



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

Chullin Daf Pey Tes

- **R' Abba** said, something that is stolen and then consumed is a most difficult thing to do teshuva for, so much so that even complete tzaddikim have trouble with that, as the pasuk says that although Avrohom refused to accept anything from the king of Sedom, he said he will keep what his men had already eaten.
- **R' Yochanan in the name of R' Elazar the son of R' Shimon** said, wherever you find an aggadic drasha of **R' Eliezer the son of R' Yose Haglili**, make sure you listen to it. **R' Eliezer** darshened the pasuk that says that Hashem chose us as His people because we are the "smallest" of all nations. He darshened this to mean that Hashem says He chose us, because even when He put greatness upon us we act humbly. For example, when greatness was given to Avrohom he said "v'anochi afar v'eifer". When it was given to Moshe and Aharon they said "v'nachnu mah". When it was given to Dovid he said "v'anochi sola'as v'lo ish". However, the goyim don't act like that. When greatness was given to Nimrod he went and wanted to build a tower and rebel against Hashem. When it was given to Pharaoh he said "mi Hashem". When it was given to Sancheirev he said "mi b'chol elohei ha'aratzos...". When it was given to Nevuchadnetzar he said "e'eleh ahl bamasei av...". When it was given to Chiram the king of Tzur he said "yashavti b'lev yamim".
 - **Rava** (or **R' Yochanan**) said, what is written about Moshe and Aharon shows a greater level of humility than what is written about Avrohom. They said "what are we" whereas Avrohom said "I am earth and ashes" (which has some substance).
 - **Rava** (or **R' Yochanan**) said, the world exists only because of Moshe and Aharon. They said "v'nachnu mah" and the pasuk says that the world exists "eret ahl blimah".
 - **R' Il'a'ah** darshens this pasuk to teach that the world only exists in the zechus of people who do not respond in an argument.
 - **R' Avahu** says the world exists in the zechus of people who treat themselves as if they totally don't exist.
 - **R' Yitzchak** darshens a pasuk as follows: "ha'umnam eilem" – the job of a person in this world is to make himself silent like a mute. We would think that this is so even regarding Torah. The pasuk therefore says "tzedeq tidabeirun". We would think that one who learns should take pride in having done so. The pasuk therefore says, "meysharim tishpitu bnei adam".
- **R' Ze'ira** or **Rabbah bar Yirmiya** said, we may cover blood with the earth (ashes) of an ihr hanidachas.
 - **Q:** These ashes are assur b'hana'ah, so how can they be used!? **A: Ze'iri** said, this refers to the hard earth of the city, which does not become assur. **Rava** said, even the ashes may be used, because mitzvos were not given for benefit, and therefore using the ashes for a mitzvah is not considered to be benefitting from the ashes.
 - **Ravina** repeated the ruling of **Rava**. **R' Rechumei** asked, a Braisa says that a shofar of avoda zara may not be used for Rosh Hashana. Presumably, this means that if one did use it he is not yotzeh. This must be because he is considered to have benefitted from the shofar, and refutes **Rava**!? **Ravina** said, if this shofar is used he would be yotzeh. **R' Rechumei** asked, the Braisa says that a lulav of avoda zara may not be used for the mitzvah. Presumably, this means that if it was used the person would not be yotzeh and refutes **Rava**!? **Ravina** said the person would be yotzeh.
 - **Q: R' Rechumei** asked, a Braisa clearly says that he would not be yotzeh with the shofar or with the lulav!? **A: R' Ashi** said, regarding shofar and lulav there is a required size, and since they are of avoda zara they are

considered not to have the required size. Regarding kisuy hadam, the smaller the size the better it is. Therefore, the ashes of the ihr hanidachas may be used.

HADRAN ALACH PEREK KISUY HADAM!!!

