

דף יומי • חזקוני • דף צ"א

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

THE SUGYA

We are continuing our sugya on the sciatic nerve, the gid hanasheh, and the Gemara is looking to clarify the status of its fat and the different parts of the nerve itself. We start off with a beautiful discussion on how the Jewish people took on a holy practice to treat the fat of the nerve as forbidden, even though it is technically permitted by Torah law. This leads us into a deep shakla v'tarya regarding the Pesach offering and how we handle these parts when they become leftover sacrificial meat, or nosar, which must be burned.

From there, the Gemara dives into a classic lomdishe kasha regarding Rabbi Yehuda's view on whether we are certain which thigh is forbidden by Torah law—the right or the left—and how this affects the lashes one receives. We explore the concept of an uncertain forewarning, a "hatra'as safek," and bring proofs from various beraisos, including cases of a son who is in doubt about who his father is, and the halachos of leaving over the Pesach offering. We also learn the beautiful Midrashim about Yaakov Avinu's wrestling match with the angel, explaining why davka the right thigh was struck.

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

עמוד א' DAF 91A

ANSWER

רב אשי אמר: לא נצרכה אלא לשמנו,

Rav Ashi said: The Mishnah's ruling that the sciatic nerve must be burned **is not necessary** to be explained as referring to the nerve itself, **except** that it is needed **for its fat** which is around the nerve,

PROOF

דתנא: שמנו מותר, וישראל קדושים נהגו בו איסור.

as it is taught in a baraisa: **Its fat is permitted** by Torah law, **but the Jewish people are holy** and **treated it as forbidden**. Since it is permitted by Torah law, it has the status of sacrificial meat and cannot be discarded, but since they treat it as forbidden, they do not eat it, so it must be burned as leftover sacrificial meat.

ANSWER

רבנא אמר: לא נצרכה אלא לכדרב יהודה אמר שמואל,

Ravina said: The Mishnah's statement **is not necessary except** to be explained **in accordance with that which Rav Yehuda said** that **Shmuel said**,

EXPLANATION

דאמר רב יהודה אמר שמואל, שני גידין הן: פנימי סמוך לעצם – אסור, וחייבין עליו; חיצון סמוך לבשר – אסור, ואין חייבין עליו.

as Rav Yehuda said that Shmuel said: There are two nerves included in the sciatic nerve: The inner nerve that is next to the bone is forbidden by Torah law, and one is liable to be flogged for eating it; the outer nerve that is next to the flesh is forbidden by Rabbinic law, and therefore one is not liable to be flogged for eating it. In the case of a Pesach offering, since the outer nerve is permitted by Torah law, it becomes leftover sacrificial meat and must be burned.

QUESTION

תא שמע: אכל מזה כזית ומזה כזית – סופג שמונים, רבי יהודה אומר: אינו סופג אלא ארבעים.

The Gemara suggests: **Come and hear** a resolution to our dilemma from a Mishnah: If one ate an olive-bulk from this sciatic nerve of the right leg and an olive-bulk from that sciatic nerve of the left leg, he incurs eighty lashes. Rabbi Yehuda says: He incurs only forty lashes.

EXPLANATION

אי אמרת בשלמא מיפשת פשיטא ליה – שפיר,

Granted, if you say that it is obvious to him—to Rabbi Yehuda—which thigh is forbidden by Torah law, then it is well, as he only gets forty lashes for eating the one that is definitely forbidden.

EXPLANATION

אלא אי אמרת ספוקי מספקא ליה – הויא לה התראת ספק, ושמעין ליה לרבי יהודה דאמר: התראת ספק לא שמה התראה.

But if you say that he is in doubt as to which thigh is forbidden, then the warning given to him before eating each nerve is an uncertain forewarning, and we have heard of Rabbi Yehuda that he said: An uncertain forewarning is not considered a forewarning, and he should be exempt from lashes altogether!

PROOF

דתנא: הכה את זה, וחרז והכה את זה, קלל את זה, וחרז וקלל את זה, הכה שניהם בבת אחת, או שקלל שניהם בבת אחת – חייב.

