חוּמָּשׁ עִם רַשִּׁ"י · וזאת הברכה · שְׁבִיעִי

Complete Word-for-Word Interlinear · Navy & Gold Edition

V'ZOT HABERACHAH · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final, deeply moving aliyah of the Torah, we stand with Moshe Rabbeinu as he ascends from the plains of Moav to the top of Har Nevo. Hashem shows him the entire Eretz Yisrael in all its beauty and future history, from Gilad until Dan, and reassures him that this is indeed the land promised to the Avos. Although Moshe is shown the land with his own eyes, Hashem tells him that he will not cross over to enter it.

We then read of the histalkus of Moshe Rabbeinu, the loyal servant of Hashem, who passes away at the age of one hundred and twenty with his physical strength and vision completely undimmed. The Torah describes his burial by Hashem in an unknown place, the thirty days of mourning kept by Bnei Yisrael, the transition of leadership to Yehoshua bin Nun, and a final, eternal tribute to Moshe's unmatched prophecy and the awesome miracles he performed before the eyes of all Yisrael.

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

פָּסוּק א

Pasuk 1

וַיַּעַל מֹשֶׁה מֵעַרְבֹת מוֹאָב אֶל הַר נְבוֹ רֹאשׁ הַפִּסְגָּה אֲשֶׁר עַל
And he went up Moshe from the plains of Moav to Mount Nevo the summit of the Pisgah which is upon

פְּנֵי יְרֵחוֹ וַיַּרְאֵהוּ יְהוָה אֶת כָּל הָאָרֶץ אֶת הַגִּלְעָד עַד דָּן:
the face of Yericho and Hashem showed him — the land all of — Hashem the Gilad — until Dan

רַשִּׁ"י

מערבת מואב אל הר נבו. כַּמָּה מַעֲלוֹת הָיוּ וּפְסָעָן מֹשֶׁה בְּפִסִיעָה אַחַת
From the plains of Moab to Mount Nebo Several steps there were and stepped them Moshe in a step one

סוטה י"ג :
Sotah 13b

רַשִּׁ"י

את כל הארץ. הֶרְאָהוּ אֶת כָּל אֶרֶץ יִשְׂרָאֵל בְּשַׁלְוָתָהּ, וְהַמְצִיקִין הָעֲתִידִים
— all of the land He showed him in its tranquility Yisrael the land of all of and the oppressors who are destined

לִהְיוֹת מְצִיקִין לָהּ:
to be oppressing her

רַשִּׁ"י

עד דן. הֶרְאָהוּ בְּנֵי דָן עוֹבְדִים עֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר שופטים י"ח "וַיָּקִימוּ
Until Dan He showed him the children of Dan serving worship foreign as it is said Shoftim 18 and they set up

לָהֶם בְּנֵי דָן אֶת הַפֶּסֶל", וְהֶרְאָהוּ שִׁמְשׁוֹן שֶׁעָתִיד לָצֵאת מִמֶּנּוּ
for themselves the children of Dan — the image and He showed him Shimshon who is destined to emerge from him

לְמוֹשִׁיעַ׃

as a savior

פָּסוּק ב

Pasuk 2

וְאֵת כָּל נַפְתָּלִי וְאֵת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה וְאֵת כָּל אֶרֶץ יְהוּדָה עַד

until Yehudah the land of all of and — and Menashe Efraim the land of and — Naftali all of and —

הַיָּם הָאַחֲרוֹן׃

the hindmost the sea

רַשִׁ"י

ואת כל נפתלי. הֶרְאָהוּ אַרְצוֹ בְּשַׁלְוָתָהּ וְחָרְבָּנָהּ, וְהֶרְאָהוּ דְּבוֹרָה וּבָרָק

and Barak Devorah and He showed him and its destruction in its tranquility his land He showed him Naftali all of And —

מִקֶּדֶשׁ נַפְתָּלִי נִלְחָמִים עִם סִיסְרָא וַחֲיָלוֹתָיו׃

and his armies Sisera with warring Naftali from Kedesh

רַשִׁ"י

ואת ארץ אפרים ומנשה. הֶרְאָהוּ אַרְצָם בְּשַׁלְוָתָהּ וּבְחָרְבָּנָהּ, וְהֶרְאָהוּ

and He showed him and in its ruin in its prosperity their land He showed him and Manasseh Ephraim the land of And —

יְהוֹשֻׁעַ נִלְחָם עִם מַלְכֵי כְנַעַן שֶׁבָּא מֵאֶפְרַיִם, וְגִדְעוֹן שֶׁבָּא מִמְּנַשֶּׁה נִלְחָם

warring from Manasseh who descended and Gideon from Ephraim who descended Canaan the kings of with warring Yehoshua

עִם מִדְיָן וַעֲמָלֵק׃

and Amalek Midian with

רַשִׁ"י

ואת כל ארץ יהודה. בְּשַׁלְוָתָהּ וּבְחָרְבָּנָהּ, וְהֶרְאָהוּ מַלְכוּת בֵּית דָּוִד

Dovid the house of the kingdom of and He showed him and in its ruin in its prosperity Yehudah the land of all of and —

וְנִצְחוֹנָם׃

and their victory

רַשִׁ"י

עד הים האחרון. אֶרֶץ הַמַּעֲרָב בְּשַׁלְוָתָהּ וּבְחָרְבָּנָהּ; דְּ"א — אַל תִּקְרֵי הַיָּם

the sea read do not another explanation and in its ruin in its prosperity the west the land of the last the sea Unto

הָאַחֲרוֹן אֶלָּא הַיּוֹם הָאַחֲרוֹן, הֶרְאָהוּ הַקָּבָ"ה כָּל הַמְּאֹרָעוֹת שֶׁעֲתִידִין

that are destined the events all the Holy One blessed be He He showed him the last the day but rather the last

לֵאָרַע לְיִשְׂרָאֵל עַד שֶׁיִּחְיוּ הַמֵּתִים ספרי :

Sifrei the dead that will live until to Yisrael to happen

פָּסוּק ג

Pasuk 3

וְאֶת הַנֶּגֶב וְאֶת הַכִּכָּר בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד צֹעַר׃

Tzoar until the date palms the city of Yericho the valley of the Plain and — the Negev and —

רַשִׁ"י

ואת הנגב. אֶרֶץ הַדָּרוֹם. דְּ"אַ — מְעָרַת הַמַּכְפֵּלָה שֶׁנֶּאֱמַר "וַיַּעֲלוּ

And — the south the land of the south another explanation — the cave of Machpelah as it is said and they went up

בַּנֶּגֶב וַיָּבֹא עַד חֶבְרוֹן" במדבר י"ג :

in the south and he came until Hebron Bamidbar thirteen

רַשִׁ"י

ואת הככר. הֶרְאָהוּ שְׁלֹמֹה יוֹצֵק כְּלֵי בֵית הַמִּקְדָּשׁ, שֶׁנֶּאֱמַר מלכים א ז'

And — the plain He showed him Shlomo casting the vessels of the House of the Sanctuary as it is said I Melachim 7

"בְּכִכַּר הַיַּרְדֵּן יְצָקָם הַמֶּלֶךְ בְּמַעֲבֵה הָאֲדָמָה" ספרי :

In the plain of the Jordan cast them the king in the thickness of the clay Sifrei

