

חומש עם רש"י • וזאת הברכה • שבועי

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.

פסוק א

Pasuk 1

וַיַּעַל מֹשֶׁה מֵעֲרַבַת מוֹאָב אֶל הַר נֶבֹז רֹאשׁ הַפְּסֶגָה אֲשֶׁר עַל

upon which is the Pisgah the summit of Nevo Mount to Moav from the plains of Moshe And he went up

פְּנֵי יְרֵחוֹ וַיִּרְאֶהוּ יְהוָה אֶת כָּל הָאָרֶץ אֶת הַגִּלְעָד עַד דָּן:

Dan until the Gilad — the land all of — Hashem and Hashem showed Yericho the face of him

רש"י

מֵעֲרַבַת מוֹאָב אֶל הַר נֶבֹז. כַּמָּה מַעֲלוֹת הָיוּ וּפָסְעוֹן מֹשֶׁה בַּפְּסִיעָה אַחַת

one in a step Moshe and stepped them there were steps Several Nebo Mount to Moav From the plains of

סוטה י"ג :

13b Sotah

רש"י

אֶת כָּל הָאָרֶץ. הִרְאָהוּ אֶת כָּל אֶרֶץ יִשְׂרָאֵל בְּשָׁלוֹתָהּ, וְהַמְצִיקִין הָעֲתִידִים

who are destined and the oppressors in its tranquility Yisrael the land of all of — He showed him the land all of —

לְהִיּוֹת מְצִיקִין לָהּ:

her oppressing to be

רש"י

עַד דָּן. הִרְאָהוּ בְּנֵי דָן עוֹבְדִים עֲבוֹדָה זָרָה, שֶׁנֶּאֱמַר שׁוֹפְטִים י"ח "וַיָּקִימוּ

and they set up 18 Shoftim as it is said foreign worship serving Dan the children of He showed him Dan Until

לָהֶם בְּנֵי דָן אֶת הַפֶּסֶל", וְהִרְאָהוּ שִׁמְשׁוֹן שְׁעָתִיד לְצֵאת מִמֶּנּוּ

from him to emerge who is destined Shimshon and He showed him the image — Dan the children of for themselves

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

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

הַיָּם הָאַחֲרוֹן:

the hindmost the sea

רש"י

וְאֵת כָּל נַפְתָּלִי. הֵרָאָהּ אֶרְצוֹ בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ דְּבוֹרָה וּבָרַק

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

מִקְדָּשׁ נַפְתָּלִי נִלְחָמִים עִם סִסְרָא וְחִילוֹתָיו:

and his armies Sisera with warring Naftali from Kedes

רש"י

וְאֵת אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה. הֵרָאָהּ אֶרְצָם בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ

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 מְלָכֵי כְנָעַן שָׁבָא מֵאֶפְרַיִם, וְגִדְעוֹן שָׁבָא מִמְנַשֶּׁה נִלְחָם

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

עִם מִדְיָן וְעַמְלֵק:

and Amalek Midian with

רש"י

וְאֵת כָּל אֶרֶץ יְהוּדָה. בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ, וְהֵרָאָהּ מַלְכוּת 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 —

וּבְנִצְחוֹנָם:

and their victory

רש"י

עַד הַיָּם הָאַחֲרוֹן. אֶרֶץ הַמַּעֲרָב בְּשָׁלוֹתָהּ וּבְחָרְבָנָהּ; ד"א — אֵל תִּקְרִי 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 אֲלֹא הַיּוֹם הָאַחֲרוֹן, הֵרָאָהּ הַקֶּבֶ"ה כָּל הַמְּאֲרָעוֹת שְׂעֵתִידִין

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

לְאֶרֶץ לְיִשְׂרָאֵל עַד שְׂיָחִיו הַמֵּתִים סַפְרֵי:

Sifrei the dead that will live until to Yisrael to happen

וְאֵת הַנֶּגֶב וְאֵת הַכֶּכֶר בְּקֻצֵּת יִרְחוֹ עִיר הַתְּמָרִים עַד צֹעַר:

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

רש"י

ואת הנגב. ארץ הדרום. ד"א — מערת המכפלה שנאמר "ויעלו
and they went up as it is said Machpelah the cave of another explanation the land of the south And —
בנגב ויבא עד חברון" במדבר י"ג :
thirteen Bamidbar Hebron until and he came in the south

