

דף יומי • חלין • דף צ"ב

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

THE SUGYA

We begin this part of the perek with a beautiful and inspiring collection of Aggadeta, focusing on the deep secrets of the pesukim. The Gemara first discusses the shira of the ofanim and the angels, and then dives into the struggle between Yaakov Avinu and the angel of Esav. We learn how the angel wept and begged Yaakov to let him go, and how he hinted to Yaakov about the future leaders of Klal Yisrael in Bavel and Eretz Yisrael, as well as the coming exiles.

From there, the Gemara brings a fascinating series of drashos on the butler's dream in Mitzrayim, where he saw a vine with three branches. The Tannaim and Amoraim offer different ways to understand these metaphors, explaining how they refer to the Avos, the leaders of Klal Yisrael, the Beis HaMikdash, the gifts in the midbar, or the redemption from Mitzrayim. We also learn a beautiful yesod from Reish Lakish about how Klal Yisrael is compared to a vine, where the Talmidei Chachamim are the clusters and the simple folk are the leaves that protect them.

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

עמוד א' DAF 92A

ANSWER

”ברוך” – אופנים הוא דאמר ליה.

As for the verse that mentions “**Blessed** be the glory of Hashem from His place,” **it is the ofanim**, the holy wheels of the Chariot, **who say it**, and not the ministering angels.

ANSWER

ואיבעית אימא: כיון דאתיהיב רשותא, אתיהיב.

And if you want, say instead: Once permission was given to the angels to mention the Name of Hashem after three words when they say “Holy, holy, holy,” **permission was given** to them to mention it again even after fewer than three words.

STATEMENT

”וישר אל מלאך ויכל בכה ויתחנן לו” – איני יודע מי נעשה שר למי,

Regarding the pasuk, “**And he strove with an angel and prevailed, he wept and made supplication to him**,” I do not **know** from this wording **who became master over whom**, meaning who won the struggle.

PROOF

כשהוא אומר “כי שרית עם אלהים” – הוי אומר יעקב נעשה שר למלאך.

But **when it says** in another pasuk, “**For you have striven with angels** and with men, and have prevailed,” **you must say** that Yaakov became master over the angel.

STATEMENT

”בָּכָה וַיִּתְחַנֵּן לוֹ” – אֵינִי יוֹדֵעַ מִי בָכָה לְמִי,

Regarding the words, “He wept and made supplication to him,” I do not know who wept to whom.

PROOF

כִּשְׁהוּא אָמַר ”וַיֹּאמֶר שְׁלַחֲנִי”, הָיָה אֹמֵר: מִלְּאָךְ בָּכָה לְיַעֲקֹב.

But **when it says** in the Torah, “And he said, ‘Let me go,’” you must say that the angel wept to Yaakov, begging to be released.

STATEMENT

”כִּי שָׂרִיתָ עִם אֱלֹהִים וְעִם אָנָשִׁים”, אָמַר רַבָּה: רָמַז רָמַז לוֹ שְׁעֵתִידִים שְׁנֵי שָׂרִים לְצֵאת מִמֶּנּוּ, רֹאשׁ גּוֹלָה שֶׁבְּכָכָל וְנָשִׂיא שֶׁבְּאַרְץ יִשְׂרָאֵל,

On the pasuk, “For you have striven with angels and with men,” Rabba said: The angel hinted to him that in the future, two princes are destined to emerge from him: the Exilarch who is in Bavel, and the Nasi who is in Eretz Yisrael.

INFERENCE

מִכָּאן רָמַז לוֹ גְּלוּת.

And **from here**, by mentioning both Bavel and Eretz Yisrael, the angel also **hinted to him** about the future exile.

STATEMENT

”וּבִגְפוֹן שְׁלֹשָׁה שָׂרִיגִים”, אָמַר רַב חִיָּיא בַּר אֲבָא אָמַר רַב: אֵלוּ שְׁלֹשָׁה שָׂרֵי גָאִים הַיּוֹצְאִים מִיִּשְׂרָאֵל בְּכָל דּוֹר וָדוֹר,

Regarding the butler's dream, “And on the vine were three branches,” Rav Chiyya bar Abba said that Rav said: These three branches **are the three proud princes who emerge from Israel in every generation** to lead and protect them,

STATEMENT

פְּעָמִים שְׁשָׁנִים כָּאן וְאַחַד בְּאַרְץ יִשְׂרָאֵל, פְּעָמִים שְׁשָׁנִים בְּאַרְץ יִשְׂרָאֵל וְאַחַד כָּאן.

sometimes two are here in Bavel and **one is** in Eretz Yisrael, and **sometimes two** are in Eretz Yisrael and **one is** here in Bavel.