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב

And He said Hashem to him this is the land which I swore to Avraham to Yitzchak and to Yaakov

לֵאמֹר לְזַרְעֲךָ אֶתְּנֶנָּה הֶרְאִיתִיךָ בְעֵינֶיךָ וְשָׁמָּה לֹא תַעֲבֹר:

saying to your offspring I will give it I have shown you with your eyes but there not shall you cross

רַשִׁ"י

לאמר לזרעך אתננה הראיתיך. כְּדֵי שֶׁתֵּלֵךְ וְתֹאמַר לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב,

to say to your seed I will give it I let you see in order that you shall go and say to Avraham to Yitzchak and to Yaakov

שְׁבוּעָה שֶׁנִּשְׁבַּע לָכֶם הַקָּבָ"ה קִיְּמָהּ. וְזֶהוּ לאמר , לְכָךְ הֶרְאִיתִיהָ לְךָ, אֲבָל גְּזֵרָה

the oath that He swore to you the Holy One He fulfilled it and this is to say for this I showed it to you but a decree

הִיא מִלְּפָנַי שֶׁשָּׁמָּה לא תעבר , שֶׁאִלּוּלֵי כָּךְ הָיִיתִי מְקַיֶּמְךָ עַד שֶׁתִּרְאֶה

it is from before Me that there not you shall cross for if not so I would have kept you alive until that you saw

אוֹתָם נְטוּעִים וּקְבוּעִים בָּהּ וְתֵלֵךְ וְתַגִּיד לָהֶם:

them planted and settled in it and you would go and tell them

פָּסוּק ה

Pasuk 5

וַיָּמָת שָׁם מֹשֶׁה עֶבֶד יְהוָה בְּאֶרֶץ מוֹאָב עַל פִּי יְהוָה:

And he died there Moshe the servant of Hashem in the land of Moav by the mouth of Hashem

רַשִׁ"י

וימת שם משה. אֶפְשָׁר מֹשֶׁה מֵת וְכָתַב וימת שם משה ? אֶלָּא עַד כָּאן כָּתַב

And he died there Moshe is it possible died Moshe and wrote and he died there Moshe rather until here wrote

מֹשֶׁה, מִכָּאן וְאֵילָךְ כָּתַב יְהוֹשֻׁעַ. רַבִּי מֵאִיר אוֹמֵר אֶפְשָׁר סֵפֶר הַתּוֹרָה חָסֵר

Moshe from here and onward wrote Yehoshua Rabbi Meir says is it possible the Book of the Torah was lacking

כְּלוּם וְהוּא אוֹמֵר לֹא, כו "לָקוֹחַ אֵת סֵפֶר הַתּוֹרָה הַזֶּה"? אֶלָּא הַקָּבָ"ה אוֹמֵר וּמֹשֶׁה

anything and it says etc etc Take — the Book of the Torah this rather the Holy One dictated and Moshe

כּוֹתֵב בְּדֶמַע ספרי; ב"ב ט"ו, מנחות ל' :

wrote with tears Sifrei Bava Batra 15 Menachot 30

רַשִׁ"י

עַל פִּי ה'. בִּנְשִׁיקָה:

By the mouth of Hashem with a kiss

פָּסוּק ו

Pasuk 6

וַיִּקְבֹּר אֹתוֹ בַגַּיְ בְּאֶרֶץ מוֹאָב מוּל בֵּית פְּעוֹר וְלֹא יָדַע אִישׁ אֶת

And He buried him in the valley in the land of Moav opposite Beis Peor and not knew any man —

קִבְרָתוֹ עַד הַיּוֹם הַזֶּה:

his burial place until the day this

רַשִׁ"י

וַיִּקְבֹּר אֹתוֹ. הַקָּבָ"ה בִּכְבוֹדוֹ. רַבִּי יִשְׁמָעֵאל אוֹמֵר הוּא קָבַר אֶת עַצְמוֹ, וְזֶהוּ אֶחָד

And He buried him the Holy One in His glory Rabbi Yishmael says he buried — himself and this is one

מִשְׁלוֹשָׁה אֶתִּין שֶׁהָיָה רַבִּי יִשְׁמָעֵאל דּוֹרֵשׁ כֵּן. כַּיּוֹצֵא בּוֹ "בְּיוֹם מְלֹאת

of three instances of et that was Rabbi Yishmael interpreting thus similar to it on the day of the fulfillment of

יְמֵי נִזְרוֹ יָבִיא אֹתוֹ" בְּמִדְבַּר ו' — הוּא מֵבִיא אֶת עַצְמוֹ. כַּיּוֹצֵא בּוֹ

the days of his naziritehood he shall bring himself Bamidbar 6 he brings — himself similar to it

"וְהִשִּׂיאוּ אוֹתָם עָוֹן אַשְׁמָה" וְיִקְרָא כ"ב וְכִי אֲחֵרִים מַשִּׂיאִין אוֹתָם? אֶלָּא

and they will burden themselves with iniquity of trespass Vayikra 22 and did others burden them rather

הֵם מַשִּׂיאִים אֶת עַצְמָם:

they burden — themselves

רַשִׁ"י

מוּל בֵּית פְּעוֹר. קִבְרוֹ הָיָה מוּכָן שָׁם מִשֵּׁשֶׁת יְמֵי בְּרֵאשִׁית לְכַפֵּר עַל מַעֲשֵׂה

opposite the house of Peor his grave was prepared there from the six days of Creation to atone for the deed of

פְּעוֹר, וְזֶה אֶחָד מִן הַדְּבָרִים שֶׁנִּבְרְאוּ בֵּין הַשְּׁמָשׁוֹת בְּעֶרֶב שַׁבָּת אבות פ"ד;

Peor and this one of the things that were created between the suns on the eve of Shabbos Avos chapter four

פסחים נ"ד :

Pesachim fifty-four

פָּסוּק ז

Pasuk 7

וּמֹשֶׁה בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה בְּמֹתוֹ לֹא כָהֲתָה עֵינוֹ וְלֹא נָס

And Moshe was a son of one hundred and twenty years at his death not did dim his eye and not did flee

לֵחֹה:

his freshness

רַשִׁ"י

לֹא כהתה עינו. אַף מִשֶּׁמֵּת:

not was dim his eye even after he died

רַשִׁ"י

לא נס לחה. לַחְלוּחִית שֶׁבּוֹ, לֹא שָׁלַט בּוֹ רִקָּבוֹן וְלֹא נֶהְפַּךְ תֹּאַר
the appearance of changed and not decomposition over him ruled not that was in him the moisture his freshness fled not

פָּנָיו׃
his face

פָּסוּק ח

Pasuk 8

וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת מֹשֶׁה בְּעַרְבֹת מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ
and they ended days thirty Moav in the plains of Moshe — Yisrael the children of And they wept

יְמֵי בְכִי אֵבֶל מֹשֶׁה׃
Moshe the mourning of the weeping of the days of

רַשִׁ"י

בני ישראל. הַזְּכָרִים, אֲבָל בְּאַהֲרֹן מִתּוֹךְ שֶׁהָיָה רוֹדֵף שָׁלוֹם וְנוֹתֵן שָׁלוֹם
peace and placing peace pursuing that he was because regarding Aharon but the males Yisrael The children of

