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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Aggadah

Rabbi Abba said: Grave indeed is stolen property that has been consumed, for even the perfectly righteous cannot make amends for it, as it is written: *Far from me! That which the young men have eaten.*

Rabbi Yochanan said in the name of Rabbi Elozar the son of Rabbi Shimon: Wherever you find the words of Rabbi Elozar the son of Rabbi Yosi HaGelili in an Aggadah, make your ear like a funnel (*to listen intently*), for he said: It is written: *It was not because you were greater than any other nation that the Lord desired you.* The Holy One, Blessed be He, said to Israel, “I desire you because even when I bestow greatness upon you, you humble yourselves before me. I bestowed greatness upon Abraham, yet he said to Me, ‘*I am but earth and ashes.*’ Upon Moshe and Aaron, yet they said, ‘*And what are we?*’ Upon David, yet he said, ‘*But I am a worm and not a man.*’ But with idolaters it is not so. I bestowed greatness upon Nimrod, and he said, ‘*Come, let us build ourselves a city.*’ Upon Pharaoh, and he said, ‘*Who is Hashem that I should listen to Him?*’ Upon Sancheiriv, and he said, ‘*Who are they among all the gods of the lands?*’ Upon Nevuchadnezzar, and he said, ‘*I will ascend above the tops of the clouds.*’ Upon Chiram king of Tyre, and he said, ‘*I sit in the seat of God, in the heart of the seas.*’”

Rava, and others say Rabbi Yochanan, said: More significant is that which is said of Moshe and Aaron than that which is said of Abraham. Of Abraham it is said: *I am but earth and ashes*, whereas of Moshe and Aaron it is said: *And what are we?*

Rava, and others say Rabbi Yochanan, said: The world exists only on the merit of Moshe and Aaron (*on account of their humility*), for it is written here: *And what are we?* And it is written there (*of the world*): *He suspends the earth upon nothing.*

Rabbi Ila’a said: The world exists only on the merit of he who restrains himself in strife (*without reacting*), for it is written: *He suspends the earth upon nothing.*

Rabbi Avahu said: The world exists only on the merit of he who makes himself as if he is non-existent, for it is written: *And underneath are the world’s arms.*

Rabbi Yitzchak said: What is the meaning of the verse: *Is there indeed silence? Speak righteousness; judge people with equity.* What should be a person’s vocation (*which can be an alternate meaning of the first word in this verse*) in this world? He should be silent like a mute. Perhaps he should be so even with regard to the words of the Torah? It says therefore: *Speak righteousness.* Perhaps then he should become arrogant? It says therefore: *judge people with equity.* (89a)

Earth of an Ir Hanidachas

Rabbi Zeira, and others say Rabbah bar Yirmiyah, said: One may cover up the blood with the earth of an *ir hanidachas* (*a subverted city; one that was condemned to be destroyed by fire on account of a majority of its residents worshipping idols*).

The *Gemora* asks: Why is this? Is it not forbidden for all benefits?

Zeiri answered: It can only refer to the hard earth of its soil; for it is written: *And you shall gather all of its booty into the midst of its open square, and you shall burn it with fire.* This applies only to that which requires gathering and burning, but that which requires detaching, gathering and burning (*like the hard earth of its soil*) is excluded.

Rava said: The *mitzvos* were not given for the sake of deriving a personal benefit (*but rather, they were given as a yoke upon a person, and therefore, using the earth of an ir hanidachas for the mitzvah of covering up the blood is not regarded as a benefit, and is therefore permitted*).

Ravina was sitting and reciting the above teaching of Raba. Rav Rechumi raised this objection against Ravina, based upon the following *braisa*: A man, on *Rosh Hashanah*, may not blow with a *shofar* which has been used for idolatrous purposes. Now presumably, if he did blow with it, he will not have fulfilled his obligation!?

Ravina disagreed: No! If he did blow with it, he has fulfilled his obligation.

Ravina cited the next part of the *braisa*: A man, on *Sukkos*, may not take a *lulav* which has been used for idolatrous purposes. Presumably, if he did take it, he will not have fulfilled his obligation!?

Ravina disagreed: No! If he did take it, he has fulfilled his obligation.

But, Rav Rechumi insisted, it has been taught: If he blew with it (*the shofar used for idolatry*), he has not fulfilled his obligation; if he took it (*the lulav used for idolatry*), he has not fulfilled his obligation!?

