

OVERVIEW of the Daf

1) Burning the Korban Pesach

Rabbah suggests that R' Yosi HaGalili also holds that if the owner became tamei after the blood was thrown, the korban should be burned immediately.

2) **MISHNAH:** Certain parts of the animal will inevitably become left over and disqualified. They are burned on the sixteenth, or on the seventeenth if the sixteenth fell on Shabbos.

3) Bones

R' Mari bar Avuha in the name of R' Yitzchak ruled: Bones that contain marrow that has become נותר are tmei'os since they are a base for a prohibited item.

The Gemara unsuccessfully attempts to find support for this ruling.

This ruling is challenged from a Baraisa.

Two resolutions to the challenge are presented.

4) Sinews

R' Yehudah in the name of Rav ruled: All sinews are considered flesh except the sinews of the neck.

Rav's ruling is challenged from a Mishnah.

Three resolutions are presented.

5) Burning נותר on Yom Tov

The Gemara questions the ruling of the Mishnah prohibiting the burning of נותר on Yom Tov. The positive command to burn the נותר should override the prohibition against melachah on Yom Tov.

Three of the four answers to this question are presented. ■

REVIEW and Remember

1. Explain the phrase: עצמות קדשים ששימשו נותר.
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2. What does the word בו that appears in the context of the prohibition against breaking a bone from the Korban Pesach teach?
.....
3. What is R' Yehudah's opinion concerning gid hanasheh?
.....
4. On what basis did the Gemara think that burning nosar should override the prohibition against melacha on Yom Tov?
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Distinctive INSIGHT

The גידין of the Korban Pesach

כל הגידין בשר חוץ מגידי צואר

We hold that sinews are not considered meat. Rashi explains that the lesson of our Gemara is that a person who was designated to be given the sinews of the neck of the Korban Pesach is considered to have been apportioned a selection of meat, and that he can thereby discharge his mitzvah obligation. The שער המלך (Ma'achalos Asuros 5:6) notes that the Baraisa (Chullin 77b) rules that a sinew is not meat, as we see that it does not have the tum'ah of a נבילה. It is as a piece of wood, and eating it is not as if one is eating meat. Why, then, in regard to the Korban Pesach, is consuming it an adequate form of eating?

Based upon the Mishna L'Melech (Yesodei HaTorah, Ch. 5) שער המלך answers that although in regard to violation of a negative command we see that eating something in a non-standard manner (אכילה שלא כדרכה) is not a legal form of eating, however, when we have an obligation to eat (i.e. marror, matzah, Korban Pesach), one fulfills his obligation, and the mitzvah is fulfilled.

Mishna L'Melech himself rejects the notion of making a distinction between the guidelines of an עשה versus a לא תעשה. Minchas Chinuch (Mitzvah 8, #2) explains that our Gemara allows use of sinew only according to the one who holds יש בגידין בנותן טעם. ■

HALACHAH Highlight

Halachic status of bones

א"ר מרי ב"א א"ר יצחק עצמות קדשים ששימשו נותר מטמאין את הידים

Rav Mari bar Avuha said in the name of R. Yitzchak: Bones of any sacred offerings that served nosar contaminate the hands like nosar itself.

The Gemara goes on to say how there is an obligation to burn these bones. For these bones contain marrow (which is נותר—from a korban whose time limit to eat has expired) and the bones themselves serve to hold the נותר. Thus, the bones become (halachically) a buttress for נותר, and they also have a status as נותר¹ and

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contaminate the hands and are burnt like **נותר** itself.

It is apparent from our Gemara that these bones only have the halachic status as the forbidden meat itself when they act as a support for **נותר**. However, bones of forbidden non-holy food do not become like the forbidden meat which it supports.