בֵּין אִישׁ לְרֵעֵהוּ וּבֵין אִשָּׁה לְבַעְלָהּ נֶאֱמַר במדבר כ, כט "כֹּל בֵּית
house of the entire 29 20 Bamidbar it is said and her husband a woman and between and his fellow a man between

יִשְׂרָאֵל" — זְכָרִים וּנְקֵבוֹת פרדר"א פי"ז :
Yisrael males and females Pirkei DeRabbi Eliezer chapter 17

פָּסוּק ט

Pasuk 9

וִיהוֹשֻׁעַ בִּן נוּן מָלֵא רוּחַ חָכְמָה כִּי סָמַךְ מֹשֶׁה אֶת יָדָיו עָלָיו
upon him his hands — Moshe laid because wisdom the spirit of was filled with Nun son of And Yehoshua

וַיִּשְׁמְעוּ אֵלָיו בְּנֵי יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה׃
Moshe — Hashem commanded as and they did Yisrael the children of him and they heeded

פָּסוּק י

Pasuk 10

וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה אֲשֶׁר יְדָעוֹ יְהוָה פָּנִים אֶל פָּנִים׃
face to face Hashem knew him whom like Moshe in Yisrael again a prophet arose And not

רַשִׁ"י

אשר ידעו ה' פנים אל פנים. שֶׁהָיָה לִבּוֹ גַּס בּוֹ וּמְדַבֵּר אֵלָיו בְּכָל עֵת
time at every to Him and speaking with Him familiar his heart that was face to face Hashem knew him Whom

שֶׁרוֹצֶה, כְּעִנְיָן שֶׁנֶּאֱמַר "וְעַתָּה אֵעֱלֶה אֶל ה'" שמות ל"ב , "עִמְדוּ וְאֶשְׁמְעָה מַה
what and I will hear stand 32 Shemos Hashem to I will ascend and now as it is said like the matter that he desired

יְצַוֶּה לָכֶם" במדבר ט' :
9 Bamidbar concerning you He will command

פָּסוּק יא

Pasuk 11

לְכָל הָאֹתוֹת וְהַמּוֹפְתִים אֲשֶׁר שְׁלָחוֹ יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפַרְעֹה
for all the signs and the wonders that Hashem sent him to perform in the land of Mitzrayim to Pharaoh

וּלְכָל עֲבָדָיו וּלְכָל אַרְצוֹ׃
and to all his servants and to all his land

פָּסוּק יב

Pasuk 12

וּלְכֹל הַיָּד הַחֲזָקָה וּלְכֹל הַמּוֹרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָּל
and for all the strong hand and for all the terror great which Moshe performed before the eyes of all of

יִשְׂרָאֵל׃
Yisrael

רַשִׁ״י

ולכל היד החזקה. שֶׁקִּבֵּל אֶת הַתּוֹרָה בַּלּוּחוֹת בְּיָדָיו׃
and in all the hand the strong that he received — the Torah on the Tablets in his hands

רַשִׁ״י

ולכל המורא הגדול. נִסִּים וּגְבוּרוֹת שֶׁבַּמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא עי' ספרי׃
and in all the terribleness the great miracles and mighty deeds that were in the wilderness the great and the terrible see Sifrei

:

רַשִׁ״י

לעיני כל ישראל. שֶׁנְּשָׂאוֹ לִבּוֹ לִשְׁבֹּר הַלּוּחוֹת לְעֵינֵיהֶם שֶׁנֶּאֱמַר "וָאֲשַׁבְּרֵם
before the eyes of all of Yisrael that carried him to break his heart the Tablets before their eyes as it is said and I broke them

לְעֵינֵיכֶם" דברים ט' וְהִסְכִּימָה דַּעַת הַקָּדוֹשׁ בָּרוּךְ הוּא לְדַעְתּוֹ, שֶׁנֶּאֱמַר "אֲשֶׁר
before your eyes Devarim 9 and agreed the mind of the Holy One blessed is He with his mind as it is said which

שִׁבַּרְתָּ" שמות ל"ד — יִישַׁר כֹּחֲךָ שֶׁשִּׁבַּרְתָּ׃
you broke Shemos 34 may it be straight your strength because you broke

CHAPTER SUMMARY

The aliyah traces the final moments of Moshe Rabbeinu as he views the Promised Land from Har Nevo, followed by his death and burial by Hashem in the valley of Moav. After Bnei Yisrael complete their thirty days of mourning, the leadership transitions smoothly to Yehoshua, who is filled with the spirit of wisdom. The Torah concludes with a powerful praise of Moshe Rabbeinu, establishing that no other prophet ever arose in Yisrael with his level of face-to-face prophecy, nor with the capacity to perform the awesome signs and wonders that Moshe displayed before Pharaoh in Mitzrayim and in the sight of all Yisrael.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah ends with the ultimate praise of Moshe Rabbeinu, highlighting "all the great might and awesome power that Moshe displayed before all Israel." Rashi is immediately bothered by this: what was this greatest, most awesome act that crowns the entire Torah? Rashi brings the Chazal that this refers to Moshe breaking the Luchos, the Tablets, after the Chet HaEgel, and that Hashem agreed with his decision. Lichoira, this is mind-boggling. Of all the miracles, the splitting of the sea, the giving of the Torah, the Manna, the greatest praise of Moshe is that he broke the Luchos?

The yeshivish sevara here is deep and touches the very core of our avodah. When Moshe saw the Yidden worshipping the golden calf, he realized that giving them the holy Luchos in that state would completely destroy them, as they would be liable for betraying the Torah they just received. Moshe made a painful, terrifying decision to shatter the holiest object on earth to protect the neshamos of Klal Yisrael. He put his own spiritual standing on the line, willing to destroy the Luchos, just to save his people. This teaches us that the ultimate purpose of the entire Torah is the connection and survival of the Jewish people.

Mimeila, we see that true greatness in Torah is not just about personal spiritual heights or holding onto abstract holiness. It is about having the responsibility and the heart to care for another Yid, even when they are far, and doing whatever it takes to help them. Hashem agreed with Moshe because Moshe understood that the neshama of a Yid is even holier than the Luchos themselves.

Today, look at someone in your life who might be struggling spiritually or emotionally. Instead of holding onto your own comfort or spiritual bubble, step out of your way to show them warmth, judge them favorably, or offer a helping hand, remembering that caring for Hashem's children is the greatest crown of the Torah.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף ח׳

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📖 THE SUGYA

We start off the daf with a fascinating discussion in the Braisa regarding the physical characteristics and mating habits of different creatures, including the dolphins, which Rav Yehuda explains are the "sons of the sea" that are half-human and half-fish. The Gemara goes on to analyze the physical signs that determine whether a species gives birth to live offspring or lays eggs, and clarifies the exact timing of when different animals mate and give birth, whether by day, by night, or both.

This leads the Gemara into a very practical halachic discussion regarding a chicken, which only lays eggs during the day. We learn how this reality affects the halachos of Yom Tov, specifically regarding an egg found in a nest early on Yom Tov morning, and whether we can assume it was laid before Yom Tov and is therefore permitted to be eaten, or if it is muktzah. We also learn about the unique way certain creatures mate, and the famous Braisa that lists the gestation periods of various animals and matches them up with the ripening times of different trees.

