

דף יומי • חזקוני • דף צ"ו

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin the daf by wrapping up the previous sugya's discussion on the power of visual recognition (tevi'as ayin). The Gemara brings strong proofs that recognizing something by sight is actually a much stronger form of identification than merely identifying it through physical marks (simanim). We see this from the way a husband and wife are permitted to each other, and from the strict halachos of capital cases where simanim are not enough to execute a person, but visual recognition is.

Next, we move into a new Mishnah that begins the detailed halachos of removing the gid hanasheh (the sciatic nerve). The Tanna Kamma and Rabbi Yehuda argue about how much of the nerve must be scraped away and removed to fulfill the mitzvah. The Mishnah also discusses the shiur of eating the gid hanasheh, introducing the concept of a "beriah" (a complete entity) which makes a person liable even for less than a kezayis, and whether one is lokeh twice for eating the nerves of both the right and left legs.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 96A

STATEMENT

ולא מהדרין בטביעות עינא.

And we do not return a lost object based on visual recognition alone, because we are afraid of a false claim.

STATEMENT

השתא דשמעתניהו להני שמעתתא, אמיןא: טביעות עינא עדיפא.

But now that I have heard these halachic statements regarding meat or sky-blue wool that were obscured from sight and then permitted based upon visual recognition, I say that visual recognition is preferable and stronger than a distinguishing mark.

PROOF

דאי לא תימא הכי, היאך סוּמא מותר באשתו, ובני אדם איך מותרין בנשותיהן בליקח?

For if you do not say so, that sensory recognition is reliable even without identifying marks, how is a blind man permitted to engage in relations with his wife, and how are men in general permitted to engage in relations with their wives at night when they cannot see them to identify them by marks?

PROOF

אלא בטביעות עינא דקלא, הכא נמי בטביעות עינא.

Rather, they identify them based on voice recognition; here too, in these cases of lost meat and sky-blue wool, they remain permitted based on visual recognition.

PROOF

אמר רב יצחק בריה דרב משרשיא: תדע, דאילו אתו בתרי ואמרי: פלגיא, דהאי סימניה והאי סימניה, קטל נפשא – לא קטלינו ליה,

Rav Yitzchak, the son of Rav Mesharshiya, said: You can know that visual recognition is superior, because if two witnesses come and say: "So-and-so, who has this distinguishing mark and that distinguishing mark, killed a person," we would not execute him based on this testimony, as marks are not sufficient for capital cases;

PROOF

ואילו אמרי: אית לן טביעות עינא בגויה – קטלינו ליה.

whereas if they say: "We have visual recognition of him," we execute him based on their testimony.

PROOF

אמר רב אשי: תדע, דאילו אמר ליה איניש לשלוחיה: קרייה לפלגיא, דהאי סימניה והאי סימניה – ספק ידע ליה, ספק לא ידע ליה,

Rav Ashi said: You can know that visual recognition is superior, because if a man says to his agent: "Call so-and-so, who has this distinguishing mark and that distinguishing mark," there is a doubt whether he will recognize him and know whom to call, and a doubt whether he will not recognize him based on marks alone;

PROOF

ואילו אית ליה טביעות עינא בגויה – כי חזי ליה, ידע ליה.

whereas if he has visual recognition of him, when he sees him, he knows him immediately.

MISHNAH מִשְׁנָה

MISHNAH

מתני הנזיל גיד הנשה, צריך שיטול את כולו.

MISHNAH: One who removes the sciatic nerve must remove all of it, including the inner and outer branches and the surrounding fat.

MISHNAH

רבי יהודה אומר: כדי לקיים בו מצות נטילה.

Rabbi Yehuda says: Scraping is not required; it is sufficient to excise it from the area above the rounded protrusion in order to fulfill the mitzvah of removal.

MISHNAH

האכל מגיד הנשה כזית – סופג ארבעים.

One who eats an olive-bulk of the sciatic nerve incurs forty lashes.

MISHNAH

אָכְלוּ וְאֵין בוֹ כְּזֵית – חֵיִב.

If **one ate it and it does not contain an olive-bulk**, he is nevertheless **liable** to receive lashes, because a complete sciatic nerve is a complete entity.

MISHNAH

אָכַל מִזֶּה כְּזֵית וּמִזֶּה כְּזֵית – סוֹפֵג שְׁמוֹנִים.