As it is taught in a baraisa: If one is in doubt which of two men is his father, and he struck this one and then struck that one, or cursed this one and then cursed that one, or if he struck both of them simultaneously, or cursed both of them simultaneously, he is liable to receive the death penalty, because he has certainly struck or cursed his father.

PROOF

רבי יהודה אומר: בבת אחת – חייב, בזה אחר זה – פטור.

Rabbi Yehuda says: If he did so simultaneously, he is liable, because the warning was certain; but if he did so one after the other, he is exempt, because each warning was uncertain. This proves Rabbi Yehuda holds an uncertain forewarning is invalid.

ANSWER

האי תנא סבר לה כאידה תנא דרבי יהודה, דאמר: התראת ספק שמה התראה.

The Gemara answers: This Tanna of that Mishnah holds in accordance with another Tanna who transmits the view of Rabbi Yehuda, who said that Rabbi Yehuda holds that an uncertain forewarning is considered a forewarning.

PROOF

דַּתְנָא: "לֹא תוֹתִירוּ מִמֶּנּוּ עַד בֹּקֶר וְגו' – כָּא הֶכְתוּב לִיתֵן עֲשֶׂה אַחֵר לֹא תַעֲשֶׂה, לֹאמַר שְׂאִין לֹקִין עָלָיו, דְּבָרֵי רַבִּי יְהוּדָה.

As it is taught in a baraisa: The verse states regarding the Pesach offering, "And you shall not leave any of it until morning..." (Exodus 12:10). The verse comes to provide a positive mitzvah after a negative commandment, to say that one is not flogged for violating it; this is the statement of Rabbi Yehuda.

PROOF

רַבִּי יַעֲקֹב אֹמֵר: לֹא מִן הַשֵּׁם הוּא זֶה, אֲלֵא מִשּׁוּם דִּהְיָה לֹא שְׂאִין בּוֹ מַעֲשֶׂה, וְכָל לֹא שְׂאִין בּוֹ מַעֲשֶׂה – אֵין לֹקִין עָלָיו.

Rabbi Yaakov says: It is not for that reason that one is not flogged, but rather because it is a negative commandment that does not involve an action, and for any negative commandment that does not involve an action, one is not flogged for it. Now, the warning for leaving over sacrificial meat is an uncertain warning, yet Rabbi Yehuda only exempts him because it is a negative commandment rectified by a positive one, implying that otherwise, he would hold that an uncertain warning is valid.

QUESTION

תָּא שְׁמַע: אֲכַל שְׁנֵי גִידִין מִשְׁתֵּי יִרְכּוֹת בְּהֵמוֹת – סוֹפֵג שְׁמוֹנִים; רַבִּי יְהוּדָה אֹמֵר: אֵינוֹ סוֹפֵג אֲלֵא אַרְבָּעִים.

The Gemara suggests: Come and hear another proof from a baraisa: If one ate two sciatic nerves from two thighs of two different animals, he incurs eighty lashes; Rabbi Yehuda says: He incurs only forty lashes.

INFERENCE

מִדָּקָאמַר מִשְׁתֵּי יִרְכּוֹת בְּהֵמוֹת, פְּשִׁיטָא דְּתַרְוִיחָהוּ לְאַיְסוּרָא, וְלִרְבִּי יְהוּדָה אֵיצְטְרִיָּה.

From the fact that the first Tanna said he ate them from two thighs of two different animals, it is obvious that both of them are from the forbidden thigh (the right thigh), and it was necessary to teach this according to Rabbi Yehuda that he only gets forty lashes.

RESOLUTION

שְׁמַע מִינֵה מִיפְּשִׁט פְּשִׁיטָא לִיה, שְׁמַע מִינֵה.

Conclude from this baraisa that it is obvious to him—to Rabbi Yehuda—that the right thigh is the one forbidden by Torah law. The Gemara affirms: Indeed, conclude from it that this is so.

QUESTION

וְאִי פְּשִׁיטָא לִיה, אַמַּאי סוֹפֵג אַרְבָּעִים וְתוֹ לֹא? לִילְקִי שְׁמוֹנִים!

