

דף יומי • חזקוני • דף ס'

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin this portion of the daf with a series of fascinating encounters between Rabbi Yehoshua ben Chananya and the Roman emperor and his daughter. Through these exchanges, Rabbi Yehoshua demonstrates the infinite greatness of Hashem, showing that a human being cannot even gaze at the sun, let alone the Shechinah, and that the entire world's resources cannot prepare a feast for the Aibershter. We also learn of the daughter's mocking request and the lesson she was taught about the gifts of Hashem.

The Gemara then transitions into deep teachings from Rav Yehuda regarding the physical characteristics of a bull and a donkey, as well as the unique bull sacrificed by Adam HaRishon. This leads into a beautiful discussion of Ma'aseh Bereishis, the creation of the world, explaining how all creations were brought into being in their full stature and beauty. We also explore the shirah of the grasses and the creation of the sun and the moon.

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

עמוד א' DAF 60A

STATEMENT

חזינא ליה.

The emperor said to Rabbi Yehoshua: **I wish to see Him**, your God.

STATEMENT

אזל אוקמיה להדי יומא בתקופת תמוז,

Rabbi Yehoshua **went and stood him**, the emperor, **facing the sun during the season of Tammuz**, the height of the summer heat,

STATEMENT

אמר ליה: איסתכל ביה.

and **he said to him**: Look at it.

STATEMENT

אמר ליה: לא מצינא.

The emperor **said to him**: **I cannot** look at it.

EXPLANATION

אמר ליה: יומא, דחד משמשי דקיימי קמי דקודשא בריה הוא אמרת לא מצינא לאסתכל ביה,
שכינה לא כל שכן.

Rabbi Yehoshua **said to him**: Regarding **the sun, which** is only **one of the servants** that stand before the Holy One, **Blessed be He, you say, 'I cannot look at it'**; regarding the Shechinah, the Divine Presence itself, is it **not all the more so** that you cannot look at Him?

STATEMENT

אָמַר לִיהֵא קִיסַר לְרַבִּי יְהוֹשֻׁעַ בֶּן חַנְנִיָּה: בְּעֵינָא דְאִיצְבִּית לִיהֵא נַחְמָא לֹא לְהִיכּוּ.

On another occasion, **the emperor** said to Rabbi Yehoshua ben Chananya: I desire to arrange a meal for your God.

STATEMENT

אָמַר לִיהֵא: לֹא מֵצִית.

Rabbi Yehoshua **said to him**: **You cannot** do so.

EXPLANATION

אַמַּאי? נִפְיִשִּׁי חִילוֹתֶיהָ.

The emperor asked: **Why?** Rabbi Yehoshua replied: Because **His hosts are too numerous** for you to feed.

STATEMENT

אָמַר לִיהֵא: אֵיבָרָא.

The emperor **said to him**: **Indeed**, I still wish to do it.

STATEMENT

אָמַר לִיהֵא: פּוֹק צִבִּית לְגִידָא דְרַבִּיתָא, דְּרוּיַח עֲלֵמָא.

Rabbi Yehoshua **said to him**: **Go out and arrange** the meal **on the shore of the great sea**, where the space is wide enough to hold everything.

STATEMENT

טָרַח שִׁיתָא יָרַחֵי קִיטָא, אֲתָא זִיקָא כְּנֻשִׁיהָ לְיָמָא.

The emperor **toiled for the six months of summer** to prepare the feast, but then a wind came and swept it all into the sea.

STATEMENT

טָרַח שִׁיתָא יָרַחֵי דְסִיתָא, אֲתָא מִיטָרָא טַבְעִיהָ בְּיָמָא.

He **toiled for the six months of winter** to prepare another feast, but then **rain** came and sank it in the sea.

QUESTION

אָמַר לִיהֵא: מַאי הָאֵי?

The emperor **said to him**: **What is this?** Why did this happen?

ANSWER

אָמַר לִיהֵא: הֵנִי כְּנוּשָׁאֵי זְלוּחָאֵי דְאֵתוּ קַמִּיהָ.

Rabbi Yehoshua said to him: These winds and rains are merely the sweepers and water-sprinklers that go before Him to clear the way, and they alone have consumed everything.

STATEMENT

אמר ליה: אי הכי לא מצינא.

The emperor said to him: If so, I cannot prepare a meal for Him.

STATEMENT

אמרה ליה בת קיסר לרבי יהושע בן חנניה: אלהיכון נגרא הוא, דכתיב "המקרה במים עליותיו".