If **one ate an olive-bulk from this** sciatic nerve in the right leg **and an olive-bulk from that** sciatic nerve in the left leg, **he incurs eighty** lashes.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: אֵינוֹ סוֹפֵג אֶלָּא אַרְבָּעִים.

Rabbi Yehuda says: **He incurs only forty** lashes, because only one of the nerves is forbidden by the Torah.

גְּמָרָא GEMARA

GEMARA

גָּמִי בַר פִּיּוֹלִי הָיָה קָאִי קַמִּיָּה דְּשְׁמוּאֵל, וְקָא מְנַקֵּר אֶטְמָא.

GEMARA: A man known as **bar Peyoli** was standing before Shmuel and was removing the sciatic nerve from the leg of an animal.

STATEMENT

הָיָה קָא גָּאִים לֵיהּ, אָמַר לֵיהּ: חוּת בֵּיה טְפִי, הֲשַׁתָּא לָא חֲזִיתָךְ – סָפִית לִי אִיסוּרָא!

He was cutting it out without scraping away the surrounding flesh. Shmuel **said to him: Go down further** and scrape away the flesh in order to remove the entire nerve. **Now, if I had not seen you, you would have fed me forbidden meat!**

STATEMENT

אִירְתַּת, נָפַל סַכִּינָא מִיַּדֵּיהּ.

Bar Peyoli **became afraid**, and the knife fell from his hand.

STATEMENT

אָמַר לֵיהּ: לָא תִירְתַּת, דְּאוּרִי לָךְ כְּרַבִּי יְהוּדָה אוּרִי לָךְ.

Shmuel **said to him: Do not be afraid**, for the one who instructed you instructed you in accordance with Rabbi Yehuda, and you were just following your teacher. But I hold like the first Tanna.

EXPLANATION

אָמַר רַב שֵׁשֶׁת: מַאי דְּשָׁקַל בַּר פִּיּוֹלִי – דְּאוּרִיָּיתָא, לְרַבִּי יְהוּדָה.

Rav Sheshet **said: That which bar Peyoli removed was** the section of the sciatic nerve that is forbidden by Torah law according to Rabbi Yehuda.

INFERENCE

מִכָּלֵל דְּשִׁיר – דְּרַבְנָן, לְרַבִּי יְהוּדָה.

The Gemara asks: By inference, that which he left over was forbidden by Rabbinic law according to Rabbi Yehuda?

QUESTION

אֵלָּא, דְּאוּרֵי לִיה כְּמֵאן אוּרֵי לִיה?

But if so, in accordance with whose opinion did the person who taught him teach him? Even according to Rabbi Yehuda he would have transgressed a Rabbinic prohibition!

RESOLUTION

אֵלָּא אָמַר רַב שֵׁשֶׁת: מֵאֵי דְשִׁקְל בַּר פֵּיּוֹלִי – דְּאוּרֵי יִתָּא, וּמֵאֵי דְשִׁיר – דְּרַבְנָן, לְרַבִּי מֵאִיר; דְּאֵי רַבִּי יְהוּדָה – אֶפִּילוּ מִדְּרַבְנָן שָׂרִי.

Rather, Rav Sheshet said: That which bar Peyoli removed was forbidden by Torah law, and that which he left over was forbidden by Rabbinic law according to Rabbi Meir; for if we follow Rabbi Yehuda, the section that bar Peyoli left over is permitted even by Rabbinic law.

מִשְׁנָה MISHNAH

MISHNAH

הָאוֹכֵל מִגִּיד הַנֶּשֶׁה [וְכוּי].

The Mishnah taught: One who eats from the sciatic nerve etc.

גְּמָרָא GEMARA

STATEMENT

אָמַר שְׁמוּאֵל: לֹא אָסְרָה תוֹרָה אֶלָּא שְׁעַל הַפָּה בְּלֶבֶד, שְׁנֵאמַר: "עַל כַּף הַיָּרֵךְ".

Shmuel said: The Torah prohibited only the part of the sciatic nerve that is on the rounded protrusion of flesh alone, as it is stated: "upon the spoon of the thigh".

EXPLANATION

אָמַר רַב פַּפָּא: כְּתוּבָא, אֲכָלוּ וְאֵין בּוֹ כְּזִית – חֵיִיב. רַבִּי יְהוּדָה אוֹמֵר: עַד שִׁיְהָא בּוֹ כְּזִית.