רש"י

ואת הכר. הראהו שלמה יוצק פלי בית המקדש, שנאמר מלכים א ז'
7 I Melachim as it is said the Sanctuary the House of the vessels of casting Shlomo He showed him the plain And —
"בכפר הירדן יצקם המלך במעבה האדמה" ספרי :
Sifrei the clay in the thickness of the king cast them the Jordan In the plain of

פסוק ד

Pasuk 4

ויאמר יהוה אליו זאת הארץ אשר נשבעתי לאברהם ליצחק וליעקב
and to Yaakov to Yitzchak to Avraham I swore which the land this is to him Hashem And He said
לאמר לזרעך אתננה הראיתיך בעיניך ושמה לא תעבר:
shall you cross not but there with your eyes I have shown you I will give it to your offspring saying

רש"י

לאמר לזרעך אתננה הראיתיך. פדי שתלה ותאמר לאברהם ליצחק וליעקב,
and to Yaakov to Yitzchak to Avraham and say that you shall go in order I let you see I will give it to your seed to say
שבועה שנשבע לכם הקב"ה קימה. וזהו לאמר, לכה הראיתיך לה, אבל גזרה
a decree but to you I showed it for this to say and this is He fulfilled it the Holy One to you that He swore the oath
היא מלפני ששמה לא תעבר, שאלולי כה הייתי מקימה עד שתראה
that you saw until kept you alive I would have so for if not you shall cross not that there from before Me it is
אותם נטועים וקבועים בה ותלה ותגיד להם:
them and tell and you would go in it and settled planted them

פסוק ה

Pasuk 5

וימת שם משה עבד יהוה בארץ מואב על פי יהוה:
Hashem the mouth of by Moav in the land of Hashem the servant of Moshe there And he died

רש"י

וימת שם משה. אפשר משה מת וכתב וימת שם משה? אלא עד כאן כתב
wrote here until rather Moshe there And he died and wrote died Moshe is it possible Moshe there And he died
משה, מכאן ואילך כתב יהושע. רבי מאיר אומר אפשר ספר התורה חסר
was lacking the Torah the Book of is it possible says Meir Rabbi Yehoshua wrote and onward from here Moshe
כלום והוא אומר לא, כו "לקח את ספר התורה הזה?" אלא הקב"ה אומר ומשה
and Moshe dictated the Holy One rather this the Torah the Book of — Take etc etc says and it anything
כותב בדמעות ספרי; ב"ב ט"ו, מנחות ל' :
30 Menachot 15 Bava Batra Sifrei with tears wrote

רש"י

על פי ה'. בנשיקה:

with a kiss Hashem the mouth of By

פסוק 6

Pasuk 6

ויקבר אתו בגי בארץ מואב מול בית פער ולא ידע איש את

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

קברתו עד היום הזה:

this the day until his burial place

רש"י

ויקבר אתו. הקב"ה בכבודו. רבי ישמעאל אומר הוא קבר את עצמו, וזהו אחד

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

משלושה אתין שהיה רבי ישמעאל דורש כן. פיוצא בו "ביום מלאת

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

ימי נזרו יביא אתו" במדבר ו' — הוא מביא את עצמו. פיוצא בו

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

"והשיאו אותם עון אשמה" ויקרא כ"ב וכי אחרים משיאין אותם? אלא

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

הם משיאים את עצמם:

themselves — burden they

רש"י

מול בית פער. קברו היה מוכן שם מששת ימי בראשית לכפר על מעשה

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

פער, וזה אחד מן הדברים שנבראו בין השמשות בערב שבת אבות פ"ד;

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

פסחים נ"ד :

fifty-four Pesachim

פסוק 7

Pasuk 7

ומשה בן מאה ועשרים שנה במתו לא כהתה עינו ולא נס

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

לחה:

his freshness

רש"י

לא כהתה עינו. אף משמת:

after he died even his eye was dim not

רש"י

לֹא נִסַּח לַחֵה. לַחֵה לֹחֶתִית שָׁבוּ, לֹא שָׁלַט בּוֹ רִקְבוֹן וְלֹא נִהַפָּה תֵּאֵר
the appearance of changed and not decomposition over him ruled not that was in him the moisture his freshness fled not

פָּנָיו:

his face

פסוק ח

Pasuk 8

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

יָמֵי בְכִי אֲבֵל מֹשֶׁה:

