

## OVERVIEW of the Daf

### 1) Avrohom Avinu

Rava teaches that Avrohom Avinu's descendants merited the mitzvah of techeles and the straps of tefillin because of the phrase that he used when he refused payment from Sdom.

The Gemara explains the benefit from the mitzvah of techeles in this world.

R' Abba highlights the danger of consuming stolen property.

An exposition is presented that contrasts the reaction of Jews to greatness that is bestowed on them and the reaction of idolaters to greatness that is bestowed upon them.

Rava or R' Yochanan teach that in their description of themselves, Moshe and Aharon were even more humble than was Avrohom.

Additional related teachings are presented with this discussion concluding with the value of remaining silent.

### 2) Earth of a subverted city

Zeira or Rabba bar Yirmiyah teach that one may use dirt from a subverted city to cover blood.

Zeiri and Rava offer different explanations why this is permitted.

Rava's assertion that mitzvos were not given for the purpose of our deriving benefit is unsuccessfully challenged.

### הדרן עלך כסוי הדם

3) **MISHNAH:** The parameters of the prohibition of gid hanashe are discussed.

### 4) Sacred animals

The Gemara questions why it was necessary for the Mishnah to mention that the prohibition of gid hanashe applies to sacred animals.

The case of a sacred animal that is novel is identified.

An unsuccessful challenge to this explanation is presented.

Another challenge to this interpretation is recorded. ■

*Today's Daf Digest is dedicated by  
Dr. and Mrs. Shlomo Whitehouse  
in honor of the wedding of their children  
Binyomin and Rochel*

*Today's Daf Digest is dedicated by the Ray family  
in memory of their father  
ר' יוסף בן ר' ברוך, ע"ה*

*Today's Daf Digest is dedicated  
in loving memory of our grandfather  
צבי מאיר בן יהודה  
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## Distinctive INSIGHT

### Multiple prohibitions for eating gid of a consecrated animal

וכי תימא יש בגידין בנותן טעם ואתי איסור מוקדשין וחייל על איסור גיד

The Mishnah at the beginning of the perek states that the prohibition of eating the gid hanasheh applies both to unconsecrated and consecrated animals. The Gemara begins by noting that it would seem obvious that this prohibition would apply to consecrated animals, because there is no reason to think that the prohibition against eating the gid hanasheh should be cancelled by declaring an animal to be sanctified.

Among the suggestions given by the Gemara to explain this halacha is that the author of the Mishnah might be of the opinion that a gid hanasheh has a taste and if cooked as part of the thigh it contributes a taste to the meat (Chachamim, 96b, 99b), and is not a just a tasteless nerve. Accordingly, the gid of this animal was a prohibited item, and now that the animal has been consecrated there is an additional prohibition against eating and benefitting from consecrated meat. Rashi notes that if this were true, the Mishnah would be teaching us two insights. First of all, we see that a gid has a taste, and, in addition, we see that the Mishnah holds that something which is already prohibited (gid) can have an additional prohibition (eating from a consecrated animal) compounded upon it. This suggestion is rejected, because if the Mishnah was conveying this message, it would have said "the laws of consecrated animals apply to gid," rather than saying the reverse, "gid applies to consecrated animals."

Tosafos points out that later (100b), the Gemara says that the prohibition of gid cannot apply if one eats the gid of a non-kosher animal, because the rule is that no additional prohibitions can apply to something once it is already prohibited. Nevertheless, the law of consecrated items is more severe, and our Gemara considers the possibility that an additional negative commandment can accrue beyond the basic prohibition against eating gid. Benefit from consecrated items (eating them while impure) can result in the punishment of kareis, so we could expect this situation to allow for the prohibition of benefit from consecrated gid to add to the basic prohibition of eating gid itself.