Rav Ashi answered: There is no comparison at all. There (by *shofar* and *lulav*), a minimum size is prescribed, and since it has been used for idolatry, it is regarded as though the size was diminished, whereas here (*with respect to the covering up of the blood*), the more broken up it is, the better it is for covering up. (89a – 89b)

WE SHALL RETURN TO YOU, KISUY HADAM

Mishna

[*Chullin Illuminated provides the following introduction to the gid hanasheh: The gid hanasheh – sciatic nerve, is the largest nerve of the body. It branches off the caudal extremity of the spinal cord, and spreads throughout the leg, innervating, through its many offshoots, a great majority of the muscles of the thigh, as well as the muscles of the middle and lowest sections of the leg. It is one of the two major nerves that service the leg. The second is the femoral nerve, which leaves the spinal cord just cranial of the sciatic nerve, and whose primary function is limited to innervating the group of four muscles (known collectively as the quadriceps femoris) that surround the upper section of the femur. The Gemora below (91a) describes the gid hanasheh as “the prohibited nerve that spreads throughout the entire leg,” leaving no doubt that it is the sciatic nerve that is the subject of the Biblical prohibition, and not the femoral. Nevertheless, the femoral nerve is Rabbinically prohibited.*]

The prohibition of the *gid hanasheh* (*sciatic nerve*) applies both within the Land (*of Israel*) and outside it, both during the existence of the Temple and after it, in respect of both unconsecrated and consecrated animals. It applies to both *beheimah* and *chayah*, to the right and left thigh, but it does not apply to birds because they have no spoon (*shaped flesh by their thigh*). [*Chullin Illuminated explains as follows: The biblical verse (Genesis 32:33) that prohibits the consumption of the gid hanasheh, sciatic nerve, described it as gid hanasha asher al kof hayareich, the nerve that is on the spoon [shaped object] of the thigh. This teaches that the nerve is only*

prohibited in an animal that has a kaf, - spoon [shaped object], over which the nerve runs. Rashi defines this kaf as the group of muscles that surround the upper section of the kolis, femur – the upper bone of the leg. These muscles, known anatomically as the quadriceps femoris, form an elevated, curved structure around the bone, much like the well known shape of the drumstick (“pulka”) of a chicken. The drumstick, however, is the middle bone of the leg (the shok, tibia), not the upper bone. Indeed, in a chicken, the upper bone has no such spoon shaped structure, and thus its sciatic nerve is permitted. In an animal, however, there are in fact two “drumsticks,” one on the middle bone, as well as one on the upper bone, over which the sciatic nerve extends.]

It also applies to a fetus (of a nine-month living calf found in the womb of its slaughtered mother). Rabbi Yehudah says: It does not apply to a fetus. And the cheilev (forbidden fat) of a fetus is permitted. Butchers are not trustworthy with regard to the removal of the gid hanasheh; these are the words of Rabbi Meir. The Sages say: They are trustworthy with regard to it as well as with regard to the forbidden fat. (89b)

Gid Hanasheh by Kodashim

The Mishna had stated: The prohibition of the gid hanasheh applies in respect of both unconsecrated and consecrated animals.

The Gemora asks: But is this not obvious? Surely because one consecrated the animal, the prohibition of eating its gid hanasheh has not vanished!?! And if you were to say that our Tanna is of the opinion that nerves possess a taste (are are regarded as meat, not wood, and one who eats of it is therefore deriving pleasure), and he is teaching us that the prohibition of a consecrated animal can take effect upon the prohibition of the gid hanasheh (and he would incur two sets of lashes); then the Tanna should have said: The prohibition of eating consecrated meat applies to the gid hanasheh as well!

Rather, we must say that he is of the opinion that nerves do not possess a taste, and the Tanna is teaching us that in regard to the gid hanasheh of a consecrated animal, there is only the prohibition of the gid, but not the prohibition of consecrated things (for he is not deriving any benefit from it).

The Gemora asks: But does our Tanna hold that nerves do not possess a taste? Surely we have learned in a Mishna (below 96b): If a thigh was cooked together with its gid hanasheh, it is forbidden if it imparts a taste into the thigh. [If the meat of the thigh was less than sixty times the amount of the gid, it is forbidden; evidently, the gid possesses a taste and can impart its taste into the thigh!?!]