The daughter of the emperor said to Rabbi Yehoshua ben Chananya: Your God is a carpenter, as it is written: 'Who lays the beams of His upper chambers in the waters.'

STATEMENT

אימא ליה דנעביד לי חדא מסתוריתא.

She continued mockingly: Tell Him to make for me a single distaff for spinning wool.

STATEMENT

אמר: לחיי, בעא רחמי עליה ואינגעה.

Rabbi Yehoshua said: Very well. He prayed for mercy, meaning he prayed for a judgment, upon her, and she became afflicted with tzara'as.

EXPLANATION

אותבה בשוקא דרומי ויהבי לה מסתוריתא, דהו נהיגי דכל דמנגע ברומי יתבו ליה מסתוריתא, ויתב בשוקא וסתר דוללי, כי היכי דליחזו אינשי וליבעי רחמי עליה.

They seated her in the marketplace of Rome and gave her a distaff, as they were accustomed that anyone afflicted with tzara'as in Rome, they would give him a distaff, and he would sit in the marketplace and unravel bundles of wool, so that people would see him and pray for mercy for him.

STATEMENT

יומא חד הוה קא חליה התם, הות יתבא וסתרה דוללי בשוקא דרומאי,

One day Rabbi Yehoshua was passing there, and she was sitting and unraveling bundles of wool in the marketplace of Rome.

STATEMENT

אמר לה: שפירתא מסתוריתא דיהב ליה אלהי.

He said to her: Is the distaff beautiful that my God gave you?

STATEMENT

אמרה ליה: אימא ליה לאלהיה לשקול מאי דיהב לי.

She said to him: Tell your God to take back what He gave me.

STATEMENT

אמר לה: אלהא דידן מיהב יחייב, משקל לא שקיל.

He said to her: Our God gives, but He does not take back.

STATEMENT

אמר רב יהודה: שור פרסתו ופרסתו, רב רישיה ורב גנובתיה, וחילופא פחמרא.

Rav Yehuda said: A bull has a large belly and large hooves, its head is large and its tail is large; and the opposite is true for a donkey, which has a small belly, small hooves, a small head, and a small tail.

EXPLANATION

למאי נפקא מינה? למקח וממכר.

The Gemara asks: **What is the practical difference** of this statement? The Gemara answers: It is **for matters of buying and selling**, so that a buyer knows what constitutes a standard bull or donkey.

STATEMENT

ואמר רב יהודה: שור שהקריב אדם הראשון, קרן אחת היתה לו במצחו, שנאמר: "ותיטב לה' משור פר מקרין מפריס" –

And Rav Yehuda said: The bull that Adam HaRishon sacrificed had a single horn on its forehead, as it is stated: 'And it shall please Hashem better than a bullock that has horns and hooves.'

OBJECTION

מקרין תרתי משמע!

The Gemara objects: But the word '**makrin**' implies **two** horns!

RESOLUTION

אמר רב נחמן: "מקרון" כתיב.

Rav Nachman said: It is written '**makran**' without a 'yod', implying a single horn.

STATEMENT

ואמר רב יהודה: שור שהקריב אדם הראשון, קרניו קודמות לפרסותיו, שנאמר: "ותיטב לה' משור פר מקרין מפריס" – מקרין ברישא, והדר מפריס.

And Rav Yehuda said: The bull that Adam HaRishon sacrificed, its horns preceded its hooves in creation, as it is stated: 'And it shall please Hashem better than a bullock that has horns and hooves'—'having horns' is mentioned first, and then 'having hooves'.

PROOF

מסייע ליה לרבי יהושע בן לוי, דאמר רבי יהושע בן לוי: כל מעשה בראשית בקומתו נבראו, בדעתו נבראו, בצביונם נבראו, שנאמר "ויכלו השמים והארץ וכל צבאם", אל תקרי "צבאם" אלא "צביונם".

This supports Rabbi Yehoshua ben Levi, as Rabbi Yehoshua ben Levi said: All the works of Creation were created in their full stature, they were created with their full understanding, and they were created in their full beauty, as it is stated: 'And the heaven and the earth were finished, and all the host of them'; do not read 'tzeva'am', their host, but rather 'tzivyo nam', their beauty and desired form.

