

Chullin – Simanim

פרק ז – גיד הנשה

דף צ – 90 Daf

1. Does **גיד הנשה** apply to **korbanos** which are not eaten (e.g., עולה)?

The Mishnah taught that the **גיד הנשה** prohibition applies to *kodashim*. Rebbe Chiya bar Yosef says this is only true for *korbanos which are eaten* (e.g., שלמים), but **לא** *korbanos which are not eaten* (e.g., עולה). Rebbe Yochanan says it even applies to *korbanos* which are not eaten. Rav Pappa says there is no argument: **גיד הנשה** does apply to an *olah* להלקותו – *for subjecting one to lashes* for eating it, but does not apply to an *olah* להעלותו – *about bringing it up* onto the מזבח (i.e., to prevent burning it on the מזבח as part of the עולה). In another version, Rav Pappa says that **גיד הנשה** does not apply to an *olah* לחלצו – *regarding removing* [the **גיד הנשה**] from the thigh before burning it on the מזבח (rather, it is burned with the *korban*), whereas it does apply to an *olah* להעלותו – *regarding bringing it up* onto the מזבח if it was removed from the thigh. **גיד הנשה** “applies” to עולה, and it is not independently burned on the מזבח. Rav Nachman bar Yitzchak says they do disagree and argue whether it should be offered together with the thigh, or removed. He proves this question is a *machlokes* Tannaim.

2. *Machlokes* if the **גיד הנשה** must be removed from an עולה before burning it on the מזבח

Rav Huna says about the **גיד הנשה** of an עולה: חולצו לתפוח: *one removes it* from the עולה’s thigh and places it on the mound of ash on the מזבח. Rav Chisda exclaimed: מרי דיכי – *Master of this statement!* Does the *passuk* say על כן לא *therefore, the מזבח is not to eat* [the **גיד הנשה**]?! The *passuk* forbids בני ישראל from eating it; why should it not be brought on the מזבח? Rav Huna holds we *darshen* ישראל – “*from the feast of Yisroel*,” requiring *korbanos* to be מותר לישראל – *from that which is permitted to Yisroel*. Since the **גיד הנשה** is prohibited to Yisroel, it cannot be offered on the מזבח. A Baraisa teaches that an *olah*’s **גיד הנשה** is “brought up.” According to Rav Huna, that it is not burned on the מזבח, this means it is brought onto the מזבח and then removed and thrown onto the תפוח. We do not cut it out on the עזרה floor and bring the dissected thigh up, because the *passuk* says: הקריבוהו נא לפחתך – *Present it, if you please, to your governor*, teaching not to offer to Hashem something unacceptable to a human ruler.

3. Places where the Torah or Chazal spoke בלשון הבאי

A Mishnah states that the תפוח – ash mound on the מזבח sometimes had three hundred כור of ashes on it. Rava says this is a גזמא – *exaggeration*. Rava said the same about a Mishnah stating that the תמיד lamb was given to drink in a gold cup. Rebbe Ami said: דברה תורה לשון הבאי – *the Torah spoke in some places in terms of hyperbole*, as did the נביאים, and the Sages. Examples of the Sages were mentioned above. The Torah used hyperbole in the *passuk* ערים "ותבקע הארץ" – *large cities and fortified to the heavens*. נביאים used hyperbole in the *passuk* "ותבקע הארץ" – *the ground split from their noise*. Shmuel says the Chochomim used hyperbole three times: once, regarding the תפוח, as mentioned above. Also, regarding the גפן – “*grapevine*” of gold at the Heichal entrance, where people would donate a golden grape or cluster which was hung there, and the Mishnah says that three hundred Kohanim were needed to clear all the gold. Finally, regarding the פרוכת, which was a *tefach* thick, and forty by twenty *amos*, which the Mishnah says required three hundred Kohanim to immerse it in a *mikveh* if it became *tamei*.

Siman – Tzedakah Box

The man who put tzedakah in the **tzedakah box** to purchase עולות watched as a man who ate the **גיד הנשה** from an *olah* received *malkus* and was so inspired by the Kohen removing a **גיד הנשה** to be thrown on the תפוח and not with the rest of the *korban*, that he pledged to donate so many golden grape clusters that it would take three hundred Kohanim to remove them.

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3 things to remember

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2. **Machlokes** if the גיד הנשה must be removed from an עולה before burning it on the מזבח
3. Places where the Torah or **Chazal** spoke בלשון הבאי