The Gemora reverts back to its original answer (that the prohibition of gid hanasheh takes effect on consecrated animals, and the Mishna is teaching us the following novelty): Rather, the Mishna is dealing with the offspring of consecrated animals (a female shelamim which conceived and later gave birth), and he is of the opinion that the prohibition of the gid hanasheh applies to a fetus as well, and he also maintains that the offspring of a consecrated animal becomes holy while in its mother’s womb; accordingly, the prohibition of the gid hanasheh and the prohibition of consecrated things take effect simultaneously (and this is what the Mishna is teaching us).

The Gemora asks: But how can you suggest that the Mishna is dealing with a fetus? By the fact that the subsequent clause says ‘it also applies to a fetus,’ it is obvious that the first clause is not dealing with a fetus!?

The Gemora answers: This is what the Tanna means: This (issue) is indeed a matter of dispute between Rabbi Yehudah and the Rabbis.

The Gemora asks: But how can you say that both prohibitions take effect simultaneously? Surely we have learned in a Mishna: For which tumos does a nazir shave (after seven days of his purification process and then he restarts his nezirus)?

For a corpse and for a *k'zayis* (*olive's volume*) from a corpse. Now the question was asked: If he must shave for a *k'zayis* from a corpse, then certainly he must shave for the corpse itself (*so why would the Mishna mention both cases; it must be a mistaken version*)! And Rabbi Yochanan explained: It was only necessary to mention the corpse for the case of an aborted fetus in which the limbs were not bound together by the sinews (*and although a limb without its sinews cannot transmit tumah, the complete fetus can and the nazir will be required to shave*). Evidently, the prohibition of consecrated things comes into effect first!? (89b – 90a)

INSIGHTS ON THE DAF

Deriving Benefit from a Mitzvah

If one makes a vow not to derive benefit from his friend and his friend blew *shofar* for him, he has fulfilled his obligation. This is because of Rava's statement in the Gemora that the mitzvos were not given for the sake of deriving benefit; rather they were given as a yoke upon one's neck.

The Ran cites an interesting Baal Hameor who writes that this is so only if the mitzvah was a Biblical mitzvah; however, for a Rabbinical mitzvah, for example a person who made a vow not to derive benefit from his friend and his friend blew trumpets on a fast day (*which is only a Rabbinical mitzvah*), he must leave the shul, as we do not say that the mitzvos were not given for the sake of deriving benefit by a Rabbinical mitzvah.

The Ran questions that if so, how can the person stay past the first nine blasts on Rosh Hashanah, as the remaining blasts are not Biblical but Rabbinic? Perhaps we can answer that even though the remaining blasts are Rabbinic but they are considered to be part of the Biblical mitzvah.

What is the difference between a Biblical mitzvah for which we say that the mitzvos were not given for the sake of

deriving benefit and a Rabbinical mitzvah that we do not? How are we to understand this Baal Hameor?

Mitzvos were not given for the sake of deriving benefit means that the mitzvos are given as yoke upon one's neck. Perhaps we can say that a Biblical mitzvah is qualitatively stronger than a Rabbinical mitzvah (*for example when it comes to a doubt on a Biblical mitzvah, we rule stringently and yet we are lenient on a Rabbinical mitzvah*). Therefore, the strength of the commandment that is Biblical negates any benefit from the *mitzvah*. A Rabbinical *mitzvah*, however, is not as strong and cannot negate the benefit from the mitzvah.

The Keser Dovid elaborates and writes that while a Biblical mitzvah has one step (from Hashem to us directly), a Rabbinical mitzvah has two steps, from Hashem to us via the mitzvah of "lo sassur" - do not sway from the teachings of the Sages.

DAILY MASHAL

The Art of Silence

Rabbi Yitzchak said: What is the meaning of the verse: *Is there indeed silence? Speak righteousness; judge people with equity*. What should be a person's vocation (*which can be an alternate meaning of the first word in this verse*) in this world? He should be silent like a mute.

Meoros HaDaf HaYomi cites in the name of the Vilna Gaon: How can we call silence a craft? Do people make money thereby? Indeed so, he replied. Just as a person's length of life is predetermined, his number of spoken words is also predetermined. It turns out, therefore, that if he pretends to be dumb, he prolongs his life. That is a worthwhile craft.