Moshe the mourning of the weeping of the days of

רש"י

בְּנֵי יִשְׂרָאֵל. הַזְּכָרִים, אֲבֵל בְּאֶהְרֹן מִתּוֹךְ שְׁהָיָה רוֹדֵף שְׁלוֹם וְנוֹתֵן שְׁלוֹם
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 בַּמִּדְבָּר כ, כֹּט "כָּל 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 וְנָקִיבוֹת פִּרְדֵּי ר' אֶלְעָזָר:

chapter 17 Pirkei DeRabbi Eliezer and females males Yisrael

פסוק ט

Pasuk 9

וַיְהִי וְשֹׁשׁ בֶּן נוּן מָלֵא רוּחַ חֲכָמָה 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

פסוק י

Pasuk 10

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

רש"י

אֲשֶׁר יָדָעוּ ה' פָּנִים אֶל פָּנִים. שְׁהָיָה לְבּוֹ גִּס בּוֹ וּמִדְּבַר אֵלָיו בְּכָל עֵת
time at every to Him and speaking with Him familiar his heart that was face to face Hashem knew him Whom

שְׁרוּצָה, כְּעֵנִין שְׁנֵאֱמַר "וְעַתָּה אֶעֱלֶה אֶל ה'" שְׁמוֹת ל"ב, "עֲמָדוֹ וְאֶשְׁמְעָה מֶה
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

יִצְוָה לָכֶם" בַּמִּדְבָּר ט':

9 Bamidbar concerning you He will command

פסוק יא

לְכָל הָאֲתוֹת וְהַמוֹפְתִים אֲשֶׁר שְׁלַח יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפָרְעָה

to Pharaoh Mitzrayim in the land of to perform Hashem sent him that and the wonders the signs for all

וּלְכָל עַבְדָּיו וּלְכָל אֲרָצוֹ:

his land and to all his servants and to all

סְסוּק יב

וּלְכָל הַיָּד הַחֲזָקָה וּלְכָל הַמֹּרָא הַגָּדוֹל אֲשֶׁר עָשָׂה מֹשֶׁה לְעֵינֵי כָל

all of before the eyes of Moshe performed which great the terror and for all strong the hand and for all

יִשְׂרָאֵל:

Yisrael

רש"י

וּלְכָל הַיָּד הַחֲזָקָה. שֶׁקָּבַל אֶת הַתּוֹרָה בְּיָדָיו:

in his hands on the Tablets the Torah — that he received the strong the hand and in all

רש"י

וּלְכָל הַמֹּרָא הַגָּדוֹל. נִסִּים וְגִבּוֹרוֹת שֶׁבַּמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא עֵי' סִפְרֵי

Sifrei see and the terrible the great that were in the and mighty deeds miracles the great the terribleness and in all wilderness

:

רש"י

לְעֵינֵי כָל יִשְׂרָאֵל. שֶׁנֶּשְׂאוֹ לְבּוֹ לְשֹׁכֵן הַלְלוּחֹת לְעֵינֵיהֶם שֶׁנֶּאֱמַר "וַאֲשַׁכְרֶם

and I broke them as it is said before their eyes the Tablets to break his heart that carried him Yisrael all of before the eyes of

לְעֵינֵיכֶם" דְּבָרִים ט' וְהִסְפִּימָה דַּעַת הַקָּדוֹשׁ בְּרוּךְ הוּא לְדַעְתּוֹ, שֶׁנֶּאֱמַר "אֲשֶׁר

which as it is said with his mind is He blessed the Holy One the mind of and agreed 9 Devarim before your eyes

שֶׁבַרְתָּ שְׁמוֹת ל"ד — יִישָׁר כֹּחֲךָ שֶׁשֶׁבַרְתָּ:

because you broke your strength may it be straight 34 Shemos 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.

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.

דף יומי • בכורות • דף 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.

עמוד א' DAF 8A

BRAISA

הדולפנין פריין ורבין כבני אדם.

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

QUESTION

מאי דולפנין?

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

ANSWER

אמר רב יהודה: בני ימא.

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

BRAISA

כל שפיציו מבחוץ — מוליד, וכל שבפנים — מטיל ביצים.

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

איני? והאמר שמואל: און ואון בר כלאים זה בזה,

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

וְהוֹיֵנוּ בָּהּ: מַאי טַעְמָא?

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

ANSWER

אָמַר אַבְי: זֶה בִּיצָיו מִבְּחוּץ, וְזֶה בִּיצָיו מִבְּפָנִים,

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

וְתַרְוִיּהוּ מְטִילֵי בִיצִים!