The Gemara asks: But if it is obvious to him that the right thigh is forbidden, why does he incur forty lashes and no more? Let him be flogged eighty times, since he ate two forbidden nerves!

ANSWER

הֵכָא בְּמַאי עֲסָקִינוּ – כְּגוֹן דְּלִית בּוֹ כְּזִית, דַּתְנָא: אֲכָלוּ וְאֵין בּוֹ כְּזִית – חֵיִיב, רַבִּי יְהוּדָה אֹמֵר: עַד שְׂיָהָא בּוֹ כְּזִית.

The Gemara answers: Here we are dealing with a case where one of the nerves does not have an olive-bulk of volume, as it is taught in a baraisa: If one ate the entire sciatic nerve and it does not have an olive-bulk of volume, he is liable; Rabbi

Yehuda says: He is not liable **unless there is an olive-bulk in it**. Therefore, he only gets forty lashes for the one that had an olive-bulk.

EXPLANATION

וְטַעַמָּא מַאי? אָמַר רַבָּא: אָמַר קָרָא "הֵיָרֵךְ" – הַמְיוּמָנֶת שְׁפִירָה.

The Gemara asks: **And what is the reason** that Rabbi Yehuda holds that only the right thigh is forbidden? **Rava said:** The verse states, "**the thigh**" (Genesis 32:33)—implying **the most important of the thighs**, which is the right thigh.

EXPLANATION

וּרְבִנּוּ, הָהוּא דְּפָשִׁיט אִיסוּרֵיהּ בְּכוּלֵּיהּ יָרֵךְ, לְאַפּוּקֵי חֵיצוֹן דְּלֵא.

And the Rabbis explain: That word "the thigh" is needed to teach that the prohibition applies to the nerve **whose prohibition spreads throughout the entire thigh**, to **exclude the outer nerve which does not spread throughout the thigh**.

STATEMENT

וּרְבִי יְהוֹשֻעַ בֶּן לֵוִי אָמַר: אָמַר קָרָא "בְּהֶאֱבָקוֹ עִמּוֹ" – כַּאֲדָם שֶׁחֹבֵק אֶת חֲבִירוֹ, וְיָדוֹ מַגַּעַת לְכַף מֵינּוֹ שֶׁל חֲבִירוֹ.

And Rabbi Yehoshua ben Levi said: The verse states, "**as he wrestled with him**" (Genesis 32:26)—this is **like a person who hugs his fellow**, and his hand reaches the right thigh of his fellow. Therefore, the angel struck Yaakov's right thigh.

STATEMENT

רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אָמַר: כְּגוּי נִדְמָה לוֹ, דְּאָמַר מָר: יִשְׂרָאֵל שֶׁנִּטְפַּל לוֹ גּוֹי בְּדֶרֶךְ – טוֹפֵלוֹ לִימִינוֹ.

Rabbi Shmuel bar Nachmani said: He appeared to him like a non-Jew, as the Master said: A Jew who is accompanied by a non-Jew on the road should place him on his right so he can guard himself. Thus, the angel was on Yaakov's right and struck his right thigh.

STATEMENT

רַב שְׁמוּאֵל בַּר אַחָא קַמִּיָּה דְּרַב פַּפָּא מִשְׁמִיָּה דְּרַבָּא בַר עוּלָא אָמַר: כְּתִלְמִיד חָכָם נִדְמָה לוֹ, דְּאָמַר מָר: הִמָּה לֵךְ לִימִין רַבּוֹ – הֲרִי זֶה בּוֹר.

Rav Shmuel bar Acha, speaking before Rav Pappa in the name of Rava bar Ulla, said: He appeared to him like a Torah scholar, as the Master said: One who walks to the right of his teacher is an ignoramus. Therefore, Yaakov walked to the left of the angel, placing the angel on his right, and the angel struck his right thigh.

EXPLANATION

וּרְבִנּוּ, מֵאַחֲרֵיהּ אֲתָא, וְנִשְׁיִיָּה בְּתִרְוִיָּהּ.

And the Rabbis hold: The angel came from behind him, and struck him in both of them—both thighs.