STATEMENT

הֵיבּוּ רַבֵּנּוּ עֵינֵיהֶם בְּרַבְּנָא עוֹקְבָא וְרַבְּנָא נְחֻמְיָה בְּנֵי בְרִיתִיה דְּרַב.

When this was said in the Beis Medrash, **the Rabbis cast their eyes upon Rabbana Ukva and Rabbana Nechemiah, the sons of the daughter of Rav**, who were the great leaders of that generation in Bavel.

STATEMENT

רַבָּא אָמַר: אֵלוּ שְׁלֹשָׁה שָׂרֵי גוֹיִם, שְׁמֵלֵמַדִּים זְכוּת עַל יִשְׂרָאֵל בְּכָל דּוֹר וָדוֹר.

But Rava said: These three branches **are the three heavenly princes of the nations who plead merit for Israel in every generation**.

BRAISA

תניא, רבי אליעזר אומר: "גפן" – זה העולם, "שלשה שריגים" – זה אברהם יצחק ויעקב,

It is taught in a Braisa, Rabbi Eliezer says: The "vine" refers to this world; the "three branches" refer to Avraham, Yitzchak, and Yaakov;

BRAISA

"והיא כפרחת עלתה נצה" – אלו האמהות, "הבשילו אשכלתיה ענבים" – אלו השבטים.

"and as it budded, its blossoms shot forth" refers to the Matriarchs; "and its clusters brought forth ripe grapes" refers to the twelve Tribes.

OBJECTION

אמר לו רבי יהושע: וכי מראין לו לאדם מה שהיה? והלא אאין מראין לו לאדם אלא מה שעתיד להיות!

Rabbi Yehoshua said to him: But does one show a person in a dream that which already was in the past? Behold, one is only shown that which is destined to be in the future!

ANSWER

אלא "גפן" – זה תורה, "שלשה שריגים" – אלו משה ואהרן ומרים,

Rather, the "vine" refers to the Torah; the "three branches" refer to Moshe, Aharon, and Miriam;

ANSWER

"והיא כפרחת עלתה נצה" – אלו סנהדרין, "הבשילו אשכלתיה ענבים" – אלו הצדיקים שבכל דור ודור.

"and as it budded, its blossoms shot forth" refers to the Sanhedrin; "and its clusters brought forth ripe grapes" refers to the righteous of every generation.

STATEMENT

אמר רבן גמליאל: עדיין צריכין אנו למודעי, דמוקים ליה כוליה בחד מקום.

Rabban Gamliel said: We still need the explanation of Rabbi Elazar HaModa'i, who establishes the entire pasuk in one place, meaning he explains all the metaphors as referring to a single theme.

STATEMENT

רבי אלעזר המודעי אומר: "גפן" – זה ירושלים, "שלשה שריגים" – זה מקדש, מלך, וכהן גדול,

For Rabbi Elazar HaModa'i says: The "vine" refers to Yerushalayim; the "three branches" refer to the Beis HaMikdash, the King, and the Kohen Gadol;

STATEMENT

"והיא כפרחת עלתה נצה" – אלו פרחי כהונה, "הבשילו אשכלתיה ענבים" – אלו נסכים.

"and as it budded, its blossoms shot forth" refers to the young Kohanim; "and its clusters brought forth ripe grapes" refers to the wine libations.

STATEMENT

רבי יהושע בן לוי מוקים לה במתנות, דאמר רבי יהושע בן לוי: "גפן" – זו תורה, "שלשה שריגים" – זה פאר, עמוד ענן, ומן.

Rabbi Yehoshua ben Levi establishes it as referring to the gifts Hashem gave Bnei Yisrael in the midbar, as Rabbi Yehoshua ben Levi said: The "vine" refers to the Torah; the "three branches" refer to the Well of Miriam, the Pillar of Cloud, and the Manna;

STATEMENT

"והיא כפרחת עלתה נצה" – אלו הבכורים, "הבשילו אשכלתיה ענבים" – אלו נסכים.