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

RESOLUTION

אָלָא, כָּל שְׂזוּכְרוֹתוֹ מִבְּחוּץ — מוֹלִיד, מִבְּפָנִים — מְטִיל בִיצִים.

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

כָּל שֶׁתִּשְׁמִישׁוֹ 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

כָּל שֶׁתִּשְׁמִישׁוֹ 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

תִּשְׁמִישׁוֹ בַּיּוֹם יוֹלֵד בַּיּוֹם — תְּרַנְגוֹל,

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

EXPLANATION

בַּלַּיְלָה יוֹלֵד בַּלַּיְלָה — עֶטְלָה,

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

EXPLANATION

תִּשְׁמִישׁוֹ בֵּין בַּיּוֹם בֵּין בַּלַּיְלָה יוֹלֵד בֵּין בַּיּוֹם בֵּין בַּלַּיְלָה — אָדָם וְכָל 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

למאי נפקא מינה?

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

ANSWER

לכדרב מרי פריה דרב כהנא, דאמר רב מרי פריה דרב כהנא:

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

בדק בקינה של תרנגולין מערב יום טוב ולא מצא בה ביצה,

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

ולמחר השכים ומצא בה ביצה — מותרת באכילה ביום טוב, אימר: לא בדק יפה.

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

והלא בדק יפה!

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

RESOLUTION

אימר: יצתה רובה וחזרה הנה,

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

וכדרבי יוחנן, דאמר רבי יוחנן: ביצה שיצתה רובה מערב יום טוב וחזרה — מותרת לאוכלה ביום טוב.

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

כל שתשמישו ועיבורו שוה — יולדים ומגדלים זה מזה.

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

הכל משמשין פנים כנגד עורף, חוץ משלשה שמשמשין פנים כנגד פנים, ואלו הן: דג, ואדם, ונחש.

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

ומאי שנא הני תלתא?

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

ANSWER

כי אתא רב דימי אמרי במערבא: הואיל ודיברה עמהם שכינה.

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

תנא: גמל — אחר כנגד אחר.

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

BRAISA

תנו רבנן: תרנגולת — לעשרים ואחד יום, וכנגדה באילן — לוז,

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

כלב — לחמשים יום, וכנגדו באילן — תאינה,

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

BRAISA

חתול — לחמשים ושתים יום, וכנגדו באילן — תות,

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

BRAISA

חזיר — לששים יום, כנגדו באילן — תפוח,

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

BRAISA

שועל וכל מיני שרצים — ששה חודשים, וכנגדם באילן — תבואה.

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

BRAISA

בְּהֵמָה דְּקָה טְהוֹרָה — לַחֲמִשָּׁה חֳדָשִׁים, וּכְנֻגָּדוֹ בְּאֵילָן — גֶּפֶן.

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

BRAISA

בְּהֵמָה גְּסָה טְמֵאָה — לְשָׁנִים עֶשֶׂר חֹדֶשׁ, וּכְנֻגָּדוֹ בְּאֵילָן — דָּקָל.

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, וּכְנֻגָּדָהּ בְּאֵילָן — זַיִת.

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

BRAISA

הַזָּאֵב וְהָאֵרִי וְהַדּוֹב וְהַנֶּמֶר וְהַפְּרָדִּלְס וְהַפִּיל וְהַקּוֹף וְהַקִּיפּוֹף — לְשָׁלֹשׁ שָׁנִים, וּכְנֻגָּדוֹ בְּאֵילָן — בָּנוֹת שׁוֹחַ.

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

אַפְּעָה לְשִׁבְעִים שָׁנָה, וּכְנֻגָּדוֹ בְּאֵילָן — קָרוֹב.

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

EXPLANATION

קָרוֹב זֶה, מִשְׁעַת נְטִיעָתוֹ עַד שְׁעַת גְּמַר פִּירוֹתָיו — שִׁבְעִים שָׁנָה, וְיָמֵי עֵיבוּרוֹ שְׁלֹשׁ 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

נִחַשׁ לְשִׁבְעַת שָׁנִים, וּלְאוֹתוֹ רָשָׁע לֹא מְצִינוּ חֵבֵר.

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

וַיֵּשׁ אוֹמְרִים: מוֹכָסְסִים.

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

QUESTION

מָנָא הָנִי מִיֵּלִי?

