



OVERVIEW of the Daf

1) The dispute between Chizkiyah and R' Avahu (cont.)

The Gemara explains how according to R' Yehudah the pasuk regarding tereifah meat serves to teach that foods prohibited for consumption are prohibited from benefit. The Gemara proceeds to clarify how each opinion derives different halachos from the pasuk.

Three challenges; אבר מן החי, blood, and גיד הנשה, are presented to R' Avahu which indicate that a prohibition against eating does not include a prohibition against benefit. Each challenge is answered.

The Gemara proceeds to quote two examples, שור ערלה and הנסקל, where the Torah uses a form of the words לא יאכל and nonetheless we would have thought that they would be permitted for benefit. These challenges are answered. ■

REVIEW and Remember

1. Why does the case of גיד הנשה not refute R' Avahu's opinion?
2. How does the Gemara know the phrase "like water" refers to most water?
3. What prohibition is violated if one gives אבר מן החי to an idolator?
4. How did R' Akiva explain the pasuk את ה' א- לקיך תירא?

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Distinctive INSIGHT

The נבילה of גיד הנשה

קסבר רבי אבהו כשהותרה נבילה היא וחלבה וגידה הותרה

The גיד הנשה—often translated as the sciatic nerve—is listed in the Torah as being something that the Jewish people may not eat (לא יאכלו). As a result of this, R' Avahu would hold that not only is this prohibited to be eaten, but it is a substance that is prohibited from deriving any benefit from it, as well. Yet the Mishnah (Chullin 93b) rules that benefit is allowed to be derived from גיד הנשה. To answer this question, Rebbe Avahu explains that when a dead carcass (נבילה) was specifically listed as being permitted for benefit, permission was automatically implicitly included to benefit from any and all of its parts. Therefore, we see that blood, גיד הנשה and forbidden fats of a carcass are permitted for benefit, although they are not allowed to be eaten.

Rashi explains the rationale behind this argument. The verse teaches that גיד הנשה may not be eaten, and this generally means that benefit is also not allowed. However, once we see that benefit is permitted to be derived from a carcass, which includes this item, we now realize that the words "לא יאכלו" which are written by גיד הנשה cannot mean anything more than a prohibition against eating.

The Yerushalmi (2:1), however, understands that the גיד הנשה is permitted only by a carcass. In other words, the general rule of Rebbe Avahu remains intact even by גיד הנשה, and it is prohibited from benefit, as well as from being eaten. The fact that a נבילה is allowed to be used for benefit is limited to that case only, and it does not reflect upon the words "לא יאכלו" by the sciatic nerve at all.

According to this Yerushalmi, when the Mishnah allows a Jew to send a full thigh to a non-Jew, including the גיד הנשה "because its place is recognizable," the truth is that it is allowed only if the meat is from a carcass. Otherwise, this would be prohibited because the Jew cannot derive benefit from the גיד הנשה. The explanation of the Mishnah therefore is that any Jew

HALACHAH Highlight

Placing a stumbling block

רבי נתן אומר מנין שלא יושיט כוס יין לנזיר ואבר מן החי לבני נח"ל ולפני עור לא תתן מכשול

R' Noson says: from where is it known that one should not extend a glass of wine to a nazir (a person that has taken a vow to refrain from drinking wine and exposing himself to impurity) and a limb torn off from a live animal to a Ben Noach (gentile). The verse says; in front of a blind person you should not place a stumbling block.

The prohibition of 'placing a stumbling block' (לפני עור) is only scripturally prohibited¹ if the person could not have transgressed, without being helped. If he could have done the transgression without being assisted, the one helping has not transgressed עור לפני. Nevertheless, there is a Rabbinic² prohibition to assist a Jew in committing any sin.

Rema³ quotes a dispute whether or not there is a Rabbinic prohibition to help a gentile to sin. He concludes that it is our custom to be lenient, i.e. not to desist from helping a gentile to sin, but a person who is scrupulous in his mitzvah (בעל נפש) should be stringent upon himself.

Mishna Berura⁴ quotes the stringent opinions.

A common application of the above halacha would

(Insight...Continued from page 1)

who sees this thigh meat being given to the gentile would automatically realize that it is from a נבילה, because the first Jew would not have been allowed to give it with its גיד to the gentile otherwise. This ensures that no Jew would then buy it from this gentile, because it is obvious that it is a נבילה. ■

be in areas of commerce. One should not assist a gentile in a halachically prohibited business deal e.g. where halachic theft is involved. In the case when there would be a chilul Hashem⁶ (desecration of G-d's name) it would be forbidden to assist the gentile in any way, according to all opinions. ■

1. "בתרי עבדי דנהרא." בגמ' דף ו' ע"ב
2. כ"כ בשבת ג' ע"א בתוס' ד"ה בבא, וכ"ה שם ברא"ש ובר"ן. וכ"כ להלכה בספר חפץ בלאוין אות ד' וכ"ה במשנה ברורה סימן קס"ג אות י"ב, וכן בסימן שמ"ז ס"ק ז' ועע"ש בשעה"ד ס"ק ח'
3. ביור"ד סימן קנ"א סוף ס"א. ובש"ך שם הקיל בזה. וכ"ה הפמ"ג באו"ח סימן קס"ג בא"א ס"ק ב'
4. במ"ב שמ"ז ס"ק ז'
5. שהוא מז' מצוות דב"נ. בסנהדרין נ"ו
6. עי' רמ"א בחושן משפט סימן שמ"ח ס"ב ■

STORIES off the Daf

Intellectual honesty

כשם שקיבלתי שכר על הדרישה וכו' ,

The strict adherence of our great sages to the pure unadulterated truth, excluding anything even slightly resembling falsehood, is legendary.

R' Shlomo Zalman Auerbach, zt"l, was Rosh Yeshiva of Yeshivas Kol Torah for many years, teaching hundreds of Talmidim. When he was first offered the position he was

asked to deliver a sample shiur. He prepared an original piece to say, and he arrived at the Yeshiva at the appointed time. Towards the end of the shiur, one of the students posed a question. After thinking it over for a minute, R' Shlomo Zalman said, "טעיתי—I was mistaken," and retracted his original line of thought. With that, he closed his Gemara and ended the shiur. When he got home, his wife asked him how it went. He told her that he didn't have much hope of getting the job because he admitted to making a mistake. His wife wanted to

know if he really had no answer to the young man's question, to which R' Shlomo Zalman responded that he could have tried various answers, but he didn't feel they were the absolute truth.

At the end, it was precisely his admission which earned him the job, as he captured the respect of the Menahel for his honesty. It was not long until he also earned the respect of all of Klal Yisroel who came to him to help resolve their halachic and personal issues, and his unique expertise was indispensable for Klal Yisroel. ■