STATEMENT

דִּרְשׁ רַבִּי חֲנִינָא בַר פָּפָא: "יְהִי כְבוֹד ה' לְעוֹלָם יִשְׁמַח ה' בְּמַעֲשָׂיו", פֶּסוּק זֶה שֶׁר הָעוֹלָם אָמְרוּ,

Rabbi Chanina bar Pappa expounded: 'May the glory of Hashem endure forever; let Hashem rejoice in His works.'
This verse was uttered by the Angel of the World.

EXPLANATION

בְּשַׁעַה שֶׁאָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא "לְמִינֵהוּ" בְּאֵילָנוֹת, נִשְׂאוּ דְּשֵׁאִים קַל וְחוֹמֶר בְּעֶצְמָן:

At the hour when the Holy One, Blessed be He, said 'after its kind' regarding the trees, the grasses applied an a fortiori argument to themselves:

QUESTION

אִם רְצוֹנוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא בְּעֶרְבוּבָיָא, לָמָּה אָמַר "לְמִינֵהוּ" בְּאֵילָנוֹת?

If the will of the Holy One, Blessed be He, were for mixture, why did He say 'after its kind' regarding the trees?

INFERENCE

וְעוֹד קַל וְחוֹמֶר: וּמָה אֵילָנוֹת שְׂאִין דִּרְכָן לְצֵאת בְּעֶרְבוּבָיָא, אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא "לְמִינֵהוּ" – אָנוּ
עַל אַחַת כַּמָּה וְכַמָּה!

And furthermore, there is an a fortiori argument: If trees, whose way is not to grow in a mixture, the Holy One, Blessed be He, said 'after its kind' regarding them, we, the grasses, who naturally grow in a mixture, how much more so must we grow after our kind!

STATEMENT

מִיָּד כָּל אֶחָד וְאֶחָד יֵצֵא לְמִינוֹ, פָּתַח שֶׁר הָעוֹלָם וְאָמַר: "יְהִי כְבוֹד ה' לְעוֹלָם יִשְׁמַח ה' בְּמַעֲשָׂיו".

Immediately, each and every one of the grasses came forth after its kind. The Angel of the World opened his mouth and said: 'May the glory of Hashem endure forever; let Hashem rejoice in His works.'

QUESTION

בְּעֵי רַבִּינָא: הֲרִכִּיב שְׁנֵי דְּשֵׁאִים זֶה עַל גִּבּ זֶה

Ravina raised a dilemma: If one grafted two species of grass onto one another, is there a prohibition of kilayim as there is with trees?

עמוד ב' DAF 60B

QUESTION

לְרַבִּי חֲנִינָא בַר פָּפָא מָהוּ?

According to Rabbi Chanina bar Pappa, what is the halachic status of crossbreeding trees? Is one liable for doing so?

QUESTION

כִּיּוֹן דִּלָּא כְּתִבּ בְּהוּ "לְמִינֵהוּ" לָא מִיחְיִיב,

Do we say that **since** the phrase "after its kind" is **not** written regarding them in the verses of Creation, **one is not liable** for transgressing the prohibition of kilayim with them?

QUESTION

אוּ דִּילָמָא כִּיּוֹן דִּהֶסְכִּים אִידִּיהוּ – כְּמֵאן דְּכְתִיב בְּהוּ "לְמִינֵהוּ" דְּמִזָּא?

Or perhaps, since Hashem agreed with them after the fact, it is considered as if "after its kind" was written regarding them from the outset?

RESOLUTION

תִּיקוּ.

The Gemara concludes: The question **shall stand** unresolved.

STATEMENT

רַבִּי שִׁמְעוֹן בֶּן פָּזִי רָמִי:

Rabbi Shimon ben Pazi raised a contradiction between two verses.

OBJECTION

כְּתִיב "וַיַּעַשׂ אֱלֹהִים אֶת שְׁנֵי הַמָּאֲרוֹת הַגְּדֹלִים",

It is written: "And Elokim made the two great lights," implying they were equal,

OBJECTION

וּכְתִיב "אֶת הַמָּאֹר הַגָּדוֹל וְאֶת הַמָּאֹר הַקָּטָן".

and yet in the same verse it is written: "the greater light and the lesser light," indicating one was smaller!

EXPLANATION

אָמְרָה יְרַח לְפָנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא: רַבּוֹנוּ שֶׁל עוֹלָם, אֶפְשָׁר לְשְׁנֵי מְלָכִים שִׁישְׁתַּמְשׁוּ בְּכֶתֶר אֶחָד?

He explains: Initially they were equal, but the moon said before the Holy One, Blessed be He: "Master of the Universe, is it possible for two kings to use one crown?"