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 כָּה מְשׁוּם דְּרַבִּי יְהוֹשֻעַ בֶּן חֲנַנְיָא, שְׁנֵאַמַּר: "אָרוּר אַתָּה מְכַל הַבְּהֵמָה וּמְכַל 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 מְבִהֶמָה נִתְקַלְלָהּ, מִחַיָּה לֹא כָּל שָׁבוֹן?

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

אֵלָּא, לֹאמַר לָהּ: כָּשֶׁם שֶׁנִּתְקַלְלָהּ הַבְּהֵמָה מִחַיָּה, אֶחָד לְשָׁבָעָה, וּמֵאֵי נִיהוּ? חֲמוּר מִחֲתוּל,

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

כֹּה נִתְקַלְלָהּ הוּא מְבִהֶמָה, אַחַת לְשָׁבָע, דְּהוּא לִיה שָׁב שָׁנִי.

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: כָּשֶׁם שֶׁנִּתְקַלְלָהּ חַיָּה מְבִהֶמָה, אַחַת לְשָׁלֹשׁ שָׁנִים, וּמֵאֵי נִיהוּ? אָרִי מִחֲמוּר,

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

כֹּה נִתְקַלְלָהּ הוּא מִחַיָּה אַחַת לְשָׁלֹשׁ שָׁנִים, דְּהוּא לִיה תִּשְׁעָה 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 פָתִיב "מְכַל הַחַיָּה וּמְכַל 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 וּמִכָּל הַחַיָּה” כְּתִיב!

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

ANSWER

אָרוּר הוּא מִבְּהֵמָה שֶׁנִּתְקַלָּה מִחַיָּה.

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

QUESTION

וַאֲימָא: כָּשֶׁם שֶׁנִּתְקַלָּה בְּהֵמָה מִחַיָּה אֶחָד לְשָׁלֹשׁ,

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

וַאֲמַי נִיהוּ? עֹז מִחֲתוּל,

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

כֹּה נִתְקַלָּל הוּא מִבְּהֵמָה אֶחָד לְשָׁלֹשׁ, דִּהְיוּ לִיה חֲמִיֶּסֶר יָרְחִי!

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

אִיבָעִית אִימָא: ”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 בָעִית אִימָא: קָלָה הוּא, קָלָה שְׂדֵי עֵילוּיָהּ.

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

אָמַר לִיה קִיסָר לְרַבִּי יְהוֹשֻׁעַ בֶּן חֲנַנְיָה: נָחַשׁ לְכַמָּה מֵיעֶבֶר וּמוֹ לֵיד?

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

אמר ליה: לִשְׁבֹּשְׁנֵי.

Rabbi Yehoshua said to him: After seven years.

OBJECTION

וְהָא סְבִי דְבֵי אֲתוּנָא אֲרַבְעִינְהוּ, וְאוּלִיד לְתַלְתָּ!

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

RESOLUTION

הֲנָהוּ מֵיעֲבָרֵי הוּוּ מְעִיקְרָא אֲרַבַּע.

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

OBJECTION

וְהָא קִמְשָׁמְשִׁי שְׁמוּשִׁי!

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 נָמִי מְשָׁמְשִׁי כְּאָדָם.

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

QUESTION

וְהָא חֲכִימֵי אִינְהוּ?

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

STATEMENT

אַנְוּ חֲכִימֵינָן מִינֵיהוּ.

Rabbi Yehoshua responded: We are wiser than they.

STATEMENT

אִי חֲכִימָתְ, זִיל זְכִינְהוּ וְאַתִּינְהוּ לִי!

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

STATEMENT

אמר ליה: כִּמָּה הוּוּ? שִׁיתִין גַּבְרִי.

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

STATEMENT

אמר ליה: עֲבִיד לִי סְפִינְתָא דְאִית בֵּה שִׁיתִין בְּתִי, וְכָל בֵּיתָא אִית בֵּה שִׁיתִין בִּיסְתָּרְקִי. עֲבִיד לִיה.

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 מָטָא לְהֵתֶם לְבֵי טִבְחָא, אֲשַׁכְחִיהָ לְהָהוּא גִבְרָא דְקָא פְּשִׁיט חַיּוֹתָא.

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

STATEMENT

אָמַר לֵיהּ: רִישְׁךָ לְזַבּוּנִי? אָמַר לֵיהּ: אֵין.

