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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Yaakov and the Angel

And he struggled for supremacy with an angel and he prevailed; he wept and beseeched him. The Gemora explains that it was Yaakov who became master over the angel, and it was the angel who wept and made supplication to Yaakov. Rabbah said that the conclusion of this verse teaches us that two princely families will emerge from Yaakov: the Exilarch in Bavel, and the Nasi in Eretz Yisroel. It was also a hint that there will be an exile in the future. (92a)

The Cupbearer’s Dream

[Pharaoh’s chamberlain of the cupbearers related to Yosef his dream: There was a grapevine in front of me...:] And on the vine were three branches. Rabbi Chiya bar Abba said in the name of Rav: These are the three exalted nobles that come forth in Israel in every generation; sometimes two are here (in Bavel) and one is in the land of Israel, and sometimes two are in the land of Israel and one is here. And the Rabbis set their eyes upon Rabbana Ukva and Rabbana Nechemiah, the sons of Rav’s daughter.

Rava said: These are the three angels of the nations who plead in Israel’s favor in every generation.

The Gemora cites other interpretations of these verses:

	<i>Grapevine</i>	<i>Three branches</i>	<i>It was as if it were blossoming; its embryonic</i>	<i>Its clusters ripened into grapes</i>
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			<i>fruit came forth</i>	
R’ Eliezer	The world	Avraham, Yitzchak and Yaakov	The Matriarchs	The Tribes of Israel
R’ Yehoshua	The Torah	Moshe, Aaron and Miriam	The Sanhedrin	The righteous people in every generation
R’ Elozar the Modean	Yerushalayim	The Temple, king and <i>Kohen Gadol</i>	The young <i>Kohanim</i>	The wine libations
R’ Yehoshua ben Levi	The Torah	The well, the pillar of cloud and the <i>manna</i>	The <i>bikkurim</i>	The wine libations
R’ Yirmiyah bar Abba	The Israelites	The three festivals, when the Jewish people travel to Yerushalayim	The time has arrived for the Jewish people to be fruitful and multiply	The time has arrived for the Jewish people to be redeemed
Rabbi Shimon ben Lakish	The Jewish people	The wealthy householders	The Torah scholars	The empty people

Va’ekreha for myself fifteen pieces of silver (and a chomer of barley, and a lesech (half-chomer) of barley). Rabbi Yochanan has said in the name of Rabbi Shimon ben Yehotzadak: The word *kirah (va’ekreha)* means “selling” (*mechirah*), for it is written: *In my grave which I have (karisi) acquired for myself. ‘For fifteen’* is hinting at the fifteenth day of Nissan, when Israel was redeemed out of Egypt. *‘Pieces of silver’* is in reference to the righteous people. *And a chomer of barley, and a lesech (half-chomer) of barley;* these are the forty-five righteous men on account of whom the world continues to exist. Thirty of them are in the land of Israel and fifteen are here (in Bavel). Abaye said: Most of them are to be found in the synagogue under the side chamber (as they are humble).

Rav Yehudah said: There are thirty righteous men among the nations of the world by whose virtue the nations of the world continue to exist.

Ulla said: These are the thirty commandments which the Noahites accepted upon themselves, but they observe only three of them, namely, 1. they do not draw up a marriage document for males; 2. they do not weigh flesh of the human dead in the market; 3. they respect the Torah. (92a)

Gid Hanasheh

The *Mishna* had stated that the prohibition of *gid hanasheh* does not apply to birds. The *Gemora* explains that this is because the ‘spoon’ that covers their thighbone is not round.

Rabbi Yirmiyah inquired regarding a bird, whose ‘spoon’ happened to have been round, or if the ‘spoon’ of an animal was not round. Do we consider the particular creature by itself, or do we consider the type to which it belongs? The *Gemora* leaves the matter unresolved.

The *Mishna* had stated that the prohibition of *gid hanasheh* applies to a fetus. [*R’ Yehudah had said that it does not, and its cheilev (forbidden fat) is permitted.*]

Shmuel said: ‘Its *cheilev* is permitted’ is in accordance with everyone.

The *Gemora* notes that Shmuel could not have been referring to the *cheilev* of the fetus, for this indeed is a matter of dispute, for it has been taught in a *braisa*: The prohibition of *gid hanasheh* applies to a fetus, and its fat is forbidden; these are the words of Rabbi Meir. Rabbi Yehudah says: It does not apply to a fetus, and its fat is permitted. And Rabbi Elozar said in the name of Rabbi Oshaya: They differ in the case of a nine-month fetus which was found alive in its mother’s womb: Rabbi Meir therefore ruling according to his principle, and

Rabbi Yehudah ruled according to his. [*Rabbi Meir, who says that a fetus’s cheilev is prohibited, requires one to slaughter it, and therefore does not consider its limb prohibited, while Rabbi Yehudah, who says that one need not slaughter a fetus, and its premature limb is therefore prohibited, says that its cheilev is permitted.*] And you cannot say that he is referring to the fat of the *gid hanasheh*, for there too there is a dispute about it, for it has been taught in a *braisa*: As to the *gid hanasheh*, one must dig it up as far as it goes and must cut away the fat from it at its source; these are the words of Rabbi Meir. Rabbi Yehudah says: One merely levels it off from the cap of the rounded flesh.

The *Gemora* answers: In truth, it refers to the fat of the *gid hanasheh*; Shmuel, however, agrees that according to Rabbi Meir, it is forbidden by Rabbinic decree. (92a – 92b)

DAILY MASHAL

Why No Pillow?

Our *Gemora* says that the stones that Yaakov took to put under his head argued till they became one stone. “If so,” someone asked, “why didn’t they become a pillow? Because from an argument nothing good ever comes.”