

תלמוד בבלי • דף יומי

דף יומי • הלל • דף נ"ז

Elucidated Talmud • Statement and Proof • Navy & Gold Edition • with Rashi

THE SUGYA

In this daf, we continue our learning of the halachos of tereifos, focusing on the kashrus of birds and animals that have suffered skeletal or limb injuries. We will look at the Gemara's discussion of broken legs in birds, the convergence of sinews in the thigh, and the halachic status of a dislocated femur or wing, which raises concerns about potential damage to the lungs.

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

EXPLANATION

באֲחוּזַת עֵינָיִם,

He did this only **by a sleight of hand**, pretending to slaughter the child.

EXPLANATION

אֵינְגִיד וְאֵיתָנָה,

The father, thinking his son was dead, **fainted and groaned**.

EXPLANATION

עוֹל (למעייניה) [מעייניה]

Through this sudden movement, **his intestines entered** back into his abdominal cavity,

EXPLANATION

וְחֵיטְיָה לְכַרְסִּיהָ.

and the Roman doctor **sewed up his stomach**, and he recovered.

מִשְׁנָה MISHNAH

MISHNAH

נִשְׁתַּבְּרוּ רַגְלֶיהָ.

The Mishnah stated: If **its legs were broken**, the bird remains kosher.

גְּמָרָא GEMARA

STATEMENT

ההוא צנא דאִינקוֹרִי דַּאֲתֵאִי לְקַמִּיָּה דְרָבָא,

The Gemara relates: A certain basket of birds with broken legs came before Rava.

STATEMENT

בְּדָקִיָּה רָבָא בְּצוּמָת הַגִּידִין, וְאִכְשָׁרִיָּה.

Rava inspected each bird at the convergence of the sinews in the thigh, and when he found them intact, he declared it kosher.

STATEMENT

אָמַר רַב יְהוּדָה אָמַר רַב: שְׁמוּטָת יָד בְּבִהְמָה – כְּשֵׁרָה,

Rav Yehuda said that Rav said: A dislocated foreleg in an animal is kosher;

STATEMENT

שְׁמוּטָת יָרֵךְ בְּבִהְמָה – טְרֵפָה,

a dislocated femur in an animal renders it a tereifa;

STATEMENT

שְׁמוּטָת יָרֵךְ בְּעוֹף – טְרֵפָה,

a dislocated femur in a bird renders it a tereifa;

STATEMENT

שְׁמוּטָת גֹּף בְּעוֹף – טְרֵפָה, חֲזִישִׁין שְׂמָא נִיקְבָּהּ הֲרִיאָה.

a dislocated wing in a bird renders it a tereifa, because we are concerned lest the lung was perforated when the wing was torn from its place.

STATEMENT

וּשְׁמוּאֵל אָמַר: תִּיבְדֹק,

And Shmuel said: It should be inspected, and if the lung is undamaged, the bird is kosher.

STATEMENT

וְכֵן אָמַר רַבִּי יוֹחָנָן: תִּיבְדֹק.

And so said Rabbi Yochanan: It should be inspected.

STATEMENT

חֲזִיקְיָה אָמַר: אֵין רִיאָה לְעוֹף,

Chizkiyah said: A bird has no lung.

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: יֵישׁ לוֹ וְיִשְׁנָה כְּעֵלָה שֶׁל וּוְרֵד בֵּין אֲגַפִּים.

And Rabbi Yochanan said: It does have a lung, and it is like a rose petal in appearance, thin and red, located between the wings.

QUESTION

מאי "אין ריאה לעוף"?

The Gemara asks: **What** does Chizkiyah mean when he says "A bird has no lung"?

OBJECTION

אילימא דלית ליה כלל – והא קא חזינן דאית ליה!

If we say that it has none at all, but don't we see that it does have lungs?

ANSWER

אלא דלא מיטריף ביה,

Rather, say he means **that it is not rendered a tereifa** by a puncture in it.

OBJECTION

והתני לוי: טרפות שמונו חכמים בפכה – כנגדן בעוף,

But didn't Levi teach in a braisa: The tereifos that the Sages enumerated in an animal, their corresponding cases apply in a bird,

OBJECTION

יתר עליהן עוף נשפר העצם אף על פי שלא ניקב קרום של מוח!

and **in addition to them**, a bird is a tereifa if the bone of the skull was broken, even though the membrane of the brain was **not perforated**! Thus, a punctured lung must also render a bird a tereifa.