The Rishonim² argue on the following point: What is the law when forbidden meat which has bones falls into permitted food? Some say that the bones have a halachic status like the meat itself and combine with the meat to prohibit the food. Others, hold the bones from forbidden food are not **אסורות** and, on the contrary, their volume combines with the permitted food to override the prohibited food (in 60). (See below for the various opinions on the matter.) The Poskim³ disagree how to rule. The Shulchan Aruch⁴ says that dry bones combine with the permitted food to override, even⁵ in a case of non-financial loss. (This would only be in a case of when the meat fell into a similar tasting food⁶. However, when the meat combines with a dissimilar tasting food, they have no effect on the food at all.) This is the minhag of the Sefardim⁷. However the minhag Ashkenazim⁸ is to be stringent in the matter and only allow the bones to com-

bine⁹ with the permitted food in a case of financial loss. If the food was cooked first, the bone already absorbed from the forbidden food¹⁰ and all would concur that the bones combine to asur. ■

1. ועי' בצ"ח כאן ובחדושי חתם סופר השלם כאן, במחלוקת הרמב"ם וראב"ד האם הלכה כרב מרי. כלומר, האם העצמות מטמאים לאחר שיוציא את המוח דנותר מהם
2. כ"כ הטור ביור"ד ריש סימן צ"ט בשם י"א, וכתבו שם הד"מ והב"ח דכ"כ באו"ה (כ"ח ה"ה) בשם האו"ז. ומאידך ע"ש בשם הש"ד (נ"ה ו') שכתב בשם האו"ז שעצמות איסור אינם מצטרפים לא עם ההיתיר ולא עם האיסור. וכ"כ שם הרמ"א בהגהותיו לש"ע. ועע"ש בטור וב"י דלדעת הרא"ש (בחולין בפרק גיד הנשה סימן ל') והר"ש (בתרומות פ"ה מ"ט) עצמות של איסור מצטרפין עם ההיתיר, וכ"כ שם בשו"ע. ולדעת הרא"ה בבדק הבית (בב"ד, ש"א ו' א') והר"ן (בחולין בדפי הרי"ף ל"ה א', ד"ה גרינן בגמ') ס"ל דעצמות הרכין מצטרפין לאיסור, ועצמות יבשים אין מצטרפין. וכן דעת הב"ח והש"ך שם ס"ק א'. ובב"י בב"ה שם כתב דלרבינו ירוחם בשם הר"א במין במינו העצמות מצטרפין להיתיר משא"כ במין באינו מינו
3. כמבואר בס"ק הקודם
4. סצ"ט ס"א וכדביאר בו הכה"ח שם ס"ק ז' וככ"ש בס"ק ב'
5. בכה"ח שם ס"ק י"א
6. שם ס"ק ז' ועי"ש הטעם, דבמין במינו מדאורייתא הרי בטל ברוב
7. שם ס"ק י"א
8. כ"כ חכמ"א נ"ב א', וכרמ"א
9. ועי"ש שגם לא מצטרף לאיסור
10. בשו"ע שם סעיף ב' ■

STORIES Off the Daf

A whole sacrifice

ועצם לא תשברו בה...

Maharal, zt"l, explains several reasons why the bones of the Korban Pesach must remain whole. The breakage itself, as well as engaging in any act that diverges from the primary purpose of eating the meat, each symbolizes divisiveness. Since the korban is meant to exemplify absolute unity—the unified, unique, and liberated Jewish people serving the One, complete, and perfect God—it would be anathema to break its bones. This din applies to the Korban Pesach alone, for only it is referred to as “העבודה”, the essential sacrificial act that defines us as servants of Hashem. Like the

Korban Pesach, the greatest tzaddikim are also focused on their essential purpose, and nothing diverts them from it.

HaRav Shach, zt"l, was once pacing the length of the yeshiva's porch, deeply immersed in a sugyah, when a bochur hurried by and knocked him down. Two other students who were present raced to help the Rosh Yeshiva back to his feet. The boy who had accidentally toppled the Rav was beside himself; he rushed to beg forgiveness from the Rosh Yeshiva.

“I don't know what you're talking about!” was Rav Shach's brusque response.

The young man took his words at face value, and was pained that the Rosh Yeshiva refused to forgive him. He appealed to one of the Rav's relatives. “Please, go and beg the Rosh

Yeshiva to reconsider!”

The relative did so, and was surprised when Rav Shach appeared annoyed. “This again? The boy already came to me, and I already told him that I don't know what he's talking about!”

“But why are you so angry?” asked the other man.

“Now I don't know what you're talking about, either!” said the exasperated Rosh Yeshiva.

“I'm asking that you forgive the boy who knocked you down—it was only an accident!”

Rav Shach was completely taken aback. “No one knocked me down. What are you talking about?” He was so focused on his learning, his fall to the floor hadn't even registered—and his being picked up certainly went unnoticed! ■