Rav Pappa said: This statement of Shmuel is subject to a dispute between Tanna'im, as it is taught in a Baraita: If one ate it and it does not contain an olive-bulk, he is nevertheless liable. Rabbi Yehuda says: He is not liable unless it has a volume of an olive-bulk.

EXPLANATION

מֵאֵי טַעְמָא דְּרַבְנָן? בְּרִיָּה (בְּפָנֵי עֲצָמָה) הִיא.

What is the reason of the Rabbis who disagree with Rabbi Yehuda? They hold that the sciatic nerve is a distinct entity, and therefore even less than an olive-bulk is a significant act of eating.

EXPLANATION

ורבי יהודה – אכילה כתיבה ביה,

And as for Rabbi Yehuda, how does he know that you need a kezayis? Eating is written regarding it, regarding the sciatic nerve, where the Torah says "Therefore the Children of Yisrael shall not eat..." and the standard halachic definition of eating is a kezayis.

EXPLANATION

ורבנן – ההיא אכילה דכי אית ביה ארבעה וחמשה זיתים ואכל חד כזית מיחייב.

And the Rabbis, what do they do with this word? They hold that term of eating is needed to teach that when there are four or five olive-bulks in it, in a large nerve, and he ate only one olive-bulk, he is liable, even though he did not eat the whole nerve.

EXPLANATION

ורבי יהודה, מ"אשר על כף הירך" נפקא.

And Rabbi Yehuda, from where does he derive this halacha that eating part of a large nerve makes him liable? It is derived from the words "which is upon the spoon of the thigh," which implies that even if he only eats the part that is on the spoon of the thigh, he is liable.

EXPLANATION

ורבנן, שהוא מיבעי ליה לכדשמואל, דאמר שמואל: לא אסרה תורה אלא שעל כף הירך.

And the Rabbis, what do they do with that phrase? That phrase is required for him for that which Shmuel said, as Shmuel said: The Torah did not forbid the entire nerve, but only the part that is upon the spoon of the thigh, which is the part of the nerve that sits on the rounded socket.

EXPLANATION

ורבי יהודה – "הירך" כתיב, דכולה נרה.

And Rabbi Yehuda, how does he know the rest of the nerve is forbidden? "The thigh" is written, which implies that the entire thigh nerve is forbidden.

EXPLANATION

ורבנן, שהוא דפשיט איסוריה בכוליה נרה, לאפוקי חיצון דלא, ולעולם שעל הכף.

And the Rabbis, how do they explain "the thigh"? That is needed to teach that the forbidden nerve is the one whose prohibition spreads throughout the entire thigh, meaning the inner nerve, to exclude the outer nerve which is not forbidden mid'Oraisa; but actually, even of this inner nerve, only the part that is upon the spoon is forbidden.

QUESTION

והאי "כף" מיבעי ליה למעוטי עוף, דלית ליה כף!

The Gemara asks: But this word "spoon" is required for him to exclude a bird, which does not have a spoon-shaped hip joint, as we learned in the Mishnah!

ANSWER

תָּרִי "כֶּף" כְּתִיבִי.

The Gemara answers: **Two** instances of the word "**spoon**" are written in the pesukim, so we can derive both halachos.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' יָרֵךְ שֶׁנִּתְבַּשֵּׁל בָּהּ גִּיד הַנֶּשֶׁה, אִם יֵשׁ בָּהּ בְּנוֹתֵן טַעַם – הֲרִי זֶה אֲסוּרָה.

MISHNAH: A thigh of a kosher animal in which the sciatic nerve was cooked together with it, if there is in it enough of the nerve to impart flavor to the meat, behold, this entire thigh is forbidden.

MISHNAH

כִּיצַד מְשַׁעְרִין אוֹתָהּ? כְּכֶשֶׁר בְּלֶפֶת.

How do we estimate it to know if it gave flavor? We estimate it like meat cooked with a turnip; if meat of that size would give flavor to a turnip of the thigh's size, it is forbidden.

MISHNAH

גִּיד הַנֶּשֶׁה שֶׁנִּתְבַּשֵּׁל עִם הַגִּידִים, בְּזִמְן שֶׁמִּכִּירוֹ – בְּנוֹתֵן טַעַם, וְאִם לֹא – כּוֹלֵן אֲסוּרִין, וְהָרוֹטֵב בְּנוֹתֵן טַעַם.