ANSWER

אלא, אין לו לא לינפל ולא ליחמר.

Rather, Chizkiyah means: **It has no law of falling, and no law of singeing**; we do not fear its lungs were damaged if it fell or was in a fire.

EXPLANATION

מאי טעמא? אמר רב חנה: הואיל ורוב צלעותיה מגינות עליה.

What is the reason? Rav Chana said: Since the majority of its ribs protect it, the lung is safe from such impacts.

OBJECTION

והא מדאמר רבי יוחנן: ייש לו, וישנה פעלה של וורד בין אגפיים – מקלל דחזקה סבר דלית ליה!

The Gemara objects: But from the fact that Rabbi Yochanan says: It does have a lung, and it is like a rose petal between the wings, by inference, Chizkiyah holds that it has no lung at all!

RESOLUTION

אלא אמרי במערבא משמיה דרבי יוסי ברבי חנינא: מדכריו של פריכי ניכר שאינו פקי בתרגולין.

Rather, they say in the West, Eretz Yisrael, in the name of Rabbi Yosei b'rabbi Chanina: From the words of the Great Scholar, Chizkiyah, it is apparent that he is not familiar with chickens, as he indeed meant that they have no lungs.

STATEMENT

אמר רב הונא אמר רב: שמוטת ירך בעוף כשרה.

Rav Huna said that Rav said: A dislocated femur in a bird is kosher.

QUESTION

אמר ליה רבה בר רב הונא לרב הונא: והא רבנן דאיתו מפומבדיתא אמרו רב יהודה משמיה דרב
אמר: שמוטת ירך בעוף טרפה!

Rabba bar Rav Huna said to Rav Huna: But the Rabbis who came from Pumbedita said that Rav Yehuda said in the name of Rav: A dislocated femur in a bird is a tereifa!

ANSWER

אמר ליה: ברי, נהרא נהרא ופשטיה.

He said to him: My son, every river has its course; different places follow different rulings of Rav according to their local custom.

STATEMENT

אזל רבי אבא, אשכחיה לרב ירמיה בר אבא דקא בדיק בצומת הגידין.

Rabbi Abba went and found Rav Yirmeya bar Abba who was inspecting birds at the convergence of the sinews.

QUESTION

אמר ליה: למה ליה למר כולי האי? והא רב הונא אמר רב: שמוטת ירך בעוף כשרה!

He said to him: Why does the Master need all this trouble? But didn't Rav Huna say that Rav said: A dislocated femur in a bird is kosher? If the whole thigh being dislocated is kosher, surely a defect in the sinews is kosher!

ANSWER

אמר ליה: אנא מתניתין ידענא: בהמה שנתקו רגליה מן הארפוכה ולמטה כשרה, מן הארפוכה
ולמעלה פסולה, וכן שניטל צומת הגידין, ואמר רב עליה: וכן בעוף.

He said to him: I know the Mishnah: An animal whose legs were severed from the knee-joint and below is kosher, from the knee-joint and above is unfit as a tereifa, and likewise one whose convergence of sinews was removed is a tereifa; and Rav said on this: And likewise in a bird.

OBJECTION

אי הכי, קשיא דרב אדרב!

Rabbi Abba said: If so, there is a difficulty of Rav's ruling against Rav's other ruling!

STATEMENT

אישתיק.

Rav Yirmeya bar Abba remained silent.

EXPLANATION

אמר ליה: דלמא שני ליה בין שמוטה לחתוכה?

Rabbi Abba said to him: Perhaps there is a difference for him, Rav, between a dislocated femur and a severed femur?

ANSWER

אמר ליה: ואת מפרשת שמעתתיה דרב? בפירוש אמר רב: שמוטה – פשרה, חתוכה – פסולה.

He said to him: And are you interpreting Rav's teachings on your own? Rav explicitly said: A dislocated femur is kosher, a severed femur is unfit.

EXPLANATION

ואל תתמה, שהרי חתוכה מפאן ומתה, חתוכה מפאן וחיתה.

And do not wonder at this distinction, for behold, if one cuts it here, in one place, it dies, but if one cuts it there, in another place, it lives.