R' Akiva Eiger and Rashash ask why Tosafos has to give the reason of consecrated things being more severe due to the possibility of deserving kareis, when the Gemara is Kareisos (14a) points out that the additional sin of a cheilev, prohibited fats, of a consecrated animal can be compounded upon the standard law not to eat cheilev, because it results in an additional aspect of the prohibition. This is known as an איסור מוסיף, it causes an expanded application of the limits of cheilev. Not only is cheilev not allowed to be eaten, but when cheilev is from a consecrated animal it is also prohibited from benefit. This should be the situation here regarding gid, as well. ■

# HALACHA Highlight

## Human gid hanasheh

ואינו נוהג בעורף מפני שאין לו כף

*It does not apply to birds since they do not have a "spoon"*

Rashba<sup>1</sup> rules that the prohibition against eating the gid hanasheh applies even to a human gid hanasheh. The Torah links the prohibition with the "spoon" of the thigh. Any creature that has a thigh bone that is round is subject to the gid hanasheh prohibition. The gid hanasheh of birds are not prohibited since their thigh bone is not round. It is also evident from the Gemara that the prohibition relates to the round shape of the thigh bone to the extent that the Gemara inquires about the status of a gid hanasheh from a bird who has a rounded thigh bone or an animal whose thigh bone is not round. Since the thigh bone of humans is round it is clear that the gid hanasheh is prohibited as well. Furthermore, the origin of the prohibition is that the angel struck Yaakov Avinu in the thigh, injuring him. As such it is only logical that the prohibition should include the gid hanasheh of people.

Aruch HaShulchan<sup>2</sup> asserts that the status of human gid hanasheh relates to the dispute of whether human flesh is Biblically prohibited. Rashba maintains that human flesh is only Rabbinically prohibited and therefore he maintains that human gid hanasheh is Biblically prohibited. On the other hand, according to the other Rishonim who maintain that human flesh is Biblically prohibited, human gid hanasheh will not be Biblically prohibited. According to their approach human

# REVIEW and Remember

1. In what way were Moshe and Aharon greater than Avrohom Avinu ?
2. According to Rava why is it permitted to use ashes from a subverted city for the mitzvah of covering the blood ?
3. Why are butchers not believed regarding the removal of the gid hanasheh ?
4. At what point does the fetus of a sacred animal become sanctified ?

gid hanasheh is comparable to gid hanasheh taken from a non-kosher animal. According to Chachamim (100b) the prohibition of gid hanasheh does not apply to non-kosher animals since the prohibition is limited to those animals that are permitted for consumption. As such, since in the opinion of these Rishonim, it is Biblically prohibited to consume human flesh it is not Biblically prohibited to eat human gid hanasheh. Pri Megadim<sup>3</sup>, however, disagrees and asserts that Rashba's reasoning that human gid hanasheh is prohibited applies even according to those who maintain that human flesh is Biblically prohibited. ■

<sup>1</sup> שו"ת הרשב"א ח"א סי' שס"ד.  
<sup>2</sup> ערוה"ש יו"ד סי' ס"ה סעי' ט"ז.  
<sup>3</sup> פמ"ג שם משב"ז סק"ד. ■

# STORIES off the Daf

## The King's Kindness

"בשעה שאני משפיע לכם גדולה אתם ממעטין עצמכם לפני..."

A certain child grew up in an extremely primitive family that was so removed from civilization that when the king visited, the child had no idea who the king was or that he had even come. He only saw a sudden seemingly meaningless commotion over an apparently ordinary man, who certainly had money. Since he was a bit of a troublemaker the boy picked up a stone and

hurled it at the king.

The king ordered that the child be caught and brought to the palace. There he was given excellent accommodations of great comfort. He ate at the king's table and got to see first-hand how kind and just the king was. After a short time he began to comprehend the greatness of the king and the depth of his heinous crime. He prostrated himself before the king and begged forgiveness for his thoughtless act.

The Ba'al Shem Tov, zt"l, used this parable to explain the expression קל-נקמות ה'. The Name א-ל refers to Hashem's attribute of kindness. How can this be word be understood in the context of Hashem being God of

vengeance? He answered that through Hashem's kindness one begins to understand His greatness and begs forgiveness for his thoughtless actions and sins. He fell only because he had no idea who the King is and what He does.

The Bover Rebbe, zt"l, mentioned this parable and applied it to a statement on today's daf. "This may be the meaning of Hashem's expression to the Jewish people: 'When I give you greatness you make yourself small before Me...'"<sup>1</sup> ■

<sup>1</sup> כרם שלמה, ניסן תש"ן, ע' ה' ■