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

עַמּוּד א׳ DAF 8A

BRAISA

הַדּוֹלְפִנִין פָּרִין וְרָבִין כִּבְנֵי אָדָם.

The Braisa states: **The dolphins reproduce like humans**, meaning they mate face-to-face and nurse their young.

QUESTION

מַאי דּוֹלְפָנִין?

The Gemara asks: **What are dolphins**?

ANSWER

אָמַר רַב יְהוּדָה: בְּנֵי יַמָּא.

Rav Yehuda said: They are the creatures called **sons of the sea**, which are half-human and half-fish.

BRAISA

כׇּל שֶׁבֵּיצָיו מִבַּחוּץ — מוֹלִיד, וְכׇל שֶׁבִּפְנִים — מֵטִיל בֵּיצִים.

The Braisa continues: **Any** male animal **whose testicles are on the outside**, the female **gives birth** to live offspring; **and any** male animal **whose** testicles **are on the inside**, the female **lays eggs**.

QUESTION

אִינִי? וְהָאָמַר שְׁמוּאֵל: אֲוָוז וַאֲוָוז בָּר כִּלְאַיִם זֶה בָּזֶה,

The Gemara asks: **Is that so? But didn't Shmuel say**: A domestic **goose and a wild goose are kilayim**, diverse kinds, **with one another**, and it is forbidden to mate them?

QUESTION

וְהָוֵינַן בָּהּ: מַאי טַעְמָא?

And we discussed it: What is the reason that they are considered kilayim?

ANSWER

אָמַר אַבָּיֵי: זֶה בֵּיצָיו מִבַּחוּץ, וְזֶה בֵּיצָיו מִבִּפְנִים,

Abaye said: This one, the wild goose, **has its testicles on the outside, and that one**, the domestic goose, **has its testicles on the inside**, so they are different species.

OBJECTION

וְתַרְוַיְיהוּ מְטִילֵי בֵּיצִים!

And yet both of them lay eggs! This contradicts the rule that an animal with external testicles gives birth to live offspring.

RESOLUTION

אֶלָּא, כׇּל שֶׁזִּכְרוּתוֹ מִבַּחוּץ — מוֹלִיד, מִבִּפְנִים — מֵטִיל בֵּיצִים.

Rather, we must adjust the rule: **Any** animal **whose male organ is on the outside** when not mating **gives birth** to live offspring; and if it is **on the inside**, the female **lays eggs**. The wild goose's male organ is internal, even though its testicles are external.

BRAISA

כׇּל שֶׁתַּשְׁמִישׁוֹ בַּיּוֹם — יוֹלֵד בַּיּוֹם, בַּלַּיְלָה — יוֹלֵד בַּלַּיְלָה,

The Braisa continues: **Any** species **whose mating is by day, gives birth by day**; and if its mating is **by night, it gives birth by night**.

BRAISA

כׇּל שֶׁתַּשְׁמִישׁוֹ בֵּין בַּיּוֹם בֵּין בַּלַּיְלָה — יוֹלֵד בֵּין בַּיּוֹם בֵּין בַּלַּיְלָה.

Any species **whose mating is both by day and by night, gives birth both by day and by night**.

EXPLANATION

תַּשְׁמִישׁוֹ בַּיּוֹם יוֹלֵד בַּיּוֹם — תַּרְנְגוֹל,

The Gemara explains: An animal whose **mating is by day and gives birth by day** is a **chicken**.

EXPLANATION

בַּלַּיְלָה יוֹלֵד בַּלַּיְלָה — עֲטַלֵּף,

An animal whose mating is **by night and gives birth by night** is a **bat**.

EXPLANATION

תַּשְׁמִישׁוֹ בֵּין בַּיּוֹם בֵּין בַּלַּיְלָה יוֹלֵד בֵּין בַּיּוֹם בֵּין בַּלַּיְלָה — אָדָם וְכׇל דְּדָמֵי לֵיהּ.

An animal whose **mating is both by day and by night and gives birth both by day and by night** is a **human and anything similar to him**.

QUESTION

לְמַאי נָפְקָא מִינַּהּ?

The Gemara asks: **What is the practical halachic difference** of knowing whether a chicken only lays eggs by day?

ANSWER

לְכִדְרַב מָרִי בְּרֵיהּ דְּרַב כָּהֲנָא, דְּאָמַר רַב מָרִי בְּרֵיהּ דְּרַב כָּהֲנָא:

The Gemara answers: It is **for that which Rav Mari the son of Rav Kahana said**. **For Rav Mari the son of Rav Kahana said**:

STATEMENT

בָּדַק בְּקִינָּה שֶׁל תַּרְנְגוֹלִין מֵעֶרֶב יוֹם טוֹב וְלֹא מָצָא בָּהּ בֵּיצָה,

If **one searched in the nest of chickens on the eve of Yom Tov and did not find a** newly laid **egg in it**,

STATEMENT

וּלְמָחָר הִשְׁכִּים וּמָצָא בָּהּ בֵּיצָה — מוּתֶּרֶת בַּאֲכִילָה בְּיוֹם טוֹב, אֵימַר: לֹא בָּדַק יָפֶה.

and the next day, on Yom Tov, **he rose early** before dawn **and found an egg in it, it is permitted to be eaten on Yom Tov**. We do not say it was laid on Yom Tov itself, which would make it muktzah; rather, **say: He did not search well** the day before, and the egg was already there, since chickens do not lay eggs at night.

OBJECTION

וַהֲלֹא בָּדַק יָפֶה!

The Gemara challenges: **But didn't he search well**? The case is where we know he searched thoroughly!

RESOLUTION

אֵימַר: יָצְתָה רוּבָּהּ וְחָזְרָה הֲוָה,

The Gemara answers: Even so, **say: Most of** the egg **had emerged** before Yom Tov **and then returned** inside the chicken before he searched,

RESOLUTION

וְכִדְרַבִּי יוֹחָנָן, דְּאָמַר רַבִּי יוֹחָנָן: בֵּיצָה שֶׁיָּצְתָה רוּבָּהּ מֵעֶרֶב יוֹם טוֹב וְחוֹזֶרֶת — מְוּתֶּרֶת לְאוֹכְלָהּ בְּיוֹם טוֹב.

and this is **in accordance with Rabbi Yochanan's** ruling. **For Rabbi Yochanan said: An egg, most of which emerged on the eve of Yom Tov and returned** inside, **is permitted to be eaten on Yom Tov**, because once most of it emerged, it is considered fully laid.

BRAISA

כֹּל שֶׁתַּשְׁמִישׁוֹ וְעִיבּוּרוֹ שָׁוֶה — יוֹלְדִים וּמְגַדְּלִים זֶה מִזֶּה.

The Braisa continues: **Any** two species **whose mating and gestation periods are identical, can give birth** to offspring together **and can nurse** and raise **each other's** young.

BRAISA

הַכֹּל מְשַׁמְּשִׁין פָּנִים כְּנֶגֶד עוֹרֶף, חוּץ מִשְּׁלֹשָׁה שֶׁמְּשַׁמְּשִׁין פָּנִים כְּנֶגֶד פָּנִים, וְאֵלּוּ הֵן: דָּג, וְאָדָם, וְנָחָשׁ.

All animals **mate face-to-back, except for three that mate face-to-face, and these are they: Fish, and humans, and the snake**.

