*

דרש רב עינא אפתחא דבי ריש גלותא השוחט לחולה בשבת חייב לכסות

Rav Eina taught that if someone shechts an animal on Shabbos for the sake of a seriously-ill person who needs to eat meat, he is obligated to also perform the mitzvah of covering the animal's blood with dirt. The lesson is that because in this case the critical needs of the sick person allows us to shecht an animal on his behalf, we also say that the Torah allows any melacha necessary that is associated with the shechita, including digging dirt and placing it on the blood. When Rabbah heard this lesson of Rav Eina, he was taken aback, because he felt he had a proof from a Baraisa that one who shechts on Shabbos may not cover the animal's blood.

The Rishonim discuss the view of R' Eina and whether he permitted all acts on Shabbos that are needed in order to cover the blood of this animal, including Torah violations of the Shabbos, or whether he only permitted rabbinic infringements of the Shabbos. Rashi writes that the dispensation of R' Eina is in regard to the consideration of a life and death need, so all aspects of shechting an animal are permitted, including digging dirt to be used for covering its blood. The Rishonim (Ramban, Rashba and Ritva) infer from Rashi's comment that it would even be permitted to dig dirt and crumble it, which is a Torah violation of grinding. Yet, this seems to contradict the Gemara in Beitzah (8b) which states that the mitzvah of covering the blood of an animal does not permit violating the laws of Yom Tov, and it would certainly not be allowed to be done on Shabbos.

Therefore, the Rishonim say that R' Eina only permitted covering the blood of the animal if this act could be done with violating only rabbinic laws, and to this extent the mitzvah of covering the blood could be done on Shabbos. For example, if a shovel had already been inserted in the ground to dislodge a collection of soft soil, only a rabbinic law would be violated. Here, although removing the soil would create a hole, the person is doing so without needing that hole for itself, so the melacha of creating a hole is down-graded to being a *melacha she'eina tziricha l'gufa*.

Chasam Sofer explains that Rashi means to say that although the mitzvah of covering the blood of the animal may not be done on Shabbos, this is only when we evaluate this mitzvah on its own. However, here the mitzvah of covering the blood is a completion of the mitzvah of shechting, which itself is necessary on Shabbos for the sake of the person who is sick. The rule is that "a mitzvah in its time is precious," so once the shechita is permitted, the covering of the blood of the animal automatically is allowed as a form of completing the necessary acts which accompany the shechita. ■

## REVIEW and Remember

1. How do we know that domesticated animals are excluded from the mitzvah of covering the blood?

2. When should one eat meat?

3. How does one honor his wife and children beyond his means?

4. What was R' Eina's rationale to permit covering blood of a slaughtered animal on Shabbos?

# HALACHAH Highlight

*Is there a mitzvah to live within one's means or is it merely good advice?*

למדה תורה דרך ארץ שלא יאכל אדם בשר אלא לתאבון

*The Torah teaches proper behavior that one should not eat meat unless to satisfy a desire*

Rav Saadyah Gaon<sup>1</sup> indicates that the verse (Devarim 12:20), *למדה תורה דרך ארץ שלא יאכל אדם בשר אלא לתאבון* represents a positive mitzvah. Rav Yeruchum Fishel Perlow<sup>2</sup> wonders what positive mitzvah is contained in this verse. The purpose of the verse according to R' Yishmael is to permit the consumption of meat that is not an offering. It was necessary to permit such meat since while the Jewish People travelled through the wilderness they were only permitted to eat meat of a korban. According to R' Akiva the verse teaches that it is prohibited to eat meat from an animal that was not slaughtered, but neither Tanna finds a positive command in this verse.

Rav Perlow answers that Rav Saadyah Gaon was referring to our Gemara that declares, regarding this verse, that the Torah is teaching proper behavior, namely that a person should not accustom himself to eating meat or other expensive foods so that he should not become impoverished and reliant upon others. Rav Saadyah Gaon understands that the Torah is commanding a person to live within his means. It is only one who is wealthy who may purchase expensive foods.

(Overview...continued from page 1)

R' Eina taught that if someone slaughters for someone ill he must cover the blood.

Rabbah rejected this opinion and then cited and explained a Baraisa to support his position.

An unsuccessful attempt to refute this proof is presented.

The Gemara begins to seek clarification of a part of the Baraisa. ■

Although the Gemara declares *למדה תורה דרך ארץ* – “the Torah teaches proper behavior” which usually indicates something that is not obligatory, in this instance it is possible that it represents a mitzvah and the statement of the Gemara is giving the reason behind the mitzvah. It seems, however, that according to Rambam the verse is merely teaching good advice rather than an actual command. Rambam<sup>3</sup> writes that a Torah scholar carefully calculates his expenses and supports his wife and household in accordance with his means. He also writes that Chazal advised that one should not eat meat unless it is to satisfy his desire, meaning that one should not accustom himself to eating meat. If he is healthy he should eat meat only on Shabbos unless he is wealthy. It is clear from the presentation that these principles represent good advice but do not rise to the bar of an actual mitzvah. ■

1. ספר המצוות לרס"ג עשין צ"ה.

2. ביאורי הגרי"פ שם.

3. רמב"ם פ"ה מהלי דעות ה"י. ■

# STORIES Off the Daf

## Honoring One's Family

"ויכבד אשתו ובניו יותר ממה שיש לו..."

Rav Moshe Aharon Stern, zt"l, recounted a lesson he had heard which relates to a statement on today's daf. "In Chulin we find that one should honor his wife and children with more than he has. This seems very difficult. How can one honor with what he doesn't have?

"Rav Chaim Shmulevitz, zt"l, explained this conundrum in a fascinating manner. If a person knows he has an obligation for more than his ability he will find a way to pay up. A father—even if he has nothing—will find a way to get food for his children. The Gemara teach-

es that one must take his financial obligations seriously. If he relates to them as is fitting, he will find a way to pay them. As the Gemara writes in Makkos, "בדרך — ש'אדם רוצה לילך מוליכין אותו בדרך" — man is led in the way that he wants to go."

Rav Stern related a personal story which illustrates this principle. "When I was a young man, I missed several days in yeshiva. As was his practice when a bochur or young married man missed a few days, the mashgiach, Rav Eliyahu Lopian, zt"l, paid me a visit to determine why I was absent.

"I explained that a couple of my children were perpetually sick since our apartment had a lot of unhealthy moisture. The mashgiach insisted that I needed to look for a different apartment

right away. I tried to explain that this was impossible: 'I am just able to afford the price of this apartment...'

"Rav Elya rejected this consideration out of hand. 'That is no answer,' he said. 'Your kesubah obligates you to find a suitable dwelling for your wife and family. This apartment does not meet that requirement. If you can't afford something better, you must find a job—working in kodesh of course—which will pay enough to support your family as is fitting.'"

Rav Stern's story ended in a satisfactory manner. "Because of his prompting, I became the mashgiach in Yeshivas Kaminetz and purchased a suitable apartment."<sup>1</sup> ■

1. בית ומנוחה, ע' קני"ד ■