If a sciatic nerve was cooked with other, kosher sinews, when he recognizes it and can remove it, the other sinews are forbidden only by imparting flavor; and if not, if he cannot identify it, then all of them are forbidden because of the doubt of which one is the forbidden nerve, but the broth is forbidden only by imparting flavor.

MISHNAH

וְכֵן חֲתִיכָה שֶׁל נֶבֶלָה, וְכֵן חֲתִיכָה שֶׁל דָּג טָמֵא שֶׁנִּתְבַּשֵּׁל עִם הַחֲתִיכוֹת, בְּזִמְן שֶׁמִּכִּירוֹ – בְּנוֹתֵן טַעַם, וְאִם לֹא – כּוֹלֵן אֲסוּרוֹת, וְהָרוֹטֵב בְּנוֹתֵן טַעַם.

And similarly, a piece of nevelah, and similarly, a piece of non-kosher fish that was cooked with kosher pieces, when he recognizes them and removes them, the rest is forbidden only by imparting flavor; and if not, if he cannot identify and remove the forbidden piece, all of them are forbidden, but the broth is forbidden only by imparting flavor.

גְּמָרָא GEMARA

GEMARA

גְּמ' אָמַר שְׁמוּאֵל: לֹא שָׁנוּ אֶלָּא שֶׁנִּתְבַּשֵּׁל בָּהּ, אֲבָל נִצְלָה בָּהּ – קוֹלֶף וְאוֹכֵל עַד שֶׁמִּגִּיעַ לַגִּיד.

GEMARA: Shmuel said: They only taught that the thigh is forbidden when it was cooked in it, where the liquid spreads the flavor, but if the nerve was roasted in it, in the thigh, the flavor does not spread so far, and therefore one peels away the meat and eats until he reaches the nerve, and then discards the nerve.

איני? והאמר רב הונא: גדי שצ'לאו בק' לבו – אסור לאכול אפילו מראש אָזְנו!

The Gemara asks: **Is that so? But didn't Rav Huna say: A kid that was roasted with its forbidden fat, it is forbidden to eat from it even from the tip of its ear!** This shows that roasting does spread the forbidden flavor throughout the entire meat!

SUMMARY

The Gemara first establishes that *tevi'as ayin* is a superior form of identification, bringing proofs from the halachos of *edus* in capital cases and the *shlichus* of calling a friend. We then learn a story where Shmuel corrected a butcher named *bar Peyoli* who was removing the *gid hanasheh* according to the lenient view of Rabbi Yehuda, showing that Shmuel paskin'd like the *Tanna Kamma* who requires scraping the nerve completely. Finally, the Gemara analyzes the *machlokes* between Rabbi Yehuda and the Rabbis regarding the *shiur* of eating the *gid*, explaining how each side uses the *pesukim* of "eating" and "upon the spoon of the thigh" to derive whether a *kezayis* is required and which parts of the nerve are forbidden *mid'Oraisa*.

למעשה WHAT TO TAKE HOME

The Gemara on our daf brings a beautiful and deep yeshivish discussion about the power of "*tbeiyut eina*", the deep, intuitive visual recognition we have of a person or an object. The Gemara is *mechadesh* that this inner recognition is actually much stronger and more reliable than any list of external "*simanim*" (distinguishing marks). You can list a dozen details about a person's height, clothing, or features, but it does not compare to the absolute clarity of looking at someone and simply knowing, with every fiber of your being, "I recognize him."

This is a profound *yesod* for our entire *avodas Hashem*. In life, we often try to build our relationship with Hashem, our families, and our own *neshama* through external "*simanim*", checklists, rigid rules, and superficial markers of how things are supposed to look. We focus so much on the external details that we forget to develop the actual "*tbeiyut eina*," the deep, internal recognition of the heart.

When a *Yid* learns Torah and davens with real warmth, he is not just checking off a list of *simanim*; he is developing a *tbeiyut eina* with the *Ribbono shel Olam*. He begins to recognize Hashem's hand in every single detail of his day. The same is true in our homes. You cannot run a warm, Jewish home purely on checklists. You need to look at your spouse and your children with a deep, loving recognition of who they truly are inside, listening to their unique "*kol*" (voice) even in the dark.

Today, take five minutes to step away from your daily checklist of tasks. When you daven *Mincha* or speak to a family member, do not just go through the motions of the "*simanim*." Look deeper, focus your heart, and try to connect with the real, inner essence of the moment, building that true, lifelong *tbeiyut eina* with Hashem and those you love.