"and as it budded, its blossoms shot forth" refers to the Bikkurim; "and its clusters brought forth ripe grapes" refers to the wine libations.

STATEMENT

רבי ירמיה בר אבא אמר: "גפן" – אלו ישראל, וכן הוא אומר: "גפן ממצרים תסיע".

Rabbi Yirmeyah bar Abba said: The "vine" refers to Israel, and so it says in Tehillim, "You plucked up a vine out of Mitzrayim."

STATEMENT

"שלשה שריגים" – אלו שלשה רגלים שישראל עולין בהן בכל שנה ושנה.

The "three branches" refer to the three pilgrimage Festivals on which Israel ascends to Yerushalayim every single year.

STATEMENT

"והיא כפרחת עלתה נצה" – הגיע זמן של ישראל לפרות ולרבות, וכן הוא אומר: "ובני ישראל פרו וישרצו".

"And as it budded" means the time arrived for Israel to be fruitful and multiply, and so it says, "And the children of Israel were fruitful and increased abundantly."

STATEMENT

"עלתה נצה" – הגיע זמן של ישראל ליגאל, וכן הוא אומר: "ויז נצחם על בגדי וכל מלבושי אגאלתי",

"Its blossoms shot forth" means the time arrived for Israel to be redeemed, and so it says in Yeshayahu, "And their lifeblood was sprinkled upon My garments, and I have stained all My raiment."

STATEMENT

"הבשילו אשכלתיה ענבים" – הגיע זמנה של מצרים לשות כוס התרעלה.

"And its clusters brought forth ripe grapes" means the time arrived for Mitzrayim to drink the cup of fury.

QUESTION

והיינו דאמר רבא: שלשה כוסות האמורות במצרים למה?

And this is what Rava said: Why are there three cups mentioned in connection with Mitzrayim in the butler's dream?

ANSWER

אֶחָד, שְׁשֹׁתֵת בַּיָּמִי מֹשֶׁה, וְאֶחָד שְׁשֹׁתֵת בַּיָּמִי פַרְעֹה נֶכֶחַ, וְאֶחָד שְׁשֹׁתֵת לְשָׁתוֹת עִם כָּל הַגּוֹיִם.

One is the cup of punishment that it drank in the days of Moshe, and one that it drank in the days of Pharaoh Necho, and one that it is destined to drink in the future along with all the nations.

STATEMENT

אָמַר לִיהִי רַבִּי אָבָא לְרַבִּי יִרְמְיָה בַּר אָבָא: כִּי דְרִישׁ לְהוּ רַב לְהַנִּי קְרָאִי בְּאַגְדָּתָא, כְּוֹתֵךְ דְּרִישׁ לְהוּ.

Rabbi Abba said to Rabbi Yirmeyah bar Abba: When Rav expounded these verses in Aggadah, he expounded them just like you did.

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אוֹמָה זוֹ כְּגֶפֶן נִמְשָׁלָה.

Rabbi Shimon ben Lakish said: This nation of Israel is compared to a vine:

STATEMENT

זְמוֹרוֹת שָׁבָה – אֵלֹו בְּעָלֵי בָתִּים, אֲשָׁכּוּלוֹת שָׁבָה – אֵלֹו תַלְמִידֵי חֲכָמִים, עָלִין שָׁבָה – אֵלֹו עָמִי הָאָרֶץ, קְנוֹקְנוֹת שָׁבָה – אֵלֹו רִיקָנִים שְׁבִישָׁרָאֵל.

The branches on it are the homeowners; the clusters on it are the Talmidei Chachamim; the leaves on it are the simple folk; and the tendrils on it are the empty ones of Israel.

STATEMENT

וְהֵינּוּ דִשְׁלַחוּ מִתָּם: לִיבְעֵי רַחֲמִים אֵיתְפְּלִיא עַל עֲלִיא, דְּאֵילְמָלָא עֲלִיא לֹא מִתְקַיֵּימַן אֵיתְפְּלִיא.

And this is what they sent from there, from Eretz Yisrael: Let the clusters pray for mercy for the leaves, because if not for the leaves, the clusters could not exist, just as the leaves protect the grapes.

STATEMENT

”וְאַכְרָהָ לִי בַחֲמִשָּׁה עָשָׂר כֶּסֶף”, אָמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי שִׁמְעוֹן בֶּן יְהוֹצָדָק: אֵין ”כִּירָה” אֶלָּא לְשׁוֹן מְכִירָה, שְׁנַאֲמַר ”בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי”.