STATEMENT

כי סליק רבי אבא, אשכחיה לרבי זירא דיתיב וקאמר: אמר רב הונא אמר רב: שמוטת ירה בעוף טרפה.

When Rabbi Abba went up to Eretz Yisrael, he found Rabbi Zeira sitting and saying: Rav Huna said that Rav said: A dislocated femur in a bird is a tereifa.

OBJECTION

אמר ליה: חיי דמר, מיומא דסליק מר להכא הנה לן פתחון פה קמיה דרב הונא ושאי לניה, ואמר לן: שמוטת ירה בעוף כשרה.

He said to him: By the Master's life! Since the day the Master came up here, we had the opportunity to speak before Rav Huna and we asked him, and he said to us: A dislocated femur in a bird is kosher.

STATEMENT

ואשפחתיה נמי לרבי ירמיה בר אבא דיתיב וקא בדיק בצומת הגידין, ואקשי ליה: לא סבר לה מר הא דאמר רב הונא אמר רב: שמוטת ירה בעוף כשרה?

And I also found Rabbi Yirmeya bar Abba sitting and inspecting the convergence of the sinews, and I challenged him: Does the Master not hold of that which Rav Huna said in the name of Rav: A dislocated femur in a bird is kosher?

STATEMENT

אמר לי: אנא מתניתין ידענא: בהמה שנחתכו רגליה, מן הארכופה ולמטה – פשרה, מן הארכופה ולמעלה – פסולה, וכן שניטל צומת הגידין, ואמר רב עלה: וכן בעוף.

He said to me: I know the Mishnah: An animal whose legs were severed, from the knee-joint and below is kosher, from the knee-joint and above is unfit, and likewise one whose convergence of sinews was removed, and Rav said on this: And likewise in a bird.

STATEMENT

וַאֲמַרְי לֵיהּ: אִי הָכִי, קִשְׁיָא דְרַב אֲדָרְבּ! וְאִשְׁתִּיק, וְדִלְמָא שְׁנֵי לֵיהּ לָרַב בֵּין שְׁמוּטָה
לְחֲתוּכָה?

And I said to him: If so, there is a difficulty of Rav's ruling against Rav's other ruling! He was silent, and I challenged him: But perhaps there is a difference for Rav between a dislocated femur and a severed femur?

STATEMENT

וַאֲמַר לִי: וְאֵת מְפָרְשֵׁת שְׁמַעְתִּיהָ דְרַב? בְּפִירוּשׁ אָמַר רַב: שְׁמוּטָה – כְּשֶׁרָה, חֲתוּכָה – פְּסוּלָה.

And he said to me: And are you interpreting Rav's teaching on your own? Rav explicitly said: A dislocated femur is kosher, a severed femur is unfit.

QUESTION

וְאֵת, מָה בְּיָדְךָ?

Rabbi Abba then asked Rabbi Zeira: And you, what is in your hand? What did you hear?

ANSWER

הָכִי אָמַר רַב חִיָּיא בַר אֲשִׁי אָמַר רַב: שְׁמוּטָת יָרֵךְ בְּעוֹף טֵרֶפָה,

He replied: This is what Rav Chiyya bar Ashi said that Rav said: A dislocated femur in a bird is a tereifa,

STATEMENT

וְכֵן אָמַר רַבִּי יַעֲקֹב בַּר אִידִי אָמַר רַבִּי יוֹחָנָן: שְׁמוּטָת יָרֵךְ בְּעוֹף טֵרֶפָה.

and so said Rabbi Yaakov bar Idi that Rabbi Yochanan said: A dislocated femur in a bird is a tereifa.

STATEMENT

וַאֲמַר רַבִּי יַעֲקֹב בַּר אִידִי: אֵילָמַלִי הָוָה רַבִּי יוֹחָנָן בְּאַתְרָא דְּאֹרֻוּ בַּהּ חֲבֵרוֹתָא לְהִתִּירָא, לָא פְּרִיכִיס.

And Rabbi Yaakov bar Idi said: If Rabbi Yochanan had been in the place where the colleagues ruled leniently, he would not have objected to their ruling.

PROOF

דָּאֲמַר רַבִּי חֲנִינָא אָמַר רַבִּי: שְׁמוּטָת יָרֵךְ בְּעוֹף כְּשֶׁרָה.