QUESTION

וּמַאי שְׁנָא הָנֵי תְּלָתָא?

The Gemara asks: **And what is different about these three** that they mate face-to-face?

ANSWER

כִּי אֲתָא רַב דִּימִי אָמְרִי בְּמַעְרְבָא: הוֹאִיל וְדִיבְּרָה עִמָּהֶם שְׁכִינָה.

When Rav Dimi came from Eretz Yisrael, **they said in the West**: It is **because the Shechinah spoke with them**, so they were given a more honorable way of mating.

BRAISA

תָּנָא: גָּמָל — אָחוֹר כְּנֶגֶד אָחוֹר.

A Tanna **taught** in a Braisa: **A camel** mates **back-to-back**.

BRAISA

תָּנוּ רַבָּנַן: תַּרְנְגוֹלֶת — לְעֶשְׂרִים וְאֶחָד יוֹם, וּכְנֶגְדָּהּ בָּאִילָן — לוּז,

The Rabbis taught in a Braisa: A **chicken** hatches its eggs **in twenty-one days, and corresponding to it among trees**, taking twenty-one days from budding to ripening, is the **almond** tree;

BRAISA

כֶּלֶב — לַחֲמִשִּׁים יוֹם, וּכְנֶגְדּוֹ בָּאִילָן — תְּאֵינָה,

a **dog** gives birth **in fifty days, and corresponding to it among trees is the fig** tree;

BRAISA

חָתוּל — לַחֲמִשִּׁים וּשְׁנַיִם יוֹם, וּכְנֶגְדּוֹ בָּאִילָן — תּוּת,

a **cat** gives birth **in fifty-two days, and corresponding to it among trees is the mulberry** tree;

BRAISA

חֲזִיר — לְשִׁשִּׁים יוֹם, כְּנֶגְדּוֹ בָּאִילָן — תַּפּוּחַ,

a **pig** gives birth **in sixty days, and corresponding to it among trees is the apple** tree;

BRAISA

שׁוּעָל וְכָל מִינֵי שְׂרָצִים — שִׁשָּׁה חֳדָשִׁים, וּכְנֶגְדָּם בָּאִילָן — תְּבוּאָה.

a **fox and all types of creeping animals** have a gestation of **six months, and corresponding to them among plants is grain**;

BRAISA

בְּהֵמָה דַּקָּה טְהוֹרָה — לַחֲמִשָּׁה חֳדָשִׁים, וּכְנֶגְדָּן בָּאִילָן — גֶּפֶן.

small kosher livestock, like sheep and goats, give birth **in five months, and corresponding to them among trees is the grapevine**;

BRAISA

בְּהֵמָה גַּסָּה טְמֵאָה — לִשְׁנֵים עָשָׂר חוֹדֶשׁ, וּכְנֶגְדּוֹ בָּאִילָן — דֶּקֶל.

large non-kosher livestock, like donkeys, give birth **in twelve months, and corresponding to them among trees is the date palm**;

BRAISA

טְהוֹרָה — לְתִשְׁעָה חֳדָשִׁים, וּכְנֶגְדָּהּ בָּאִילָן — זַיִת.

large **kosher** livestock, like cows, give birth **in nine months, and corresponding to them among trees is the olive** tree;

BRAISA

הַזְּאֵב וְהָאֲרִי וְהַדּוֹב וְהַנָּמֵר וְהַבַּרְדְּלָס וְהַפִּיל וְהַקּוֹף וְהַקִּיפּוֹף — לְשָׁלֹשׁ שָׁנִים, וּכְנֶגְדָּן בָּאִילָן — בְּנוֹת שׁוּחַ.

the wolf, the lion, the bear, the leopard, the bardelas, the elephant, the monkey, and the long-tailed ape give birth **in three years, and corresponding to them among trees are white figs**;

BRAISA

אֶפְעֶה לְשִׁבְעִים שָׁנָה, וּכְנֶגְדּוֹ בָּאִילָן — חָרוּב.

a **viper** gives birth **in seventy years, and corresponding to it among trees is the carob** tree.

EXPLANATION

חָרוּב זֶה, מִשְּׁעַת נְטִיעָתוֹ עַד שְׁעַת גְּמַר פֵּירוֹתָיו — שִׁבְעִים שָׁנָה, וִימֵי עִיבּוּרוֹ שָׁלֹשׁ שָׁנִים.

The Gemara notes: **This carob tree, from the time of its planting until the time of the ripening of its fruit is seventy years, and the period of its gestation**, from budding to ripening, **is three years**.

BRAISA

נָחָשׁ לְשֶׁבַע שָׁנִים, וּלְאוֹתוֹ רָשָׁע לֹא מָצִינוּ חָבֵר.

The Braisa continues: A **snake** gives birth **in seven years, and for that wicked one**, the snake, **we have not found a counterpart** among trees.

BRAISA

וְיֵשׁ אוֹמְרִים: מוּכְסָסִים.

And some say: The counterpart is the **muchsasim** tree, which takes seven years to ripen.

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where do we know these words**, that a snake's gestation is seven years?

ANSWER

אָמַר רַב יְהוּדָה אָמַר רַב, וּמָטוּ בָּהּ מִשּׁוּם דְּרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָא, שֶׁנֶּאֱמַר: ״אָרוּר אַתָּה מִכָּל הַבְּהֵמָה וּמִכֹּל חַיַּת הַשָּׂדֶה״.

Rav Yehuda said that **Rav said, and they arrived at it in the name of Rabbi Yehoshua ben Chananya, as it is stated** in the curse of the snake: **"Cursed are you from among all the domestic animals and from among all the beasts of the field."**

QUESTION

אִם מִבְּהֵמָה נִתְקַלְלָה, מֵחַיָּה לֹא כָּל שֶׁכֵּן?

The Gemara analyzes the pasuk: **If it was cursed more than a domestic animal**, whose gestation is long, **is it not all the more so** cursed more **than a wild beast**, whose gestation is shorter?

ANSWER

אֶלָּא, לוֹמַר לָךְ: כְּשֵׁם שֶׁנִּתְקַלְלָה הַבְּהֵמָה מֵחַיָּה, אֶחָד לְשִׁבְעָה, וּמַאי נִיהוּ? חֲמוֹר מֵחָתוּל,

Rather, it is **to tell you: Just as the domestic animal is cursed more than the wild beast, one to seven—and what is it?** The gestation of a **donkey**, which is twelve months, compared **to** that of a **cat**, which is fifty-two days, which is roughly a sevenfold increase—

ANSWER

כָּךְ נִתְקַלֵּל הוּא מִבְּהֵמָה, אַחַת לְשִׁבְעָה, דְּהָוֶה לֵיהּ שַׁב שְׁנֵי.

so was the snake **cursed more than the domestic animal, one to seven.** Since a donkey's gestation is one year, seven times that **makes it seven years**.

QUESTION

אֵימָא: כְּשֵׁם שֶׁנִּתְקַלְלָה חַיָּה מִבְּהֵמָה, אַחַת לִשְׁלֹשׁ שָׁנִים, וּמַאי נִיהוּ? אֲרִי מֵחֲמוֹר,

The Gemara asks: But why not **say: Just as the wild beast is cursed more than the domestic animal, one to three years—and what is it?** The gestation of a **lion**, which is three years, compared **to** that of a **donkey**, which is one year—

QUESTION

כָּךְ נִתְקַלֵּל הוּא מֵחַיָּה אַחַת לִשְׁלֹשׁ שָׁנִים, דְּהָוֶה לֵיהּ תֵּשַׁע שָׁנִים.

so was the snake **cursed more than the wild beast, one to three**. Since a lion's gestation is three years, three times that **makes it nine years** for the snake!