QUESTION

וּרְבִנּוּ, הֵאֵי "בְּהֶאֱבָקוֹ עִמּוֹ" מַאי דְּרָשִׁי בִּיהּ?

And the Rabbis, what do they expound from this phrase, "as he wrestled with him"?

ANSWER

מִבְּעֵי לֵיהּ לְכַאֲרֵיהּ דְּרַבִּי יְהוֹשֻעַ בֶּן לֵוִי, דְּאָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: מִלְּמַד שֶׁהָעָלָה אֶבֶק מִרְגְּלוֹתָם עַד
כְּסֵא הַכְּבוֹד, כְּתִיב הָכָא "בְּהֶאֱבָקוֹ עִמּוֹ", וְכִתִּיב הֵתָם "וְעָנָן אֶבֶק רַגְלָיו".

They require it for another teaching of Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said: This teaches that they kicked up the dust of their feet up to the Throne of Glory; it is written here, "as he wrestled [behe'avko] with him," and it is written there, "and the cloud is the dust [avak] of His feet."

STATEMENT

וְאָמַר רַבִּי יְהוֹשֻעַ בֶּן לֵוִי: לָמָּה נִקְרָא שְׁמוֹ גִיד הַנָּשֶׁה? שֶׁנָּשָׂה מִמְּקוֹמוֹ וְעָלָה, וְכֵן הוּא אוֹמֵר: "נָשְׁתָּה
גְּבוּרָתָם הָיוּ לְנָשִׁים".

And Rabbi Yehoshua ben Levi said: Why is its name called "Gid HaNasheh"? Because it slipped from its place and rose up, and so it says in the verse, "Their strength has slipped [nashtah], they became like women."

QUESTION

אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: מָאִי דְּכְתִיב "דְּבַר שֶׁלַח בִּיעָקֹב וַנִּפֹּל בְּיִשְׂרָאֵל"?

Rabbi Yosei b'rabbi Chanina said: What is the meaning of that which is written, "A word Hashem sent into Yaakov, and it fell upon Yisrael" (Isaiah 9:7)?

ANSWER

"דְּבַר שֶׁלַח בִּיעָקֹב" – זֶה גִיד הַנָּשָׂה, "וַנִּפֹּל בְּיִשְׂרָאֵל" – שֶׁפָּשַׁט אִיסוּרוֹ בְּכָל יִשְׂרָאֵל.

"A word Hashem sent into Yaakov"—this is the sciatic nerve; "and it fell upon Yisrael"—that its prohibition spread to all of Israel.

QUESTION

וְאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: מָאִי דְּכְתִיב "וּטְבוּחַ טֶבַח וְהֶכֶן"?

And Rabbi Yosei b'rabbi Chanina said: What is the meaning of that which is written regarding Yosef's instructions to his servant, "Slaughter the slaughtering and prepare [ve-hachen]" (Genesis 43:16)?

ANSWER

פָּרַע לָהֶן בֵּית הַשְּׁחִיטָה, "וְהֶכֶן" – טוֹל גִּיד הַנָּשָׂה בִּפְנֵיהֶם, כְּמָאן דְּאָמַר גִּיד הַנָּשָׂה נֶאֱסָר לְבְנֵי נֹחַ.

It means: Expose for them the place of shechitah to show them it was slaughtered properly, "and prepare"—remove the sciatic nerve in front of them, in accordance with the one who says that the sciatic nerve was forbidden to the descendants of Noach before the Torah was given.

STATEMENT

"וַיֵּיתֶר יַעֲקֹב לְבָדּוֹ", אָמַר רַבִּי אֶלְעָזָר: שֶׁנִּשְׁתִּיר עַל פֶּכִין קְטָנִים,

Regarding the verse, "And Yaakov was left alone" (Genesis 32:25), Rabbi Eleazar said: This teaches that he remained behind for small jars that he had forgotten.

EXPLANATION

מִכָּאן לְצַדִּיקִים שֶׁחֲבִיב עֲלֵיהֶם מְמוֹנָם יוֹתֵר מִגּוֹפָם, וְכָל כֶּן לָמָּה? לְפִי שֶׁאֵין הוֹשְׁטִין יָדֵיהֶן בְּגִזְלָה.

