

Chullin – Simanim

פרק ו – כסוי הדם

דף פט – 89 Daf

1. The humility displayed by Avraham, Moshe, Aharon, and Dovid when they obtained greatness

The *passuk* says: 'בכם וגו' – *not because you are greater than all the nations did Hashem desire you etc.* [for you are the smallest of all he nations]. This hints that חושקני בכם – *I desire you as My people* – *because even when I bestow greatness upon you, you humble yourselves before Me.* Hashem granted greatness to Avraham, and he said "ואנכי" – *though I am but dust and ashes.* Moshe and Aharon said "ונחנו מה" – *For what are we?* Dovid said "ואנכי" – *But I am a worm and not a man.* However, regarding idolators, it is not so, and the Gemara demonstrates how Nimrod, פרעה, Sancheirev, and Nevuchadnetzar all became arrogant after attaining power. The Gemara notes: גדול שנאמר במשה ואהרן יותר ממה שנאמר באברהם – *that which is said regarding Moshe and Aharon is greater than what is said regarding Avraham,* because he said, "I am but dust and ashes," which have some (minimal) value, whereas Moshe and Aharon said, "for what are we?," expressing absolute self-effacement.

2. Using the עפר of an עיר הנדחת for כסוי הדם (מצות לאו ליהנות ניתנו)

The Gemara permits performing כסוי הדם with the earth of an עיר הנדחת – *a city led astray* (to idolatry) which was destroyed. The Gemara objects that the ashes of the destroyed city are forbidden in any benefit!? Ze'iri answers that the Mishnah refers to ordinary ground, which is permitted. Rava answers that the ashes themselves may be used, because מצות לאו ליהנות ניתנו – *mitzvos were not given to Yisroel in order to benefit from fulfilling them.* The Gemara objects that one who blows שופר or takes a לולב of idolatry is not יוצא those *mitzvos*!? Rav Ashi answers that in those cases, שיעורא בעינן – *we require a minimum measure of the שופר and לולב to fulfill the mitzvah,* ועבודת כוכבים – *and the measure of an idolatrous [item] is considered crushed to powder and lacking its requisite size.* In contrast, regarding כסוי הדם, a crushed substance is better for covering blood!

3. גיד הנשה applies to kodashim

The seventh Perek begins: גיד הנשה נוהג בארץ ובחוצה לארץ – *the prohibition against eating the sciatic nerve applies both in Eretz Yisroel and outside Eretz Yisroel,* during and after the Beis Hamikdash, and both with *chullin* animals and *kodashim*. It applies to both בהמה and חיה, to both the right and left thighs, but not to birds. The Gemara asks that it is obvious that גיד הנשה applies to *kodashim*: משום דאקדשיה פקע ליה איסור גיד מיניה – *just because he was makdish it, the prohibition should leave it?* The Gemara suggests the case is וילדות קדשים – *offspring of kodashim,* and the Tanna holds that the גיד הנשה prohibition applies to a fetus, and additionally holds that offspring of *kodashim* are *consecrated while in the mother's womb,* from when they are formed. Thus, both the גיד הנשה and *kodashim* prohibitions take effect simultaneously (and the Mishnah is teaching that a fetus's גיד הנשה is prohibited, without which the *kodashim* prohibition would precede the גיד הנשה prohibition, and prevent it from taking effect). However, the Gemara rejects this, proving that all גידים develop only after the limbs, meaning the *kodashim* prohibition takes effect first. Therefore, the Gemara explains differently on the following Daf.

Siman – Pot

The king who was humble enough to stir the **pot** cooking on the fire **even though he was so great** that he burnt an עיר הנדחת **whose ashes were being used for כסוי הדם**, used the ladle to point out **גיד הנשה on a baby animal** קדשים.

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Pot



The king who was humble enough to stir the **pot** cooking on the fire even though he was so great that he burnt an **עיר הנדחת** whose ashes were being used for **דם בסוּי**, used the ladle to point out a **גיד הנשה** on a baby animal of **קדשים**.

3 things to remember

1. The humility displayed by Avraham, Moshe, Aharon, and Dovid when they obtained greatness
2. Using the **עפר** of an **עיר הנדחת** for **דם בסוּי**
3. **גיד הנשה** applies to **kodshim**