For Rabbi Chanina said that Rabbi said: A dislocated femur in a bird is kosher.

PROOF

וְתַרְגְּמוּלֵת הָיְתָה לוֹ לְרַבִּי חֲנִינָא שְׁנַשְׁמָטָה יָרֵךְ שְׁלָהּ, וְהִבִּיאָהּ לִפְנֵי רַבִּי וְהִתִּירָהּ לוֹ,

And Rabbi Chanina had a chicken whose femur was dislocated, and he brought it before Rabbi, and he permitted it to him,

PROOF

וּמִלְחָה רַבִּי חֲנִינָא, וְהָוָה מוֹרִי בַּהּ הִלְכָּה לְתַלְמִידִים: זֶה הִתִּיר לִי רַבִּי, זֶה הִתִּיר לִי רַבִּי.

and Rabbi Chanina salted it to preserve it, and he would teach the halachah to the students: This is what Rabbi permitted to me, this is what Rabbi permitted to me.

RULING

וְלִית הַלְכָתָא כָּכָל הַנִּי שְׁמַעְתָּתָא, אֶלָּא כִּי הָא דְשָׂאֵל רַבִּי יוֹסִי בֶּן נְהוֹרַאי אֶת רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי:

The Gemara notes: And the halachah is not like all these lenient teachings, but rather like this which Rabbi Yosei ben Nehorai asked Rabbi Yehoshua ben Levi:

QUESTION

קְדִירַת קֶנֶה בְּכַמָּה?

How much of a puncture in the windpipe renders an animal a tereifa?

ANSWER

אָמַר לוֹ: מִשְׁנָה שְׁלֵמָה שְׁנִינוּ, עַד כַּאֲיֶסֶר הָאִיטָלְקִי.

He said to him: We learned a complete Mishnah: Up to the size of an Italian issar.

OBJECTION

אָמַר לוֹ: וְהֵלֹא רָחַל אַחַת הָיְתָה בְּשִׁכּוֹנֵתֵנוּ שְׁנִקְדָּר קֶנֶה שָׁלָה, וַעֲשׂוּ לָהּ קְרוּמִין שֶׁל קֶנֶה וְחָיְתָה!

He said to him: But was there not a certain ewe in our neighborhood whose windpipe was punctured more than that, and they made for her a tube of reed and she lived?

ANSWER

אָמַר לוֹ: וְעַל דָּא אַתָּ סְמִיךְ? וְהוּא הִלְכָה רוּוחַת בְּיִשְׂרָאֵל: שְׁמוּטַת יָרֵךְ בְּעוֹף טֵרֶפָה,

He said to him: And on this you rely? But is there not a widespread halachah in Israel: A dislocated femur in a bird is a tereifa,

EXPLANATION

וְתִרְנְגוּלַת הָיְתָה לוֹ לְרַבִּי שְׁמַעוֹן בֶּן חֵלְפֵתָא שְׁנִשְׁמָטָה יָרֵךְ שָׁלָה, וַעֲשׂוּ לָהּ שְׁפוּפֶרֶת שֶׁל קֶנֶה וְחָיְתָה!

and Rabbi Shimon ben Chalafta had a chicken whose femur was dislocated, and they made for her a tube of reed and she lived! Yet we still rule it is a tereifa.

EXPLANATION

אֶלָּא מֵאִי אֵית לָהּ לְמִימַר: תּוֹךְ שְׁנָיִם עָשָׂר חֳדָשׁ הָיָה, הִכָּא נָמִי תּוֹךְ שְׁנָיִם עָשָׂר חֳדָשׁ הָיָה.

Rather, what have you to say? It was within twelve months of the injury that she lived, but she would not have survived a full year; here too, it was within twelve months.

STATEMENT

אָמְרוּ עָלָיו עַל רַבִּי שְׁמַעוֹן בֶּן חֵלְפֵתָא שְׁעָסְקוּ בְּדִבְרֵים הֵיחָא,

They said about Rabbi Shimon ben Chalafta that he was an experimenter in matters of nature,

EXPLANATION

וְהָיָה עוֹשֶׂה דְּבָר לְהוֹצִיא מִלְּבוֹ שֶׁל רַבִּי יְהוּדָה, שֶׁהָיָה רַבִּי יְהוּדָה אֹמֵר: אִם נִיטְלָה הַנוֹצָה פְּסוּלָה.

and he would do things to remove from the heart of Rabbi Yehuda his opinion, for Rabbi Yehuda would say: If the feathers were removed, the bird is unfit.