From here we see regarding the righteous that their money is dearer to them than their bodies. And why so much? Because they do not stretch out their hands to theft, so all their possessions are completely honest and precious to them.

STATEMENT

”וַיֵּאָבֶק אִישׁ עִמּוֹ עַד עֲלֹת הַשָּׁחַר”, אָמַר רַבִּי יִצְחָק: מִכָּאן לְתַלְמִיד חָכָם שֶׁלֹּא יֵצֵא יְחִידִי בַּלַּיְלָה.

Regarding the verse, "And a man wrestled with him until the rise of dawn," Rabbi Yitzchak said: From here we learn that a Torah scholar should not go out alone at night, as Yaakov did and was attacked.

STATEMENT

רַבִּי אָבָא בַר כַּהֲנָא אָמַר מִהֲכָא:

Rabbi Abba bar Kahana said that we learn this from here:

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STATEMENT

”הִנֵּה הוּא זֹרֵה אֶת גֶּרֶן הַשְּׁעָרִים”.

The Gemara continues to discuss the source for the rule that a talmid chacham should not go out alone at night. The first source was from Naomi's instruction to Ruth regarding Boaz: “Behold, he winnows the barley threshing floor tonight.” This shows he stayed overnight at the threshing floor rather than traveling home in the dark.

STATEMENT

רַבִּי אֲבָחוּ אָמַר מִהֲכָא: ”וַיִּשָּׁכֶם אַבְרָהָם בִּבְקָר וַיַּחֲבֹשׁ אֶת וְגוֹ”.

Rabbi Abbahu said the source is from here: “And Abraham rose early in the morning, and saddled his donkey, etc.” He waited until morning to travel, even though he had companions.

STATEMENT

וּרְבִנּוּ אֲמָרִי מִהֲכָא: ”לֵךְ נָא רְאֵה אֶת שְׁלוֹם אַחֶיךָ וְאֶת שְׁלוֹם וְגוֹ”.

And the Rabbis say the source is from here, when Yaakov sent Yosef: “Go now, see the welfare of your brothers and the welfare of the flock, etc.” Yaakov sent him during the day when he could see them, showing a talmid chacham should not travel at night.

STATEMENT

רַב אָמַר מִהֲכָא: ”וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ”.

Rav said the source is from here: “And the sun rose for him” as Yaakov passed Peniel, implying he waited for sunrise before traveling.

STATEMENT

אָמַר רַבִּי עֲקִיבָא: שָׁאֲלֵתִי אֶת רַבִּין גַּמְלִיאֵל וְאֶת רַבִּי יְהוֹשֻׁעַ בְּאֵיטָלִיו שֶׁל אֵימָאוּם, שֶׁהָלְכוּ לִיקַח בֶּהֱמָה לְמִשְׁתֵּה בְנוֹ שֶׁל רַבִּין גַּמְלִיאֵל.

Rabbi Akiva said: I asked Rabban Gamliel and Rabbi Yehoshua in the meat market of Emmaus, where they went to buy an animal for the wedding feast of the son of Rabban Gamliel, the following kasha:

QUESTION

בְּתִיב "וַיִּזְרַח לוֹ הַשֶּׁמֶשׁ", וְכִי שָׁמַשׁ לוֹ לְבַד זָרַחָהּ? וְהִלָּא לְכָל הָעוֹלָם זָרַחָהּ!

It is written: "And the sun rose for him." But did the sun rise for him alone? Didn't it rise for the entire world? Why does the pasuk say "for him"?

ANSWER

אָמַר רַבִּי יִצְחָק: שָׁמַשׁ הִבָּאָה בַּעֲבוּרוֹ זָרַחָהּ בַּעֲבוּרוֹ,

Rabbi Yitzchak said in response: The sun that had set early for his sake, now rose early for his sake to make up for the lost daylight.