On the pasuk, "So I bought her to me for fifteen pieces of silver," Rabbi Yochanan said in the name of Rabbi Shimon ben Yehotzadak: The word "kirah" means nothing other than purchase, as it says, "In my grave which I dug (karisi) for myself."

STATEMENT

”בַּחֲמִשָּׁה עָשָׂר” – זֶה חֲמִשָּׁה עָשָׂר בְּנִיסָן שְׁבוּ נִגְאָלוֹ יִשְׂרָאֵל מִמִּצְרַיִם, ”כֶּסֶף” – אֵלֹו צְדִיקִים, וְכֵן הוּא אוֹמַר ”צָרוּר הַכֶּסֶף לְקַח בְּיָדוֹ”.

"For fifteen" refers to the fifteenth of Nissan, on which Israel was redeemed from Mitzrayim; "silver" refers to the Tzaddikim, and so it says, "He took the bag of silver in his hand."

STATEMENT

”חֹמֶר שְׁעוּרִים וְלִתְּךָ שְׁעוּרִים” – אֵלֹו אַרְבָּעִים וְחֲמִשָּׁה צְדִיקִים שְׁהָעוּ לָם מִתְקַיֵּים בְּהֶם,

"A chomer of barley and a letekh of barley"—which equal forty-five se'ah—refers to the forty-five Tzaddikim through whom the world is sustained.

STATEMENT

וַאֲנִי יוֹדֵעַ אִם שְׁלֹשִׁים כָּאן וַחֲמִשָּׁה עָשָׂר בְּאֶרֶץ יִשְׂרָאֵל, וְאִם שְׁלֹשִׁים בְּאֶרֶץ יִשְׂרָאֵל וַחֲמִשָּׁה עָשָׂר כָּאן.

But I do not know if thirty are here in Bavel and fifteen are in Eretz Yisrael, or if thirty are in Eretz Yisrael and fifteen are here in Bavel.

PROOF

כְּשֶׁהוּא אוֹמֵר: "וַיִּקְחָהּ שְׁלֹשִׁים הַכֶּסֶף וַאֲשָׁלֶיף אֹתוֹ בֵּית ה' אֶל הַיּוֹצֵר" – הֲוֵי אוֹמֵר: שְׁלֹשִׁים בְּאֶרֶץ יִשְׂרָאֵל וַחֲמִשָּׁה עָשָׂר כָּאן.

When it says in Zechariah, "And I took the thirty pieces of silver and cast them into the House of Hashem, to the potter," you must say that there are thirty in Eretz Yisrael and fifteen here in Bavel.

STATEMENT

אָמַר אַבְי: וְרוֹבֵייהוּ מִשְׁתַּכְּחִי בְּבִי כְּנִישְׁתָּא דְּתוּתִי אַפְתָּא,

Abaye said: And the majority of those fifteen who are in Bavel are found in the synagogue of Tusei Afta.

PROOF

וְחֵינֵנוּ דְּכַתִּיב: "וַיֹּאמֶר אֲלֵיהֶם אִם טוֹב בְּעֵינֵיכֶם הָבוּ שְׂכָרִי וְאִם לֹא חֲדָלוּ וַיִּשְׁקְלוּ אֶת שְׂכָרִי שְׁלֹשִׁים כֶּסֶף."

And this is as it is written: "And I said to them, 'If it is good in your eyes, give me my hire, and if not, forbear.' So they weighed for my hire thirty pieces of silver."

STATEMENT

רַבִּי יְהוּדָה אוֹמֵר: אֵלּוּ שְׁלֹשִׁים צְדִיקֵי אוֹמוֹת הָעוֹלָם, שְׂאוּמוֹת הָעוֹלָם מִתְקַיְּמִים עֲלֵיהֶם.

Rabbi Yehudah says: These thirty pieces of silver refer to the thirty righteous people among the nations of the world, through whom the nations of the world are sustained.

STATEMENT

עוֹלָא אָמַר: אֵלּוּ שְׁלֹשִׁים מִצְוֹת שֶׁקִּבְּלוּ עֲלֵיהֶם בְּנֵי נֹחַ, וְאִין מְקַיְּמִין אֶלָּא שְׁלֹשָׁה. אַחַת

Ulla said: These are the thirty mitzvos that the Bnei Noach accepted upon themselves, but they only fulfill three of them. One of them is...