עמוד ב׳ DAF 8B

ANSWER

מִי כְּתִיב ״מִכָּל הַחַיָּה וּמִכָּל הַבְּהֵמָה״?

The Gemara responds: **Is it written: "From among all beasts, and from among all animals"?** That would imply the snake is cursed more than the beasts, which are cursed more than the animals.

ANSWER

"מִכָּל הַבְּהֵמָה וּמִכֹּל הַחַיָּה" כְּתִיב!

Rather, **"From among all animals, and from among all beasts," is written!**

ANSWER

אָרוּר הוּא מִבְּהֵמָה שֶׁנִּתְקַלְּלָה מֵחַיָּה.

This means **it is cursed from among the domesticated animals, which** themselves **were cursed from among the undomesticated animals.**

QUESTION

וְאֵימָא: כְּשֵׁם שֶׁנִּתְקַלְּלָה בְּהֵמָה מֵחַיָּה אֶחָד לִשְׁלֹשׁ,

The Gemara challenges: **But say** instead: **Just as the domesticated animals were cursed more than the undomesticated animals by a measure of one to three;**

EXPLANATION

וּמַאי נִיהוּ? עֵז מֵחָתוּל,

and what is that? It is the case of **a goat** whose gestation is five months, compared **to a cat** whose gestation is fifty-two days, which is roughly a one-to-three ratio;

QUESTION

כָּךְ נִתְקַלֵּל הוּא מִבְּהֵמָה אֶחָד לִשְׁלֹשׁ, דְּהָוֶה לֵיהּ חֲמֵישַׂר יַרְחֵי!

so too, the snake **was cursed more than the domesticated animals**, i.e., the goat, **by a proportion of one to three, which would make it fifteen months** of gestation, and not seven years!

ANSWER

אִיבָּעֵית אֵימָא: "מִכָּל הַבְּהֵמָה" כְּתִיב.

The Gemara answers: **If you wish, say** that **"Cursed are you from among all animals" is written,** which includes the most accursed of them, the donkey, whose gestation is twelve months, and the snake is cursed seven times that.

ANSWER

אִי בָּעֵית אֵימָא: קְלָלָה הוּא, קְלָלָה שְׁדִי עִילָּוֵיהּ.

If you wish, say instead: Since **it is a curse** that the snake received here, **we cast the most extreme curse upon it** that can possibly be derived from the text.

STATEMENT

אֲמַר לֵיהּ קֵיסָר לְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה: נָחָשׁ לְכַמָּה מִיעַבַּר וּמוֹלִיד?

The Gemara relates: **The Roman emperor said to Rabbi Yehoshua ben Chananya: In the case of a snake, after how long a period of gestation does it give birth?**

STATEMENT

אֲמַר לֵיהּ: לְשַׁב שְׁנֵי.

Rabbi Yehoshua **said to him: After seven years.**

OBJECTION

וְהָא סָבֵי דְּבֵי אַתּוּנָא אַרְבְּעִינְהוּ, וְאוֹלִיד לִתְלָת!

The emperor challenged: **But the elders of the school of Athens bred them, and they gave birth after three years!**

RESOLUTION

הָנְהוּ מִיעַבְּרִי הֲווֹ מֵעִיקָּרָא אַרְבַּע.

Rabbi Yehoshua responded: **Those snakes were already pregnant from beforehand for four years.**

OBJECTION

וְהָא קָמְשַׁמְּשִׁי שַׁמּוֹשֵׁי!

The emperor asked: **But they engaged in intercourse** in the Athenian school, **and** animals only do so to become pregnant, not when they are already pregnant!

RESOLUTION

אִינְהוּ נָמֵי מְשַׁמְּשִׁי כְּאָדָם.

Rabbi Yehoshua responded: **Snakes also engage in intercourse like humans,** for pleasure, and not solely for reproduction.

QUESTION

וְהָא חַכִּימֵי אִינְהוּ?

The emperor said to him: **But are they not wise?** How can you argue with them?

STATEMENT

אֲנַן חַכִּימְנַן מִינַּייְהוּ.

Rabbi Yehoshua responded: **We are wiser than they.**

STATEMENT

אִי חַכִּימַתְּ, זִיל זַכְּינְהוּ וְאַיְתִינְהוּ לִי!

The emperor said: **If you are wiser, go defeat them in debate and bring them to me.**

STATEMENT

אֲמַר לֵיהּ: כַּמָּה הָווּ? שִׁיתִּין גַּבְרֵי.

Rabbi Yehoshua **said to him: How many are there?** The emperor answered: **Sixty men.**

STATEMENT

אֲמַר לֵיהּ: עֲבִיד לִי סְפִינְתָּא דְּאִית בַּהּ שִׁיתִּין בָּתֵּי, וְכֹל בֵּיתָא אִית בַּהּ שִׁיתִּין בִּיסְתַּרְקֵי. עֲבַד לֵיהּ.

Rabbi Yehoshua **said to him: Construct a ship for me that has sixty rooms, and each room should have sixty mattresses in it.** The emperor **constructed it for him.**

STATEMENT

כִּי מְטָא לְהָתָם לְבֵי טַבָּחָא, אַשְׁכְּחֵיהּ לְהָהוּא גַּבְרָא דְּקָא פָּשֵׁיט חֵיוְתָא.

When he arrived there in Athens, he went **to a butcher shop, and found a certain man who was flaying an animal.**

STATEMENT

אֲמַר לֵיהּ: רֵישָׁךְ לְזַבּוֹנֵי? אֲמַר לֵיהּ: אִין.

Rabbi Yehoshua **said to him: Is your head for sale?** The butcher **said to him: Yes.**

STATEMENT

אֲמַר לֵיהּ: בְּכַמָּה? אֲמַר לֵיהּ: בְּפַלְגָא דְּזוּזָא. יְהַב לֵיהּ.

Rabbi Yehoshua **said to him: For how much?** The butcher **said to him: For half a zuz.** Rabbi Yehoshua **gave it to him.**

STATEMENT

לְסוֹף, אֲמַר לֵיהּ: אֲנָא רֵישָׁא דְּחֵיוְתָא אֲמַרִי לָךְ?

In the end, after paying, the butcher went to give him the animal's head. Rabbi Yehoshua **said to him: Did I say to you that I wanted the head of the animal?** I meant your own head!

STATEMENT

אֲמַר לֵיהּ: אִי בָּעֵית דְּאֶשְׁבְּקָךְ סַגִּי אַחְוִי לִי פִּיתְחָא דְּבֵי אַתּוּנָא.

Rabbi Yehoshua **said to him: If you wish for me to let you be, go and show me the entrance to the school of Athens.**

STATEMENT

אֲמַר לֵיהּ: מִסְתַּפֵּינָא דְּכֹל דְּמַחְוֵי קָטְלִי לֵיהּ.