PROOF

דְּבָתִּיב: "וַיֵּצֵא יַעֲקֹב מִבְּעַר שֶׁבַע וַיֵּלֶךְ חֲרָנָה", וְכִתִּיב: "וַיִּפְגַּע בַּמָּקוֹם".

As it is written: "And Jacob went out from Beersheba and went toward Haran," and it is written immediately after: "And he encountered the place."

EXPLANATION

כִּי מָטָא לְחָרָן אָמַר: אֲפֹשֶׁר עָבַרְתִּי עַל מָקוֹם שֶׁהִתְפַּלְלוּ אֲבוֹתַי וְאֲנִי לֹא הִתְפַּלַּלְתִּי?

When he arrived at Haran, he said to himself: Is it possible that I passed a place where my fathers prayed, namely Mount Moriah, and I did not pray there?

EXPLANATION

כַּד יַחֲיִיב דַּעַתְיָה לְמִיָּהֲדָר, קִפְצָה לִּיה אֶרְעָא, מִיָּד – "וַיִּפְגַּע בַּמָּקוֹם".

When he set his mind to return, the land contracted for him, and immediately he found himself there, as it says: "And he encountered the place."

EXPLANATION

כַּד צָלִי, בָּעֵי לְמִיָּהֲדָר, אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: צָדִיק זֶה בָּא לְבֵית מְלוֹנִי, וַיִּפְטֹר בְּלֹא לִינָה?

When he finished praying, he wanted to return to Haran. The Holy One, Blessed be He, said: This tzaddik came to My lodging place, and shall he leave without staying overnight?

EXPLANATION

מִיָּד, "בָּא הַשֶּׁמֶשׁ".

Immediately, the sun set prematurely, as it says: "The sun had set." Thus, the sun that set early for him now rose early for him.

QUESTION

בְּתִיב "וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם", וְכִתִּיב "וַיִּקַּח אֶת הָאֶבֶן".

The Gemara points out a contradiction: It is written in one pasuk: "And he took from the stones of the place" in the plural, and it is written in a later pasuk: "And he took the stone" in the singular!

ANSWER

אמר רבי יצחק: מלמד שנתקבצו כל אותן אבנים למקום אחד, וכל אחת ואחת אומרת: "עלי יניח צדיק זה ראשו".

Rabbi Yitzchak said: This teaches that all those stones gathered to one place, and each and every one was saying: "Upon me let this tzaddik lay his head."

STATEMENT

תנא: וכולן נבלעו באחד.

A Tanna taught: And all of them were absorbed into one single stone, which is why the later pasuk refers to it in the singular.

STATEMENT

"ויחלם והנה סלם מצב ארצה", תנא: כמה רחבו של סולם? שמונת אלפים פרסאות,

Regarding the pasuk: "And he dreamed, and behold, a ladder was set on the ground," a Tanna taught: How wide was the ladder? It was eight thousand parasangs wide.

PROOF

דכתיב: "והנה מלאכי אלהים עולים ויורדים בו", "עולים" – שנים, "ויורדים" – שנים, וכי פגעו בהדי הדדי הוו להו ארבעה.

As it is written: "And behold, angels of Elokim were ascending and descending on it." The plural word "ascending" implies at least two angels, and "descending" implies at least two angels. And when they met each other on the ladder, there were four angels standing side-by-side.

PROOF

וכתיב ביה במלאך "והיה כתרשיש", וגמירי דתרשיש תרי אלפי פרסי הוי.

And it is written regarding an angel: "And his body was like Tarshish," and we have a tradition that Tarshish is two thousand parasangs in size. Since four angels stood abreast, the ladder must have been at least eight thousand parasangs wide.

STATEMENT

תנא: עולין ומסתכלין בדיוקנו של מעלה, ויורדין ומסתכלין בדיוקנו של מטה.

A Tanna taught: They would ascend and gaze at his image above, which is engraved on the Kiseh HaKavod, and descend and gaze at his image below as he slept.

EXPLANATION

בעו לספוגיה, מיד "והנה ה' נצב עליו".

Out of jealousy, the angels wanted to endanger him. Immediately, Hashem protected him, as it says: "And behold, Hashem stood over him."

