

OVERVIEW of the Daf

1) The angel's praise of Hashem

The Gemara presents two resolutions to the challenge to the Beraisa's description of how angels praise Hashem.

2) Yaakov Avinu's fight with the angel

Additional discussion related to Yaakov Avinu's fight with the angel is recorded.

The verse that presents the butler's dream is presented and numerous interpretations of that verse are presented and explained.

Additional expositions are presented that relate to the exodus.

It is noted that the gentiles accepted upon themselves thirty mitzvos but they observe only three of those mitzvos.

3) Gid hanasheh of a bird

The reason gid hanasheh does not apply to birds is explained.

R' Yirmiyah inquires about the status of the gid hanasheh from a bird with a rounded "spoon" and the gid hanasheh from an animal whose "spoon" is not rounded, and the matters are left unresolved.

4) Cheilev

Shmuel asserts that all opinions agree that "the cheilev is permitted."

The Gemara analyzes Shmuel's statement to determine which cheilev Shmuel was referencing and concludes that he was referencing the cheilev of the gid hanasheh, and that all Tannaim agree that Biblically the cheilev of the gid hanasheh is permitted.

A Beraisa is cited that supports this contention.

The proof from the Beraisa is unsuccessfully challenged.

5) Gid hanasheh

The Gemara presents a dispute whether the gid hanasheh prohibition includes the actual gid hanasheh or only the soft edible offshoots.

Abaye cites proof for Ulla's opinion that it is the gid hanasheh itself that is prohibited.

6) Threads

R' Sheishes in the name of R' Assi discusses the status of different "threads" and the practice of different Amoraim regarding these "threads."

Abaye cites proof to R' Assi's position. ■

Distinctive INSIGHT

The symbolic aspects of the wine steward's dream

תניא וכו' גפן זה העולם, שלשה שריגים זה אברהם יצחק ויעקב, והיא כפורחת עלתה נצה אלו האמהות, הבשילו אשכולותיה וכו' אלו השבטים

A Beriasa elaborates upon the dream of the wine steward of Pharaoh, and it expounds upon some of the dream's details.

In the dream, the wine steward saw a grapevine which had three long branches. It appeared as it was blossoming, and its clusters ripened into grapes. In the Beraisa, R' Eliezer tells us that the grapevine represents the world, and the three branches symbolically represent our three forefathers, Avraham, Yitzchak and Yaakov. The blossoms represent our matriarchs, and the ripening clusters refer to the tribes. Eitz Yosef writes that this dream was the means by which Yosef rose to power. It was also the catalyst whereby the family of Yaakov was drawn down to Egypt to begin its difficult period of exile, which then led to the redemption which followed. This is why R' Eliezer and the other Tannaim felt that this dream and its components reflected upon the Jewish people, its leaders and its destiny.

Toras Chaim also notes that Yosef detected that for the direct and limited purpose of the wine steward and his fate it would have been enough for the dream to portray three branches of grapes and the cup of Pharaoh. What was the meaning of the additional details of the blossoms and the ripening grapes? Yosef himself realized that these were symbols of the redemption process of the Jewish people. Toras Chaim cites a Midrash which says that Yosef informed the wine steward that because his dream portended good tidings for the Jewish people, in that merit the wine steward would be rewarded with being freed from the prison in three days.

Eitz Yosef notes that R' Eliezer compared the three branches of the vine to our three forefathers, because the entire world is founded upon the teachings and merits of these three patriarchs, just like a vine's branches are its core and strength. The blossoms correspond to our matriarchs, as they are source of the fruit and the life sustaining aspects of our people.

R' Yehoshua questioned the interpretation of R' Eliezer, because dreams tell of the future, which is yet to come, and not of the past. Maharsha explains that the Gemara in Berachos (55b) relates that dreams are an extension of the thoughts a person has during the day, and these thoughts appear as a vision of things yet to come, not of things which have passed. Therefore, R' Eliezer would respond and say that this dream told of our patriarchs and matriarchs and of the tribes, inasmuch as they are the foundation of the world, and it was in their merit that the redemption would unfold. In order that the Jewish people not give up hope of their future role, this hint was revealed to Yosef at this time. ■

HALACHA Highlight

Chalitzah for a lefty

בעי ר' ירמיה אית ליה לעוף ועגיל וכו'
 R' Yirmiyah inquired: If a bird has a "spoon" that is round etc.