The butcher **said to him: I am afraid, as anyone who shows its location, they kill him.**

STATEMENT

אֲמַר לֵיהּ: דְּרִי כְּרִיכָא דְּקָנֵיא, וְכִי מָטֵית לְהָתָם זְקֵיפֵהּ כְּמַאן דְּקָא מִתְפַּח.

Rabbi Yehoshua **said to him: Carry a bundle of reeds, and when you arrive there, stand it up like one who is resting,** to mark the spot.

STATEMENT

אַשְׁכַּח דַּרְבָּנָאֵי מִגַּוַּאי וְדַרְבָּנָאֵי מִבָּרַאי, דְּאִי חָזוּ כַּרְעָא דְּעָיְילָא — קָטְלִי לְהוּ לְבָרַאי, וּדְנָפְקָא — קָטְלִי לְהוּ לְגַוַּאי.

Rabbi Yehoshua went and **found guards on the inside and guards on the outside,** and they had spread sand on the ground, **so that if they saw footsteps entering, they would kill the outer guards** for letting someone in, **and if they saw footsteps exiting, they would kill the inner guards** for letting someone out.

STATEMENT

אַפְּכֵהּ לְסַנְדָּלֵיהּ — קָטְלִי לְהוּ לְגַוָּאֵי,

Rabbi Yehoshua **reversed his sandal** and walked out, making it look like someone had left. When the authorities saw the footsteps, **they killed the inner guards.**

STATEMENT

אַפְּכֵהּ לְסַנְדָּלֵיהּ — קָטְלִי לְהוּ לְכוּלְּהוּ.

He then **reversed his sandal** again and walked in, making it look like someone had entered. **They then killed all of them,** including the outer guards, and he entered.

STATEMENT

אַשְׁכַּח יָנוֹקֵי מִלְּעֵיל, סָבֵי מִלְּתַחַת.

He entered and **found the younger sages sitting in the upper section, and the elder sages sitting in the lower section.**

STATEMENT

אָמַר: אִי יָהֵיבְנָא שְׁלָמָא לְהָנֵי, קָטְלִי לִי הָנֵי, סָבְרִי: אֲנַן עֲדִיפִינַן, דַּאֲנַן קַשִּׁינַן טְפֵי וְאִינְהוּ דַּרְדַּקֵי.

He **said** to himself: **If I greet these** younger ones first, **those** elders **will kill me, as they will maintain: We are better, because we are older and they are children.**

STATEMENT

אָמַר: שְׁלָמָא לְכוּ.

So he **said: Greetings to you,** addressing both groups generally.

QUESTION

אָמְרוּ לֵיהּ: מַאי עֲבִידְתָּךְ?

They said to him: What is your business here?

STATEMENT

אָמַר לְהוּ: אֲנָא חַכִּימָא דְּיהוּדָאֵי אֲנָא, בָּעֵינָא לְמִיגְמַר חָכְמְתָא מִינַּיְיכוּ.

He **said to them: I am a Sage of the Jews, and I desire to learn wisdom from you.**

STATEMENT

אִי הָכִי, נִיבְעֵי לָךְ!

They said: **If so, let us ask you questions** to see if you are worthy!

STATEMENT

אָמַר לְהוּ: לְחַיֵּי, אִי זָכֵיתוּ — כֹּל דְּבָעֵיתוּ עֲבִידוּ בִּי, וְאִי זָכֵינָא בְּכוּ — אֵיכְלוּ גַּבַּאי בִּסְפִינְתָּא.

He **said to them: Very well. If you win, do to me whatever you wish, and if I defeat you, you must come eat with me on my ship.**

QUESTION

אֲמַרוּ לֵיהּ: הַהוּא גַּבְרָא דְּאָזֵיל וּבָעֵי אִתְּתָא וְלָא יָהֲבוּ לֵיהּ, מַאי חֲזֵי לֵיהּ דְּאָזֵיל הֵיכָא דְּמִדְּלוּ מִינָּיהּ?

They said to him: In the case of a certain man who goes and asks to marry a woman and they do not give her to him, why would he see fit to go to a family that is greater than he is? Surely they will reject him too!

STATEMENT

שְׁקַל סִיכְתָּא, דָּצַהּ לְתַתַּאי — לָא עָאל, לְעִילַּאי — עָאל.

Rabbi Yehoshua **took a peg and stuck it into the lower part of the wall, but it did not go in. He then stuck it into the upper portion of the wall** where there was a hole, **and it went in.**

ANSWER

אֲמַר: הַאי נָמֵי מִיתְרְמֵי בַּת מַזָּלֵיהּ.

He **said** to them: **In this case too,** by the more distinguished family, **perhaps he will find the girl destined for him** because there is a "hole" or opening for him there.

QUESTION

גַּבְרָא דְּאוֹזֵיף וְטָרֵיף, מַאי חֲזָא דַּהֲדַר אוֹזֵיף?

They asked: **In the case of a man who lends money and the borrower defaults so he has to seize his property, why would he see fit to lend again?**

ANSWER

אֲמַר לְהוּ: גַּבְרָא אָזַל לְאַגְמָא, קְטַל קַמָּא טוּנָא וְלָא מָצֵי בֵּיהּ, קָטֵיל וּמַנַּח עִילָּוֵיהּ, עַד [דְּמִיתְרְמֵי] אִינִישׁ מַדְלֵי לֵיהּ.

He **said to them: This is like a man who goes to the marsh, cuts a first bundle of wood and cannot lift it. He goes and cuts more wood and places it upon the first, until a person happens to pass by and helps him raise it.** So too, a lender keeps lending, hoping he will eventually find a borrower who will pay him back easily.

QUESTION

אֲמַרוּ לֵיהּ: אֵימָא לַן מִילֵּי דִּבְדִיאֵי!

They said to him: Tell us a matter of nonsense!

STATEMENT

אֲמַר לְהוּ: חֲוָה הַהוּא כּוּדַנְיְתָא דִּילְדָא, וַהֲוָה תְּלֵי לֵיהּ פִּיתְקָא, וּכְתַב בֵּיהּ דְּמַסֵּיק בְּבֵי אַבָּא מְאָה אַלְפָּא זוּזֵי.

He **said to them: There was a certain mule that gave birth, and a note was hanging on its neck, and on it was written that it is owed 100,000 zuz by its father's household.**

OBJECTION

אֲמַרוּ לֵיהּ: וְכוּדַנְיְתָא מִי יָלְדָה?

They said to him: But can a mule give birth?

RESOLUTION

אֲמַר לְהוּ: [הָנֵי נִינְהוּ] מִילֵּי דִּבְדִיאֵי.

He **said to them: This is why these are matters of nonsense!** You asked for nonsense, and then you questioned its logic!

QUESTION

מִילְחָא כִּי סָרְיָא, בְּמַאי מָלְחִי לַהּ?

They asked: **When salt becomes spoiled, with what do they salt it** to preserve it?

ANSWER

אֲמַר לְהוּ: בְּסִילְתָּא דְכוּדַנְיְתָא.

He **said to them: With the afterbirth of a mule.**

OBJECTION

וּמִי אִיכָּא סִילְתָּא לְכוּדַנְתָּא?

They asked: **But is there an afterbirth for a mule,** which cannot give birth?

RESOLUTION

וּמִילְחָא מִי סָרֵי?

He replied: **And does salt ever spoil?** Just as salt never spoils, so too a mule never has an afterbirth.