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

STATEMENT

אָמַר לֵיהּ: בְּכַמָּה? אָמַר לֵיהּ: בְּפִלְגָא דְזוּזָא. יָהֵב 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

לְסוּף, אָמַר לֵיהּ: אֲנָא רִישָׁא דְחַיּוֹתָא אָמַרִי 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

אָמַר לֵיהּ: אִי בְּעִית דְּאֲשַׁבְּקָךְ סָגִי אַחֲוֵי לִי פִיתְחָא דְבֵי 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

אָמַר לֵיהּ: מִסְתַּפִּינָא דְכָל דְּמַחֲוֵי קֶטְלִי לֵיהּ.

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

STATEMENT

אָמַר לֵיהּ: דְּרִי כָּרִיכָא דְקִנְיָא, וְכִי מָטִית לְהֵתֶם זְקִפָּה כְּמָאן דְקָא מְתַפַּח.

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

אֲשַׁכַּח דִּרְבָּנָאִי מַגִּנָּאִי וְדִרְבָּנָאִי מִבְּרָאִי, דְּאִי חָזוּ כְּרַעַא דְעֵיילָא — קֶטְלִי לָהּ לְבָרָאִי, וְדִנְפָקָא — קֶטְלִי לָהּ לְגֻוָּאִי.

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

אָפּכּה לִסְנֹדָּלִיהּ — קָטְלִי לְהוּ לְגִנָּאִי,

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

אָפּכּה לִסְנֹדָּלִיהּ — קָטְלִי לְהוּ לְכוּלָּהוּ.

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

אָשְׁכַּח יְנוּקֵי מְלָעִיל, סְבִי מְלַתְחַת.

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

STATEMENT

אָמַר: אִי יְהִיבָנָא שְׁלָמָא לְהִנֵּי, קָטְלִי לִי הִנֵּי, סְבָרִי: אֲנִי עַדִּיפִינוּ, דְּאֲנִי קָשִׁינוּ טָפִי וְאִינְהוּ דְּרִדְקִי.

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 עֲבִידְתִּיהּ?

They said to him: What is your business here?

STATEMENT

אָמַר לְהוּ: אֲנָא חֲכִימָא דִּיהוּדָאִי אָנָא, בְּעִינָא לְמִיגְמַר חֲכָמְתָּא מִינְיָכוּ.

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

STATEMENT

אִי הָכִי, נִיבְעִי לָהּ!

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

STATEMENT

אָמַר לְהוּ: לְחַיִּי, אִי זָכִיתוּ — כָּל דְּבַעֲתוֹ עֲבִידוּ בִּי, וְאִי זָכִינָא בָּכוּ — אֵיכָלוּ גִבְאִי בְּסַפִּינְתָּא.

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

אָמרוּ לִיה: הָהוּא גָבֵרָא דְאָזִיל וּבָעֵי אֶתְתָּא וְלֹא יָהֲבוּ לִיה, מַאי חֲזִי לִיה דְּאָזִיל הֵיכָא דְמַדְלוּ 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

שָׁקַל סִיכָתָא, דָּצָה לְתַתָּאי — לֹא עָאֵל, לְעִילָאי — עָאֵל.

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

אָמר: הָאִי נָמִי מִיתְרָמִי בֵּת מְזֻלִּיה.

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

גָּבֵרָא דְאֻזִּיף וְטָרִיף, מַאי חֲזִי דְהָדֵר אֻזִּיף?

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

אָמר לָהּ: גָּבֵרָא אָזֵל לְאַגְמָא, קָטַל קַמָּא טוֹנָא וְלֹא מָצִי בֵּיהּ, קָטַל וּמִנָּח עִילָוִיָּה, עַד [דְּמִיתְרָמִי] אֵינִישׁ מְדָלִי לִיה.

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

אָמרוּ לִיה: אֵימָא לָן מִילֵי דְבְדִיאִי!

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

STATEMENT

אָמר לָהּ: הָהּ הָהּ כּוּדְנִיתָא דִּילִידָא, וְהָהּ תִּלִּי לִיה פִּיתְקָא, וּכְתֹב בֵּיהּ דְּמָסִיק בְּכִי אַבָּא מָאָה אֶלְפָּא זוּזִי.

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

אָמרוּ לִיה: וְכוּדְנִיתָא מִי יִלְדָּה?

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

RESOLUTION

אָמַר לָהֶם: [הֵנִי נִינְהוּ] מִיֵּלִי דְבָרִיאִי.