PEREK GID HANASHEH -- PEREK SHEVI'I

MISHNA

- The issur to eat gid hanasheh applies in EY and in chutz laaretz, when the Beis Hamikdash exists and after the Churban, to animals of chullin and of kodashim. It applies to beheimos and chayos, to the right thigh and to the left thigh, but does not apply to birds, because they do not have a "kaf" (spoon shaped flesh on the thigh). It also applies to a fetus (a full-term, live, ben pakuah). **R' Yehuda** says gid hanasheh does not apply to a fetus and its cheilev is mutar.
- **R' Meir** says that butchers are not believed regarding the removal of the gid hanasheh. The **Chachomim** say they are believed regarding gid hanasheh and cheilev.

GEMARA

- **Q:** It seems obvious that the gid hanasheh of kodashim is assur!? Just because it is kadosh the issur should be removed!? You can't say that the Tanna means to say that one who eats sinews is considered to have had hana'ah (sinews impart flavor and therefore provide benefit), and therefore the Mishna means to say that the issur of eating kodashim will take effect on the issur of gid hanasheh and one who eats it will be chayuv for both issurim, because if that is what the Mishna is teaching it should have said that the issur of kodashim applies to the gid hanasheh, not the other way around!? **A:** The Mishna holds that one who eats sinews does not have hana'ah, and the Mishna is therefore teaching that if one eats the gid hanasheh of kodashim he is *only* chayuv for the issur of gid hanasheh and *not* for the issur of eating kodashim.
 - **Q:** Does the Mishna really hold that one is not chayuv for eating a sinew of kodashim? A Mishna says, if a thigh was cooked along with its gid hanasheh, if there is enough gid hanasheh to impart flavor in it, it is assur. We see that sinews do give off flavor and thereby benefit!? **A:** Rather, the Mishna is discussing a case of offspring of kodashim, and the Mishna holds that gid hanasheh does apply to a fetus. The Mishna also holds that the fetus becomes kadosh while still in its mother's womb as it is formed. This means that the issur of gid hanasheh and the issur of kodashim take effect on this fetus at the very same time. This is the point that our Mishna is trying to teach.
 - **Q:** How can you say that the first part of the Mishna is referring to a fetus when the later part of the Mishna introduces the case of the fetus!? **A:** The later part of the Mishna comes to teach that the case of the fetus that was previously discussed, is actually the subject of a machlokes between **R' Yehuda and the Rabanan**.
 - **Q:** Can we really say that the issur of gid hanasheh and of kodashim take effect at the same time? A Mishna says, a nazir must shave his head and complete the process of a tamei nazir if he becomes tamei from a meis or a kezayis of flesh from a meis. The Gemara asks, if he becomes tamei from even a kezayis, why do we even need to say that he becomes tamei from the whole meis? The Gemara answers that **R' Yochanan** said, the words "a meis" are needed to teach that he becomes tamei and subject to the process from a fetus whose limbs are not yet fully attached with sinews and are therefore not given the halachic status of "limbs". However, since it is a complete meis, the nazir would become tamei from it even if it has less than a kezayis of flesh. This shows that the limbs are created before the sinews, which means that the issur of kodashim takes effect before the issur of gid hanasheh!? **A:** Although the issur of kodashim takes effect first, the issur of gid hanasheh is more stringent, in that it even applies to Bnei Noach, and therefore it takes effect on top of the issur of kodashim.
 - **Q:** The view that it applies to Bnei Noach is the view of **R' Yehuda**. Our Mishna does not follow the view of **R' Yehuda**, because he holds that the issur does not apply to the gid hanasheh of both thighs and our Mishna says that it does!? **A:** The Tanna of our Mishna holds like him regarding one thing and argues regarding the other.

- **Q:** The issur of gid hanasheh is only more stringent than a regular lav. It is not more stringent than the issur of kodashim which carries the kares penalty!? **A:** Rather, the Mishna is referring to an animal of chullin that is having a bechor. The gid hanasheh takes effect on this bechor even though it is kadosh (either because gid hanasheh takes effect in the womb and the kedusha doesn't take effect until it is born, or even if the gid hanasheh takes effect when it is born, the issur of gid hanasheh and of kodesh take effect at the same time). **A2:** We can also answer that offspring of kodashim only become kadosh when they are born, not inside the womb. Therefore, the issur of gid hanasheh either takes effect before the issur of kodashim or at the same time.