

Chullin – Simanim

פרק ז – גיד הנשה

דף צד – 94 Daf

1. Sending meat to an idolator without removing the גיד הנשה

The Mishnah on the previous Daf states: שולח אדם ירך לעובד כוכבים שגיד הנשה בתוכו – *one may send a thigh to an idolator with the גיד הנשה inside it*, מפני שמקומו ניכר – *because its place is recognizable* (and a Jew purchasing this meat will realize the גיד was not removed). The Mishnah implies that only שלימה – *a whole* [thigh] may be sent to an idolator, but not a חתוכה – *a cut-up* [thigh], where one might think the גיד הנשה was removed. This is explained in two ways: (1) the case is in a place where שמכריזין – *in a place where* [the city's Jewish butchers] announce when *tereifah* meat entered the market, so when no announcement is made, Jews may purchase meat from idolators and presume it is kosher. Therefore, one may not send a cut-up thigh to an idolator, because a Jew may purchase it and assume the גיד was removed. However, he may send a whole thigh (although the idolator himself may cut it and sell it a Jew, an idolator's manner of cutting is distinctive). (2) Alternatively, the case is where they do not announce when *tereifah* meat entered the market, and Jews cannot purchase meat from idolators. Still, it is prohibited to send a cut-up thigh, because of a גזירה he may give it to the idolator in front of another Jew, who will buy it and assume the גיד was removed.

2. גניבת דעת

Shmuel said: ואפילו דעתו של עובד – *it is forbidden to "steal people's minds"* (i.e., mislead them), אסור לגנוב דעת הבריות – *even an idolator's mind*. Shmuel once told his attendant to compensate the (gentile) ferry operator, and was upset when his attendant either gave him a *tereifah* chicken with the impression that it was kosher, or gave him diluted wine with the impression it was pure. [The Gemara suggests alternate explanations of Shmuel's reaction.] Rebbe Meir said one should not press someone to dine with him, or shower him with gifts, when he knows he will not accept (and is deceiving him that the offer is wholehearted). He should not open sealed barrels for someone (implying he is risking a significant loss to honor him with fresh wine) when the barrel was already sold. Although Rav Yehudah did so for Ulla, he either notified him that the barrel was sold, or Ulla was so dear to Rav Yehudah that he would have opened them for him even if they had not been sold.

3. There is no גניבת דעת where the subject is fooling himself

Rav Yitzchak bar Yosef relates the text used for announcing when a *tereifah* entered the meat market: נפל בישראל לבני – *Meat for the general population* (i.e., idolators) *has fallen* into our hands." We cannot explicitly say that "*tereifah*" meat has fallen into our hands, because the idolators will not buy meat which we will not eat. The Gemara asks that the sellers are misleading them to think they are buying kosher meat! It answers: אינהו הוא – *It is they who are misleading themselves*, since they could ask if the meat is kosher. Similarly, Mar Zutra *brei d'Rav Nachman* was traveling from Sichra to מחוזא, בי, and Rava and Rav Safra were heading towards Sichra, and they met each other. Mar Zutra thought they had come to greet him, and said, "Why did the Rabbonon trouble themselves and come so far to greet me?" Rav Safra replied that they actually did not know he was coming (and were traveling for their own purposes), but had they known he was coming, they would have troubled themselves even more. Rava asked Rav Safra why he disheartened Mar Zutra with this admission. Rav Safra said he was concerned about misleading Mar Zutra, but Rava replied that he was merely misleading himself.

Siman – Hunter

The **hunter** who was sending a whole thigh with the גיד הנשה to an idolater ferry operator, after feeling guilty for when his attendant compensated him for taking them across the river by giving him a *tereifah* chicken with the impression that it was kosher, saw that **another hunter** had no problem selling the idolater *tereifah* meat that the idolater assumed was kosher, because the idolater was only misleading himself.

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Hunter



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3 things to remember

1. Sending meat to an idolator without removing the גיד הנשה
2. גניבת דעת
3. There is no גניבת דעת where the subject is fooling himself