QUESTION

בְּנִי לַן בֵּיתָא בַּאֲוִירָא דְעָלְמָא!

They said: **Build us a house in the air of the world!**

STATEMENT

אָמַר שֵׁם, תְּלָא בֵּין רְקִיעָא לְאַרְעָא.

Rabbi Yehoshua **pronounced a Divine Name and suspended himself between heaven and earth.**

ANSWER

אֲמַר לְהוּ: אַסִּיקוּ לִי לִיבְנֵי וְטִינָא.

He **said to them: Bring up bricks and mortar to me** here, and I will build it!

QUESTION

מְצִיעָתֵיהּ דְּעָלְמָא הֵיכָא?

They asked: **Where is the exact center of the world?**

ANSWER

זַקְפַהּ לְאֶצְבַּעְתֵּיהּ, אֲמַר לְהוּ: הָכָא.

He **raised his finger and said to them: Right here.**

OBJECTION

אֲמַרוּ לֵיהּ: וּמִי יֵימַר?

They said to him: And who says this is true?

RESOLUTION

אַיְיתוּ אַשְׁלֵי וּמְשַׁוחוּ.

He replied: **Bring ropes and measure it** yourselves if you do not believe me!

QUESTION

אִית לַן בֵּירָא בְּדַבָּרָא, עַיְילֵא לְמָתָא!

They said: **We have a well in the field; bring it into the city!**

ANSWER

אֲמַר לְהוּ: אַפְּשִׁילוּ לִי חַבְלֵי מִפָּארֵי וַאֲעַיְילֵיהּ.

He **said to them: Spin me ropes made of bran, and I will drag it** in with them.

QUESTION

אִית לַן רִיחְיָא דְּתְבִירָא, חַיְיטַיהּ.

They said: **We have a broken millstone; sew it** back together!

ANSWER

אֲמַר: כְּרוּכוּ לִי מִינַּיהּ גַּרְדֵי וְאֵיחַיְיטַיהּ.

He **said: Spin me thread from its chippings, and I will sew it.**

QUESTION

מְשָׁרָא דְּסַכִּינֵי בְּמַאי קָטְלִי?

They asked: **A bed of knives, with what do they harvest it?**

ANSWER

בְּקַרְנָא דַּחֲמָרָא.

He replied: **With the horn of a donkey.**

OBJECTION

וּמִי אִיכָּא קַרְנָא לַחֲמָרָא?

They asked: **But is there a horn on a donkey?**

RESOLUTION

וּמִי אִיכָּא מְשָׁרָא דְּסַכִּינֵי?

He replied: **And is there a bed of knives** that grows in the ground?

QUESTION

אַיְיתוֹ לֵיהּ תְּרֵי בֵּיעֵי, אֲמַרוּ לֵיהּ: הֵי דְּזַגְתָּא אוּכַּמְתִּי וְהֵי דְּזַגְתָּא חִיוַּרְתִּי?

They brought him two eggs and said to him: Which is from a black hen and which is from a white hen?

ANSWER

אַיְיתִי לְהוּ אִיהוּ תְּרֵי גְּבִינֵי, אֲמַר לְהוּ: הֵי דְּעִיזָּא אוּכַּמְתִּי וְהֵי דְּעִיזָּא חִיוַּרְתִּי?

He brought them two cheeses and said to them: Which is from a black goat and which is from a white goat?

QUESTION

וַרְצוּצָא דְּמִית, מֵהֵיכָא נָפֵיק רוּחֵיהּ?

They asked: **A chick that died inside its shell, from where does its spirit depart?**

ANSWER

מֵהֵיכָא דְּעָל נְפַק.

He replied: **From where it entered, it departed.**

QUESTION

אַחְוִי לַן מָנָא דְּלָא שָׁוֵי חֲבִילֵיהּ!

They said: **Show us a vessel that is not worth its own transport cost!**

ANSWER

אַיְיתִי בּוּדְיָא, פַּשְׁטֵיהּ. לָא הֲוָה עָיֵיל בְּתַרְעָא. אֲמַר לְהוּ: אַיְיתוֹ מָרֵי סִיתְרוּהּ. הַיְינוּ מָנָא דְּלָא שָׁוֵי חֲבִילֵיהּ.

He brought a reed mat and spread it out. It could not fit through the doorway because it was too wide. **He said to them: Bring axes and break down the walls** to get it out. He said: **This is a vessel that is not worth its transport cost,** as you must destroy the house to move it.

STATEMENT

אַיְיתִינְהוּ כֹּל חַד וְחַד, כִּי חָזֵי שִׁיתִּין בִּיסַּתַּרְקֵי, אָמַר: כּוּלְּהוּ חַבְרַאי לְהָכָא אָתוּ.

Having defeated them, **he brought them, each and every one,** to his ship. **When** each sage **saw sixty mattresses** in his room, **he said: All of my colleagues have come here** too, and he was appeased.

STATEMENT

אֲמַר לֵיהּ לְסָפּוּנָא: שְׁרִי סְפִינְתָּךְ. בַּהֲדֵי דְּקָאָתוּ שְׁקַל עַפְרָא מֵעַפְרַיְיהוּ.

Rabbi Yehoshua **said to the sailor: Set sail with your ship. While they were coming** on the journey, **he took some soil from their soil** of Athens.

SUMMARY

The Gemara first clarifies the rules of animal reproduction, resolving a contradiction regarding the external signs of egg-laying versus live-bearing species by focusing on the position of the male organ. We then learn that because chickens only lay

eggs by day, an egg found early on Yom Tov morning is permitted, as we assume it was either laid the day before or that most of it had emerged before Yom Tov and returned inside, following Rabbi Yochanan's rule. Finally, the Gemara lists the three creatures that mate face-to-face—fish, humans, and the snake—explaining that this is because the Shechinah spoke with them, and concludes with a detailed Braisa mapping the gestation periods of animals, from the twenty-one days of a chicken to the seventy years of a viper and the seven years of a snake, deriving the snake's seven-year gestation from the curse in the Torah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara on our daf brings down a fascinating list of the gestation periods of different animals and the corresponding ripening times of trees, showing how the physical world is perfectly aligned. In the middle of this, the Gemara points out that while most animals mate face-to-back, three species mate face-to-face: fish, humans, and the snake. Why? The Gemara explains: "Because the Shechinah spoke with them."

Think about this chiddush. The snake was cursed to the lowest depths, yet because Hashem once spoke to it in Gan Eden, it retained a permanent mark of dignity in its physical nature. Lichoira, we see from here a tremendous yesod about the power of a single connection with the Ribono shel Olam. If a snake, the ultimate symbol of tumah and curse, is forever elevated just because the Shechinah once spoke to it, how much more so a Yiddishe neshama!

Every single day, we speak to the Shechinah in our tefillos, and Hashem speaks to us through the holy Torah we learn. This is not just a spiritual concept; it is a reality that must change how we carry ourselves. A Yid who stands before Hashem cannot live a cheap, animalistic life. The closeness we have with the Ribono shel Olam demands that we act with a higher level of dignity, refinement, and kedushah in everything we do.

Today, before you stand up to daven Shemoneh Esrei or open a Gemara, stop for ten seconds and remind yourself: "I am about to speak with the Shechinah." Let that awareness bring a natural dignity and royalty to your speech, your posture, and your entire day.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'