PROOF

וְתַרְגּוּלוֹת הָיְתָה לוֹ לְרַבִּי שִׁמְעוֹן בֶּן חַלְפַּתָּא שֶׁנִּיטְלָה נוֹצָה שָׁלָה, וְהַנִּיחָה בְּתֵנּוֹר, וְטָלָה עָלֶיהָ בְּמַטְלִית שֶׁל טָרְסִיִּים, וְגִידְלָה כְּנָפֶיִם הָאֲחֵרוֹנִים יוֹתֵר מִן הָרִאשׁוֹנִים.

And Rabbi Shimon ben Chalafta had a chicken whose feathers were removed, and he placed it in a warm oven, and wrapped it in a weaver's cloth, and it grew new feathers that were even larger than the first ones.

QUESTION

וְדִלְמָא קָסְבֵּר רַבִּי יְהוּדָה טְרֵפָה מְשַׁבַּחַת?

The Gemara asks: But perhaps Rabbi Yehuda holds that a tereifa can improve and heal?

ANSWER

אִם כֵּן, בְּמִיּוֹדֵי דְּמִיטְרָפָא בֵּה – הֲגִדִּילָהּ כְּנָפֶיִם הָאֲחֵרוֹנִים יוֹתֵר מִן הָרִאשׁוֹנִים!?

If so, in the very thing that renders it a tereifa, would it grow new feathers larger than the first ones? This proves it fully recovered.

QUESTION

מֵאִי עֲסָקוֹן בְּדִבְרֵי־הֵם?

The Gemara asks: What is meant by saying he was an experimenter in matters?

EXPLANATION

אָמַר רַב מֶשֶׁרֶשִׁיָּא, דְּכֹתִיב: "לֵךְ אֶל נְמָלָה עֲצֹל רְאֵה דְרָכֶיהָ וַחֲכָם, אֲשֶׁר אֵין לָהּ קָצִין שִׁטֵּר וּמִשֵּׁל, תִּכְיֶין בְּקִיץ לֶחֱמָה".

Rav Mesharshiya said: As it is written: "Go to the ant, sluggard; see her ways and grow wise, which has no chief, officer, or ruler, yet she prepares her bread in the summer."

EXPLANATION

אָמַר: אֵיזִיל אִיחֲזִי אִי וְדַאי הוּא דִּלִּית לָהּ מֶלֶכָא!

Rabbi Shimon ben Chalafta said: I will go and see if it is true that they have no king.

EXPLANATION

אִזֵּל בְּתַקּוּפַת תַּמּוּז, פְּרָסִיָּה לְגַלְיָמִיָּה אַקִּינָא דְּשׁוּמְשָׁמְנִי.

He went during the Tammuz solstice and spread his cloak over an anthill.

EXPLANATION

נִפְק אֶתָּא חַד מִינֵי־הוּ, אֶתְנַח בֵּיה סִימְנָא.

One of them came out, and he placed a mark on it.

EXPLANATION

על, אמר להו: "נפל טולא".

The ant entered and said to them: "Shade has fallen."

EXPLANATION

נפקו ואתו, דלייה לגלימיה, נפל שמשא.

They all came out, and he lifted his cloak, and the sun beat down.

EXPLANATION

נפלו עליה וקטליה.

They fell upon that ant and killed it for lying.

EXPLANATION

אמר: שמע מינה לית להו מלכא, דאי אית להו הרמנא דמלכא לא ליבעו.

He said: Learn from this that they have no king, for if they had one, would they not require the king's permission to execute it?

QUESTION

אמר ליה רב אחא בריה דרבא לרב אשי: ודלמא מלכא הוה בהדיהו?

Rav Acha the son of Rava said to Rav Ashi: But perhaps the king was with them and gave permission?

QUESTION

אי נמי, הרמנא דמלכא הוה נקיטי?

Or perhaps they held a standing royal decree to kill liars?

QUESTION

אי נמי בין מלכא למלכא הוה, דכתיב: "בנימים ההם אין מלך בישראל איש הישר בעיניו יעשה"?