STATEMENT

אמר רבי שמעון בן לקיש: אלמלא מקרא כתוב אי אפשר לאמרו, באדם שמניח על בנו.

Rabbi Shimon ben Lakish said: Were it not written in the pasuk, it would be impossible to say it, out of respect for Hashem. The Torah describes Hashem standing over him like a man who fans his son to protect him from the heat.

QUESTION

”הָאֶרֶץ אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ וְגוֹי”, מַאי רְבוּתֶיהָ?

Regarding the promise: “The land upon which you lie, to you I will give it,” the Gemara asks: What is the greatness of this promise? He was only lying on a few cubits of land!

ANSWER

אמר רבי יצחק: מלמד שקפלה הקדוש ברוך הוא לכל ארץ ישראל והניחה תחת יעקב אבינו, שתהא נוחה ליכבש לבניו.

Rabbi Yitzchak said: This teaches that the Holy One, Blessed be He, folded up the entire Eretz Yisrael and placed it under Yaakov Avinu, so that it would be easy to be conquered by his children.

STATEMENT

”וַיֹּאמֶר שְׁלַחֲנִי כִּי עָלָה הַשָּׁחַר”, אָמַר לוֹ: גָּנַב אֶתָּה אוֹ קוֹבִיּוֹסְטוֹס אֶתָּה שְׁמַתִּירָא מִן הַשָּׁחַר?

Regarding the angel wrestling with Yaakov: “And he said: Let me go, for the dawn has risen.” Yaakov said to him: Are you a thief, or are you a gambler, that you are afraid of the morning?

EXPLANATION

אמר לו: מלאך אני, ומיום שנבראתי לא הגיע זמני לומר שירה עד עכשיו.

The angel said to him: I am an angel, and from the day I was created, my time to sing shirah before Hashem has not arrived until now. If I miss my turn, I will never be able to sing it.

STATEMENT

מסייע ליה לרב חננאל אמר רב, דאמר רב חננאל אמר רב: שלש כותות של מלאכי השרת אומרות שירה בכל יום,

This supports the opinion of Rav Chananel who said in the name of Rav. For Rav Chananel said in the name of Rav: Three groups of ministering angels sing shirah every day.

STATEMENT

אחת אומרת ”קדוש”, ואחת אומרת ”קדוש”, ואחת אומרת ”קדוש ה' צבאות”.

One group says: “Holy,” and another group says: “Holy,” and the third group says: “Holy is Hashem of Hosts.”

OBJECTION

מיתיבי: חביבין ישראל לפני הקדוש ברוך הוא יותר ממלאכי השרת, שישאל ישראל אומרים שירה בכל שעה, ומלאכי השרת אין אומרים שירה אלא פעם אחת ביום,

The Gemara raises an objection from a braisa: Klal Yisrael are more beloved before the Holy One, Blessed be He, than the ministering angels. For Yisrael sing shirah at any hour, while the ministering angels only sing shirah once a day.

OBJECTION

ואמרי לה פעם אחת בשבת, ואמרי לה פעם אחת בחודש, ואמרי לה פעם אחת בשנה, ואמרי לה פעם אחת בשבוע, ואמרי לה פעם אחת ביוכל, ואמרי לה פעם אחת בעולם.

And some say they only sing once a week, and some say once a month, and some say once a year, and some say once in seven years, and some say once a jubilee, and some say only once in the history of the world! This contradicts Rav's statement that three groups sing every single day.

STATEMENT

וְיִשְׂרָאֵל מְזַכֵּרִין אֶת הַשֵּׁם אַחֲרַי שְׁתֵּי תִיבוֹת, שֶׁנֶּאֱמַר: "שְׁמַע יִשְׂרָאֵל ה' יְגוֹי",

The braisa continues: And Yisrael mention the Name of Hashem after only two words, as it is said: "Shema Yisrael, Hashem, etc."

STATEMENT

וּמַלְאָכֵי הַשָּׁרֵת אֵין מְזַכֵּרִין אֶת הַשֵּׁם אֶלָּא לְאַחַר שְׁלֹשׁ תִּיבוֹת, כְּדִכְתִּיב: "קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת".