צמוד ב' DAF 92B

STATEMENT

שְׂאִין כּוֹתֵבִין כְּתוּבָה לְזִכְרֵיהֶם,

The first of these three good traits is **that they do not write a marriage contract for males** to marry each other, showing they still respect the institution of marriage;

STATEMENT

ואחת שאין שוקלין בשר המת במקוה לין,

and another good trait is **that they do not weigh the flesh of the dead in butcher shops** to sell it for food, even though they are suspected of cannibalism;

STATEMENT

ואחת שמכבדין את התורה.

and the third one is **that they honor the Torah** and do not mock it.

מִשְׁנָה MISHNAH

MISHNAH

ואינו נוהג בעור.

The Mishnah states: **And** the prohibition of the sciatic nerve **does not apply to a bird** because a bird does not have a rounded thigh bone like a spoon.

גְּמָרָא GEMARA

QUESTION

הא קא חזינו דאית ליה?

The Gemara asks: **But we see that it does have** a protrusion of flesh on its thigh bone!

ANSWER

אית ליה, ולא עגיל.

The Gemara answers: Indeed, **it has** a protrusion, **but** it is flat and **not rounded** like a spoon.

QUESTION

בעי רבי ירמיה:

Rabbi Yirmeya asks a she'eilah:

QUESTION

אית ליה לעוף ועגיל, אית ליה לבהמה ולא עגיל, מאי?

If a bird has a protrusion and it is rounded, or if an animal has a protrusion but it is not rounded, what is the halacha?

QUESTION

בְּתֵר דִּידִיָּה אֲזֵלִינוּ, אוּ בְּתֵר מִיָּנִיָּה אֲזֵלִינוּ?

Do we follow its own individual physical shape, or do we follow its species as a whole?

RESOLUTION

תִּיקוּן.

The Gemara concludes: The question **shall stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

וְנוֹהֵג בְּשָׁלִיל.

The Mishnah states: **And** the prohibition of the sciatic nerve **applies to a fetus** found inside a slaughtered animal.

גְּמָרָא GEMARA

STATEMENT

אָמַר שְׁמוּאֵל: וְחֵלְבוֹ מוּתָּר לְדָבְרֵי הַכֹּל.

Shmuel said: And its fat is permitted according to everyone.

QUESTION

חֵלְבוֹ דִּמְאִי?

The Gemara asks: **The fat of what** is Shmuel referring to?

OBJECTION

אֵילִימָא דְשָׁלִיל – וְהָא מִיפְלָג פְּלִיגֵי בֵּיהּ,

If we say he means the fat of a fetus, but don't they argue about this in a braisa?

PROOF

דִּתְנִינָא: נוֹהֵג בְּשָׁלִיל, וְחֵלְבוֹ אָסוּר, דְּבָרֵי רַבִּי מֵאִיר.

As it is taught in a braisa: The prohibition of the sciatic nerve **applies to a fetus**, and its fat is forbidden; this is the statement of Rabbi Meir.

PROOF

רַבִּי יְהוּדָה אָמַר: אֵינוֹ נוֹהֵג בְּשָׁלִיל, וְחֵלְבוֹ מוּתָּר.

Rabbi Yehuda says: It does not apply to a fetus, and its fat is permitted. So they clearly argue!

EXPLANATION

ואמר רבי אלעזר, אמר רבי אושעיא: מחלוקת בֵּין תַּשְׁעָה חִי, וְהֵלֶךְ רַבִּי מֵאִיר לְשִׁטָּתוֹ, וְרַבִּי יְהוּדָה לְשִׁטָּתוֹ.

And Rabbi Elazar said that Rabbi Oshaya said: This dispute is regarding a nine-month-old full-term fetus found alive after its mother was slaughtered, and Rabbi Meir went according to his general opinion that it is a separate animal, and Rabbi Yehuda went according to his opinion that it is part of its mother.

QUESTION

ואלא חֲלָבוֹ דְּגִיד?

But rather, did Shmuel mean the fat of the sciatic nerve itself?

OBJECTION

הא מיפֿלג פֿליגי בָּהּ,

But don't they argue about this as well?

PROOF

דְּתַנָּא: גִּיד הַנֶּשֶׁה מִחִטָּט אַחֲרָיו בְּכָל מְקוֹם שֶׁהוּא, וְחֹתְמָהּ שְׁמָנוּ מְעִיקְרוֹ – דְּבַרֵּי רַבִּי מֵאִיר.

