

Chullin – Simanim

פרק ז – גיד הנשה

דף צא – 91 Daf

1. Rebbe Yehudah holds only the right גיד הנשה is prohibited

On the previous Daf, the Gemara quoted Rebbe Yehudah, who holds (unlike our Mishnah) that the גיד הנשה prohibition only applies to one thigh, ויהדות מכרעת את של ימין – *and logic indicates it is the right thigh*. The Gemara asked whether Rebbe Yehudah is certain that it is the right side, and by "דעת", he meant "דעת תורה" – *the Torah's logic* (i.e., as indicated by a *passuk* below), or is uncertain, and he meant דעת נוטה – *that logic leans towards the right גיד הנשה*. It ultimately proves that Rebbe Yehudah is certain it is the right גיד הנשה (and eating it incurs *malakus*). Rava says that "הירך" – *"the" thigh* connotes המיומנת שבירך – *the most distinguished of the thighs*, i.e., the right thigh. Alternatively, the מלאך struck his thigh עמו בהאבקו – *as he wrestled with him*, like one who embraces his fellow, so his right hand reached around to Yaakov's right thigh. Alternatively, Yaakov stood to the left of the מלאך, because he appeared like an idolator, or like a תלמיד חכם, and one should walk to the left of both.

2. Aggadah about Yaakov's fight with the מלאך, and his stay in אל בית

The Gemara relates several Aggadic statements about Yaakov's fight with the מלאך and his stay in אל בית. They include:

- Yaakov remained alone קטנים – *because of small jars*. This teaches about *tzaddikim* שחביב עליהם ממונם – *that their property is dearer to them than their bodies*, because they never touch stolen goods.
- The harm which befell Yaakov teaches about a *talmid chochom* בליה יציא יחידי – *that he should not go out alone at night*.
- When Yaakov reached חרן, he said: אפשר עברתי על מקום שהתפללו אבותי – *is it possible that I passed the place where my fathers davened* (אל בית אל) – *and I did not daven there?* As soon as he decided to return, the land contracted and he immediately was in אל בית אל.
- After *davening* there, he attempted to return to חרן, but Hashem said: צדיק זה בא לבית מלוני – *"This צדיק came to my lodging place; shall he leave without staying overnight?"* The sun set, forcing Yaakov to stay.
- One *passuk* says Yaakov took "מאבני המקום" – *from the stones of the place*, and after he awoke, it says "האבן" – *the stone*, because each stone said ראשו זה צדיק זה ראשו – *"Upon me the צדיק shall lay his head!"* and they became one stone.

3. שירה re: חביבין ישראל לפני הקדוש ברוך הוא יותר ממלאכי השרת

The מלאך asked Yaakov to send him away because dawn had arrived. Yaakov asked if he was a robber or kidnapper, and he replied, "I am a מלאך, and from the day I was created my time to recite שירה to Hashem has not arrived until now." This supports Rav, who says that three [new] groups of מלאכי השרת say שירה every day. One group says "קדוש", another group says "קדוש", and the third says "קדוש ה' צבקות". The Gemara objects that a Baraisa states: חביבין ישראל לפני הקדוש ברוך הוא יותר ממלאכי השרת – *Yisroel is more precious to Hashem than the מלאכי השרת*, because Yisroel may say שירה at any time, but מלאכים only say it once a day (other versions say once in a week, a month, a year, seven years, יובל, or once in eternity). Furthermore, Yisroel says Hashem's Name after two words (שמע ישראל), whereas מלאכים only say it after three words (קדוש קדוש קדוש). Finally, מלאכים cannot say שירה above until Yisroel says it below. Therefore, the Gemara emends Rav's statement to be that the second group of מלאכים says "קדוש" twice, and the third group says "קדוש" three times before saying Hashem's Name.

Siman – Exit Sign (יציאה)

The "Right Foot First" **exit sign**, installed at the butcher shop to remind them that **only the right thigh has the prohibition of גיד הנשה**, was on the wall with a graffiti mural depicting **the fight between Yaakov Avinu and the malach**, right near the davening spot where **the angels wait for Kedushah to be said so they can say theirs**.

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Exit Sign



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3 things to remember

1. Rebbe Yehudah holds only the **יד הנשה** right is prohibited
2. *Aggadah* about Yaakov's fight with the מלאך, and his stay in בית אל
3. חביבין ישראל לפני הקדוש ברוך הוא. re: saying שירה יותר ממלאכי השרת