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

QUESTION

מִלְחָא כִּי סָרְיָא, בְּמַאי מְלַחֵי לָהּ?

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

ANSWER

אָמַר לָהֶם: בְּסִילְתָּא דְכוּדְנִיתָא.

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

OBJECTION

וּמִי אִיכָּא סִילְתָּא לְכוּדְנִיתָא?

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

RESOLUTION

וּמִלְחָא מִי סָרִי?

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

QUESTION

בְּנֵי לֹן בֵּיתָא בְּאַוִּירָא דְעָלְמָא!

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

STATEMENT

אָמַר שָׁם, תִּלָּא בֵּין רְקִיעָא לְאַרְעָא.

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

ANSWER

אָמַר לָהֶם: אָסִיקוּ לִי לִיבְנֵי וְטִינָא.

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

QUESTION

מְצִיעֶתִּיה דְעָלְמָא הֵיכָא?

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

ANSWER

זָקָפָה לְאַצְבָּעֶתִּיהּ, אָמַר לָהֶם: הֵכָא.

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

OBJECTION

אָמרוּ לֵיהּ: וּמִי יֵימַר?

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

RESOLUTION

אָיִתּוּ אִשְׁלֵי וּמְשֹׁחוּ.

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

QUESTION

אֵית לָן בֵּירָא בְּדִבְרָא, עֵיילָא לְמַתָּא!

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

ANSWER

אָמַר לָהּ: אֶפְשִׁילוּ לִי חֲבָלֵי מִפְּאָרֵי וְאֶעֱיִילָיָהּ.

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

QUESTION

אֵית לָן רִיחָא דְתַבִּירָא, חִיטִּיָּהּ.

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

ANSWER

אָמַר: כְּרוּכוּ לִי מִינֵיהּ גִּרְדֵּי וְאִיחִיטִּיָּהּ.

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

QUESTION

מִשָּׂרָא דְסַכִּינֵי בְּמַאי קָטְלִי?

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

ANSWER

בְּקַרְנָא דְחֻמְרָא.

He replied: With the horn of a donkey.

OBJECTION

וּמִי אִיכָא קַרְנָא לְחֻמְרָא?

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

RESOLUTION

וּמִי אִיכָא מִשָּׂרָא דְסַכִּינֵי?

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

QUESTION

אֵייתוּ לִיהָ תְּרֵי בֵּיעֵי, אָמְרוּ לִיהָ: הִי דִּזְגָּתָא אוֹפְמָתִי וְהִי דִּזְגָּתָא חִיּוּרְתִּי?

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

ANSWER

אֵייתִי לָהּ אֵיהּ תְּרֵי גְבִינֵי, אָמַר לָהּ: הִי דְעִיזָא אוֹפְמָתִי וְהִי דְעִיזָא חִיּוּרְתִּי?

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

QUESTION

וְרִצּוּצָא דְמִית, מַהִיכָא נִפִּיק רוּחִיהָ?

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

ANSWER

מַהִיכָא דְעָל נִפִּק.

He replied: From where it entered, it departed.

QUESTION

אֲחֵרֵי לֶן מָנָא דְלֹא שְׂוִי חֲבִילִיהָ!

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

ANSWER

אֵייתִי בּוּדִיָא, פִּשְׁטִּיהָ. לֹא הָוָה עֵייל בְּתַרְעָא. אָמַר לָהּ: אֵייתוּ מָרִי סִיתְרוּהָ. הֵינֵנוּ מָנָא דְלֹא שְׂוִי חֲבִילִיהָ.

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

אֵיתִינְהוּ כָל חַד וְחַד, כִּי חֲזִי שִׁיתִין בִּיסְתְּרָקִי, אָמַר: כּוּלְהוּ חֲבָרַי לְהִכָּא אָתּוּ.

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

אָמַר לִיהָ לְסַפּוּנָא: שְׂרִי סַפִּינְתָךְ. בְּהֵדֵי דְקָאָתּוּ שְׁקֵל עֶפְרָא מֵעֶפְרֵיהוּ.

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.

למעשה 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.

תהלים • חמשה קאפיטלער

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.

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אֲדוֹם וַיִּשְׁמְעֵאלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְיָ אֲדֹנָי מִי יַעֲמֵד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שֹׁמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֵד וְהִרְבָּה עֲמוֹ פְדוּת:

וְהוּא יַפְדֶּה אֶת יִשְׂרָאֵל מִכָּל 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.'