As it is taught in a braisa: Regarding the sciatic nerve, one digs after it in any place that it is embedded, and cuts away its fat from its source; this is the statement of Rabbi Meir.

PROOF

רַבִּי יְהוּדָה אוֹמֵר: גּוֹמְמוֹ עִם הַשּׁוֹפִי.

Rabbi Yehuda says: One cuts it level with the surface of the meat, but does not dig inside. So they argue about the fat of the nerve too!

ANSWER

לְעוֹלָם חֲלָבוֹ דְּגִיד, מוֹדָה שְׁמוּאֵל דְּלְרַבִּי מֵאִיר מְדַרְבְּנֵן אֲסוּר,

The Gemara answers: **Actually**, Shmuel was referring to the fat of the sciatic nerve, and when Shmuel said it is permitted according to all, he meant from the Torah, but Shmuel admits that according to Rabbi Meir it is forbidden mid'Rabbanan,

PROOF

דְּתַנָּא: וְשְׁמָנוּ מוֹתֵר, וְיִשְׂרָאֵל קְדוֹשִׁים נִהְגּוּ בּוֹ אִיסוּר.

as it is taught in a braisa: And its fat is permitted by Torah law, but the Jewish people are holy and have adopted a custom of prohibition regarding it.

INFERENCE

מֵאִי לָאוּ רַבִּי מֵאִיר הִיא, דְּאָמַר: מוֹתֵר מִן הַתּוֹרָה וְאֲסוּר מְדַרְבְּנֵן?

Is it not that this braisa is according to Rabbi Meir, who says that the fat is permitted from the Torah but forbidden mid'Rabbanan?

OBJECTION

מֵמַאי דִּילְמָא רַבִּי יְהוּדָה הִיא, אָבֵל לְרַבִּי מֵאִיר מְדַאֲוֵרִייתָא נִמִּי אֲסִיר!

The Gemara challenges: **From where** do you know this? **Perhaps** it is according to Rabbi Yehuda, but according to Rabbi Meir it is forbidden even mid'Oraisa!

REFUTATION

לֹא סֵלְקָא דַּעְתָּהּ, דִּתְנִינָא: גִיד הַנֶּשֶׁה מִחִטּוֹ אַחֲרָיו בְּכָל מְקוֹם שֶׁהוּא, וְשִׁמְנוֹ מוֹתֵר.

The Gemara rejects this: **Do not let this enter your mind**, as it is taught in another braisa: Regarding the sciatic nerve, one digs after it in any place that it is, and its fat is permitted.

PROOF

מֵאֵן שִׁמְעֵת לִיָּה דְאִית לִיָּה חֲטִיטָה? רַבִּי מֵאִיר, וְקֹאֲמֵר: שִׁמְנוֹ מוֹתֵר.

Now, **whom have you heard who holds of digging** after the nerve? It is Rabbi Meir, and yet the braisa says: **Its fat is permitted!** This proves Rabbi Meir holds it is permitted from the Torah.

STATEMENT

אָמַר רַב יִצְחָק בַּר שְׁמוּאֵל בַּר מָרְתָּא, אָמַר רַב: לֹא אֶסְרָה תוֹרָה אֲלָא קְנוֹקְנוֹת שָׁבוּ.

Rav Yitzchak bar Shmuel bar Marta said that Rav said: The Torah only prohibited the tendrils of the sciatic nerve that branch off and have taste, but the main nerve itself is tasteless like wood and not forbidden by Torah law.

STATEMENT

עוֹלָא אָמַר: עֵץ הוּא, וְהַתוֹרָה חֵיִיבָה עָלָיו.

Ulla said: It is indeed tasteless like wood, but the Torah nevertheless made one liable for eating it.

STATEMENT

אָמַר אַבְיִי: כְּוֹתִיָּה דְּעוֹלָא מְסַתְבָּרָא,

Abaye said: It stands to reason that the halacha is like Ulla,

PROOF

דָּאָמַר רַב שֵׁשֶׁת אָמַר רַב אָסִי: חוּטִין שְׂבַחֲלָב אֶסוּרִין, וְאִין חֵיִיבִין עָלֵיהֶן,

as Rav Sheshet said that Rav Asi said: The strands of veins that are in the forbidden fat are forbidden, but one is not liable to kares for eating them.