While the ministering angels do not mention the Name of Hashem until after three words, as it is written: "Holy, holy, holy, Hashem of Hosts."

STATEMENT

וְאֵין מַלְאָכֵי הַשָּׁרֵת אוֹמְרוֹת שִׁירָה לְמַעַלָּה, עַד שֶׁיֵּאמְרוּ יִשְׂרָאֵל לְמַטָּה, שֶׁנֶּאֱמַר: "בֶּרֶן יַחַד כּוֹכְבֵי בֶקָר", וְהֵדָר "וַיִּרְיעוּ כָּל בְּנֵי אֱלֹהִים".

And the ministering angels do not sing shirah above until Yisrael sing below, as it is said: "When the morning stars sang together," referring to Yisrael, and afterwards, "and all the sons of Elokim shouted for joy," referring to the angels.

RESOLUTION

אֶלָּא, אַחַת אוֹמְרַת "קְדוֹשׁ", וְאַחַת אוֹמְרַת "קְדוֹשׁ קְדוֹשׁ", וְאַחַת אוֹמְרַת "קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת".

The Gemara resolves the contradiction: **Rather**, this is how Rav's statement should be understood: **One group** says "Holy," and **the second group** says "Holy, holy," and **the third group** says "Holy, holy, holy, Hashem of Hosts." Thus, they all join together to complete the phrase, and it is not three separate daily songs.

QUESTION

וְהֵאִיכָא "בְּרוּךְ"!

The Gemara asks: **But isn't there** also the praise of "**Blessed** be the glory of Hashem from His place" which the angels sing? How does that fit into the groups?

SUMMARY

The Gemara concludes that according to Rabbi Yehuda, it is indeed obvious that the Torah's prohibition of the gid hanasheh applies davka to the right thigh, and we resolve the kasha regarding lashes by explaining that one of the nerves eaten did not contain the minimum shiur of an olive-bulk, an kezayis. We then bring several beautiful explanations for why the right thigh is the primary one, including Rava's derivation from the word "the thigh," and Rabbi Yehoshua ben Levi's description of how the angel wrestled with Yaakov Avinu like a person hugging his fellow. Finally, we learn practical halachic guidance from this

encounter, such as how a Jew should walk on the road with a non-Jew to protect himself, and the proper derech erez of walking to the left of one's Torah teacher.

לְמַעַן שֶׁהָאֵשֶׁת WHAT TO TAKE HOME

The Gemara brings down a beautiful teaching of Rav Ashi regarding the fat of the gid hanasheh: "Its fat is permitted by Torah law, but the Jewish people are holy and treated it as forbidden." Think about this lichora. The Torah itself did not write an issur on this fat. Technically, strictly speaking, a Yid could have eaten it. Yet, the neshama of Klal Yisrael felt a natural, holy sensitivity. They said, "If this fat is associated with the gid hanasheh, the place where Yaakov Avinu was injured by the sar of Eisav, we want to stay far away from it." This is the definition of "Yisrael kedoshim."

This teaches us a massive yesod in our own avodas Hashem. Sometimes we look at halachah through a very narrow lens: "Is it muttar or is it assur?" We want to know the exact line, the bare minimum required to pass. But a Yid who wants to live with kedushah understands that our relationship with Hashem is not a legal contract where we try to get away with whatever we can. True kedushah means having a heart that is sensitive to what is proper, what brings us closer to Hashem, and what keeps us refined and pure.

When we adopt a chumra that has been accepted by Klal Yisrael, or when we simply choose to hold ourselves to a higher standard in our speech, our tznius, or our honesty, we are acting on that same holy instinct. We are saying, "I don't just want to avoid a lav; I want to live as a kadosh." This is what elevates a person from merely keeping the laws to truly living a life of dveykus.

Today, find one small area in your daily routine where you can go a step beyond the letter of the law, whether it is waiting a bit longer between meat and milk, being extra careful with shemiras halashon even when it is technically muttar, or giving a bit more tzedakah than you have to. Do it with joy, knowing that this is the true crown of Yisrael kedoshim.