Or perhaps it was during an interregnum between kings, as it is written: "In those days there was no king in Israel; every man did what was right in his own eyes"?

ANSWER

אלא, סמוך אהימנותא דשלמה.

Rather, rely on the trustworthiness of Shlomo HaMelech, who stated it as a fact.

STATEMENT

אמר רב הונא: סימן לטרפה – שנים עשר חדש.

Rav Huna said: The sign of a tereifa is that it cannot live more than twelve months.

OBJECTION

מיתיבי: סימן לטרפה – כל שאינה יולדת.

The Gemara raises an objection: The sign of a tereifa is that it does not give birth.

STATEMENT

רבן שמעון בן גמליאל אומר: משפחת והולכת – בידוע שהיא כשרה, מתנוונה והולכת – בידוע שהיא טרפה.

Rabban Shimon ben Gamliel says: If it continues to improve, it is known to be kosher; if it continues to waste away, it is known to be a tereifa.

STATEMENT

רבי אומר: סימן לטרפה – שלשים יום.

Rabbi says: The sign of a tereifa is thirty days of survival.

OBJECTION

אמרו לו: והלא הרבה מתקיימות שתים שלש שנים!

They said to him: But do not many tereifos survive two or three years? In any case, twelve months is not mentioned.

ANSWER

תנאי היא, דתנא: ובגלגלת, עד שיש בה נקב אחד ארוה, אפילו נקבים הרבה מצטרפים למלא מקדח.

The Gemara answers: It is a dispute of Tannaim, as it is taught in a braisa: And regarding the skull, it is a tereifa if there is a single long hole, or even many holes that combine to the size of a drill-hole.

PROOF

אמר רבי יוסי בן המשולם: מעשה בענבול, באחד שנפחתה גלגלתו, ועשו לו חידוק של קרויה וחייה.

Rabbi Yosei ben HaMeshullam said: There was an incident in Ein Bul of a person whose skull was fractured, and they made for him a plate of gourd and he lived.

ANSWER

אמר לו רבי שמעון בן אלעזר: משם ראיה? ימות החמה היה, וכיון שעברו עליו ימות הצנה מיד מת.

Rabbi Shimon ben Elazar said to him: Is there a proof from there? It was during the summer, and as soon as the cold season came upon him, he died immediately. Thus, we see a tereifa can live for a short time but not a full year.

RULING

אמר רב אחא בר יעקב, הלכה: טרפה יולדת ומשפחת.

Rav Acha bar Yaakov said: The halachah is that a tereifa can give birth and can improve.

STATEMENT

אמר אמימר: הני ביעי דטרפה

SUMMARY

The daf begins with Rava inspecting a basket of birds with broken legs, ruling them kosher after verifying that the convergence of sinews remained intact. We then learn of a dispute regarding a dislocated femur or wing in a bird; while some Sages rule it a tereifa due to the fear of a punctured lung, others require an inspection of the lung. This leads to a discussion about the nature of a bird's lungs, with Hizkiyya and Rabbi Yochanan debating their physical reality and halachic vulnerability to falls or fire. Finally, the Gemara explores the apparent contradictions in Rav's rulings regarding a dislocated versus a severed femur, clarifying that different injuries to the leg carry distinct halachic consequences.

למעשה

WHAT TO TAKE HOME

In today's daf, we see the beautiful and meticulous care our Chachamim took to understand the physical reality of Hashem's creations. Rabbi Shimon ben Chalafta went so far as to conduct experiments with ants and chickens to verify the reality of the physical world and how it aligns with the words of the Torah and Mishlei. He did not rely on hearsay; he wanted to see the truth of the Aibershter's wisdom with his own eyes.

This teaches us a profound lesson in our own avodah. Torah is not a detached, abstract theory. It is the blueprint of reality. When we learn, we must look at the world around us through the lens of the Torah, seeking to find Hashem's wisdom in every detail of our daily lives, from the smallest insect to the food on our table.

Too often, we walk through life on autopilot, missing the wonders of the Creator that are right in front of us. If we look closer, with the curiosity of our Sages, we will find that everything in creation is screaming out the greatness of Hashem.

Today, take one minute to look closely at something in Hashem's creation—a leaf, a insect, or even the intricate design of your own hand—and consciously thank the Aibershter for the wisdom He put into the world.