

Chullin – Simanim

פרק ז – גיד הנשה

דף צב – 92 Daf

1. The dream of the שלשה שריגים; Klal Yisroel is compared to a גפן

The Gemara related his dream: *on the grapevine there were three branches*. The Gemara presents numerous interpretations of this dream. For example, Rebbe Yirmiyah bar Abba said: *גפן אלו ישראל* – “grapevine” alludes to *Yisroel*. *Three branches* alludes to the three רגלים each year when the Jewish nation goes up to Yerushalayim. *And it was as though it were blossoming* hints that the time has arrived for *Yisroel* to be fruitful and multiply. *עלתה נצה* – “its developing fruit came forth” hints that the time has arrived for *Yisroel* to be redeemed. *Its clusters ripened into grapes* hints that the time has arrived for *Yisroel* to drink from the “cup of wrath.” Reish Lakish says: *this Jewish nation is comparable to a grapevine*. Its branches are the wealthy householders who support the poor, its clusters are the תלמידי חכמים, its leaves are the עמי הארץ (who produce the scholars’ food, like leaves protect the grape clusters), its tendrils are the empty people of *Yisroel*. This is the meaning of the message sent from Eretz *Yisroel*: *ליבעי רחמים* – *Let the “clusters” request mercy for the “leaves,”* *איתכליא על עליא* – *for without the leaves, the clusters could not survive.*

2. Machlokes about the חלב of the גיד הנשה, but all agree it is permitted מדאורייתא

Shmuel says that the Mishnah’s ruling “*וחלבו מותר*” – *and “its” cheilev is permitted* is *לדברי הכל* – *unanimous*. This does not refer to the חלב of a fetus (the Mishnah’s earlier subject), because that is actually a *machlokes*. Rather, it refers to the חלב of the גיד הנשה, and Shmuel is teaching that all agree it is neither forbidden as חלב, nor it is included in the גיד הנשה prohibition. However, the Gemara objects that this is also a *machlokes*! Rebbe Meir says: *one must dig after [the גיד הנשה] wherever it is inside the meat (including the offshoots), and cut out its fat from its root*, but Rebbe Yehudah says: *he only levels it off with the rounded flesh*, but the embedded offshoots and חלב are permitted. The Gemara answers that Shmuel meant that all agree the חלב הגיד is permitted מדאורייתא, but Rebbe Meir prohibits it מדרבנן: a Baraisa states that the גיד’s fat is permitted, *וישראל קדושים נהגו בו איסור* – *but the Jews, who are holy, adopted the custom of considering it forbidden.*

3. Is the inedible גיד הנשה itself prohibited, or the קנוקנות – offshoots?

Rav said: *the Torah only prohibited the offshoots of [the גיד הנשה] embedded in the meat, which are soft and edible, but the hard and inedible nerve itself is not prohibited*. Ulla disagrees: *עץ הוא* – indeed, [the גיד] is inedible like wood, but the Torah still holds one liable for eating it. Abaye says that Ulla’s opinion is more reasonable, because Rav Assi says that שבחלב – *the “threads” of cheilev* (i.e., nerves and blood vessels which run through חלב) are forbidden, but one is not liable for כרת for eating them (because they are only Rabbinically prohibited). This proves that the term “חלב” in the Torah’s prohibition does not include the associated חוטין. Here, too, the term “גיד” in the Torah’s prohibition does not include the associated offshoots.

Siman – Turtle (צב)

The giant **turtle** proudly carrying a lush grapevine on its shell representing all of the different types of people in **ישראל**, happily snacked on the fat wrapped around a giant **גיד הנשה** **יד** that the holy Jews prohibited **מדרבנן**, while **two smaller turtles** played tug-of-war, one pulling the thick **גיד** itself saying it is not permitted, and the other pulling its branching **קנוקנות** and declaring that they are forbidden.

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Turtle



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3 things to remember

1. The dream of the **שלושה שריגים**; Klal Yisroel is compared to a **גפן**
2. **Machlokes** about the **חלב** of the **גיד הנשה**, but all agree it is **permitted** **מדאורייתא**
3. Is the **inedible גיד הנשה** itself **prohibited**, or the **קנוקנות** – **offshoots**?