INFERENCE

אֲלָמָא "חֲלָב" אָמַר רַחֲמֵנָא וְלֹא חוּטִין, הֵכָא נָמִי "גִיד" אָמַר רַחֲמֵנָא וְלֹא קְנוֹקְנוֹת.

We see from there that the Merciful One said 'fat' is forbidden, and not the strands of veins. Here too, the Merciful One said 'the nerve' is forbidden, and not the tendrils. Thus, the main nerve is the primary prohibition, like Ulla said.

STATEMENT

גּוּפָא: אָמַר רַב שֵׁשֶׁת אָמַר רַב אָסִי: חוּטִין שְׂבַחֲלָב אֶסוּרִין, וְאִין חֵיִיבִין עָלֵיהֶן.

The Gemara returns to the text itself quoted above: Rav Sheshet said that Rav Asi said: The strands of veins that are in the forbidden fat are forbidden, but one is not liable for them.

STATEMENT

שֶׁכֹּפוֹלָיָא אֲסוּרִין, וְאֵין חֵיבִין עֲלֵיהֶן.

And the strands that are in the kidney are forbidden, but one is not liable for them.

STATEMENT

לֹבֵן כּוֹלָיָא – רַבִּי וְרַבִּי חִיָּיא: חַד אָסֵר, וְחַד שְׂרִי.

Regarding the white fat of the kidney, Rabbi and Rabbi Chiyya argue: one forbids it and one permits it.

STATEMENT

רַבָּה מִמְרִט לֵיהּ, רַבִּי יוֹחָנָן מִמְרִט לֵיהּ, רַבִּי אֲסִי גָאִים לֵיהּ.

Rabba would scrape it away completely, Rabbi Yochanan would scrape it away completely, but Rabbi Asi would only cut it from the surface and not scrape the rest.

STATEMENT

אָמַר אֲבַיִי: כְּוֹתִיָּה דְרַבִּי אֲסִי מִסְתַּבְּרָא, דְּאָמַר רַבִּי אָבָא אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל:

Abaye said: It stands to reason that the halacha is like Rabbi Asi, as Rabbi Abba said that Rav Yehuda said that Shmuel said:

SUMMARY

The Gemara expounds on the deeper meaning of the butler's dream, showing how the three branches of the vine represent either the Avos, the leaders of the generation, the Sanhedrin, or the three pilgrimage Festivals. We learn that the cups mentioned in the dream represent the cups of punishment that Mitzrayim drank and is destined to drink in the future. Finally, the Gemara expounds on the pasuk in Zechariah regarding the pieces of silver, explaining that they refer to the forty-five Tzaddikim who sustain the world, divided between Bavel and Eretz Yisrael.

The Gemara on our daf brings a beautiful and famous teaching from Rabbi Shimon ben Lakish: the Jewish nation is compared to a vine. The sweet clusters of grapes are the Talmidei Chachamim, the leaves are the simple folk, and the thin, winding tendrils are the empty ones among us. Yet, the Gemara immediately tells us that they sent a message from Eretz Yisrael: "Let the clusters pray for the mercy of the leaves, for if not for the leaves, the clusters could not exist."

Lichoira, we would have thought that the main thing is the learning, the high-level avodah of the great Talmidei Chachamim. But the Tanna is telling us a deep chiddush about how Hashem looks at Klal Yisrael. A grape cluster cannot grow or survive hanging in the hot sun without the broad, simple leaves to shade it and protect it from the elements. Mimeila, the greatest Rosh Yeshiva or Tzaddik is completely dependent on the simple Yid who works hard, supports Torah, and keeps his emunah simple and pure. We are one single organic vine, and every single part is absolutely necessary for the survival of the whole.

This is a powerful lesson in how we look at other Yidden. Sometimes the yetzer hara tries to make us look down on someone who seems "empty" or who isn't learning all day. But the Torah is teaching us that we are bound together. The simple Yid who says Tehillim with tears, the person who helps clean up the shul, the one who struggles just to keep a basic mitzvah, they are the protective leaves holding up the entire structure of our Torah world.

Today, make a conscious effort to show genuine respect and warmth to a fellow Yid who may not be a "cluster of grapes." Greet them with a shining face, realizing that your own spiritual growth and the very existence of the Torah world is sustained in their merit.