The Gemara explains that the gid hanasheh prohibition is limited to mammals rather than birds since the thigh bone of a mammal is rounded, which is not the case for birds. R' Yirmiyah asks whether the gid hanasheh prohibition would be in force for a bird that uncharacteristically had a rounded thigh bone. The essence of the question is whether we look at the species or do look at each creature by itself. The question was left unresolved. Ramban¹ questions the discussion in our Gemara from a Gemara in Menachos (37a). The Gemara there teaches that a lefty puts his tefillin on his right arm. This seemingly establishes the principle that we do not decide halachic matters by what is generally true for a species; rather these halachos are decided on an individual basis. Why then does R' Yirmiyah raise what seems to be this exact question and why is the Gemara in Menachos not cited as a resolution to this inquiry? One of his resolutions is that generally, halacha does not definitively decide whether matters are determined by the species or the individual. Tefillin, however, is an exception to the rule since the Torah clearly indicates that one should wear his tefillin on his weaker hand.

This, explains Ramban, is the basis of the dispute regarding chalitzah when the yavam is a lefty. Some Poskim

REVIEW and Remember

1. How did the angel allude to Yaakov Avinu that his descendants would be exiled ?

2. The merit of how many people allows the world to exist ?

3. According to Shmuel which cheilev is permitted according to all opinions ?

4. Which part of the gid hanasheh is prohibited ?

maintain that in such a case the yavam should use his left, stronger foot similar to the lefty who puts tefillin on his right hand. Others reject the parallel to tefillin since the reason tefillin is worn by a lefty on his right arm is due to the exposition that teaches that one must wear his tefillin on his weaker arm. Regarding other matters the halacha remains in doubt, and as such they recommend that chalitzah be performed with both feet in order to accommodate the uncertainty. Yam Shel Shlomo² maintains that the halacha for chalitzah will be the same as it is for the metzora. Just like the procedure of the metzora is done on his right side regardless of whether he is a righty or a lefty, so too the chalitzah procedure should be done with his right foot regardless of whether he is a righty or lefty. ■

¹רמב"ן לסוגייתו.
²ים של שלמה יבמות פ"ב סי' כ"ב. ■

STORIES off the Daf

The Vine of Torah

"גפן זו תורה שלשה שריגים זה באר עמוד ענן
 ובן..."

Many people try to learn but seem to accomplish little. After years, it seems to them as though they will never reach their goals. Yet they are often incorrect about their understanding of their situation. When a young man who felt this way once asked advice of the Steipler, zt"l, about his lack of success in learning, the Steipler Gaon explained that his assessment was based on a basic error.

He gently remonstrated the kollel student, "Unless you manage to spend

the time that you are in yeshiva actually learning, you have no way to know if you can succeed or not. If you haven't used your time to its fullest, you should go back to yeshiva and apply yourself fully to see if you will succeed or not."

Some people have a hard time actually sitting down to learn despite their desire for Torah. They naturally wonder why is it so difficult for them. The Maharal explains that these people would do well to consider a historical fact. "The Torah was given in the desert because in order to succeed in learning one must not be focused on the physical."¹

The Tal HaShamayim offers similar advice. "One who wishes to acquire Torah must learn to limit his physical needs. This is alluded to in Chullin 92.

There we find that Pharaoh's wine steward saw in his dream a vine and three shoots. The three shoots represent Miriam's well, the clouds of glory and the manna. This alludes to the Mishnah in Avos which discusses how to acquire Torah. The first requirement mentioned there is, 'eat bread with salt'—this parallels the manna. 'Drink water in measure' parallels the well. 'Sleep on the ground' corresponds to the clouds which cleared the ground of hills and dangerous things. If one is careful in these three things he will acquire the vine of the Torah."² ■

¹תפארת ישראל
²טל השמים, וישב ■