EXPLANATION

אָמַר לָהּ: לְכִי וּמַעֲטִי אֶת עֲצִמְךָ.

Hashem said to her: "Go and diminish yourself."

EXPLANATION

אָמְרָה לְפָנָיו: רַבּוֹנוּ שֶׁל עוֹלָם, הוּאֵיל וְאָמַרְתִּי לְפָנֶיךָ דְּבַר הַגּוֹן, אִמְעִיט אֶת עֲצָמִי?!

She said before Him: "Master of the Universe, since I said a proper thing before You, should I diminish myself?"

EXPLANATION

אמר לה: לְכִי וּמְשֹׁל בַּיּוֹם וּבַלַּיְלָה.

He said to her: "Go and rule both during the day and during the night."

EXPLANATION

אמרה ליה: מאי רבותיה? דשרגא בטיהרא מאי אהני?

She said to Him: "What is the greatness of that? Of what use is a candle in the middle of the day?"

EXPLANATION

אמר לה: זיל לימנו בך ישראל ימים ושנים.

He said to her: "Go, let Israel count the days and years by you."

EXPLANATION

אמרה ליה: יומא נמי אי אפשר דלא מנו ביה תקופתא, דכתיב "והיו לאתת ולמועדים ולקמים ושנים".

She said to Him: "But by the sun also, it is impossible that they will not count the seasons, as it is written: 'And let them be for signs, and for seasons, and for days and years.'"

EXPLANATION

זיל ליקרו צדיקי בשמיה: "יעקב הקטן", "שמואל הקטן", "דוד הקטן".

He said to her: "Go, let righteous men be called by your name: 'Yaakov the Small', 'Shmuel the Small', 'Dovid the Small'."

EXPLANATION

חזיה דלא קא מיתבא דעתה, אמר הקדוש ברוך הוא: הביאו כפרה עלי שמיצטתי את הירח!

When He saw that her mind was not comforted, the Holy One, Blessed be He, said: "Bring an atonement for Me because I diminished the moon!"

STATEMENT

והינו דאמר רבי שמעון בן לקיש: מה נשתנה שעיר של ראש חודש שנאמר בו "לה"?

And this is what Rabbi Shimon ben Lakish said: Why is the goat-offering of Rosh Chodesh different, that it is said regarding it: "for Hashem"?

EXPLANATION

אמר הקדוש ברוך הוא: שעיר זה יהא כפרה על שמיצטתי את הירח.

The Holy One, Blessed be He, said: "This goat shall be an atonement for Me for having diminished the moon."

OBJECTION

רב אסי רמי, כתיב: "ותוצא הארץ דשא" (בתלת) [בתלתא] בשבא,

Rav Assi raised a contradiction: It is written: "And the earth brought forth grass" on the third day of the week of Creation,

OBJECTION

ובְּתֵיבָה: "וְכָל שֵׁיחַ הַשָּׂדֶה טָרָם יִהְיֶה בָאָרֶץ" בְּמַעֲלֵי שַׁבָּתָא,

and it is written: "And every shrub of the field was not yet in the earth" on the eve of Shabbos, the sixth day, before Adam was created!

EXPLANATION

מִלְמַד שֶׁיֵּצְאוּ דְשָׁאִים וְעִמְדוּ עַל פֶּתַח קֶרֶקַע, עַד שֶׁבָּא אָדָם הָרִאשׁוֹן וּבִקֵּשׁ עֲלֵיהֶם רַחֲמִים, וַיָּרְדּוּ גֶשְׁמִים וַיִּצְמְחוּ,

This teaches that the grasses emerged and stood at the opening of the ground, until Adam the First came and prayed for mercy upon them, and rain fell and they sprouted,

EXPLANATION

לְלַמֶּדְךָ שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא מְתַאֲוָה לְתַפִּלָּתְךָ שֶׁל צְדִיקִים.

to teach you that the Holy One, Blessed be He, desires the prayers of the righteous.

STATEMENT

רַב נַחֲמָן בַּר פָּפָא הָוִיא לֵיהּ הָהִיא גִּינְתָא, שְׂדֵי בֵיהּ בִּיזְרִינִי וְלֹא צִמְחָ.

Rav Nachman bar Pappa had a certain garden; he sowed seeds in it and they did not sprout.

STATEMENT

בָּעָא רַחֲמִי, אֲתָא מִיטְרָא וַיִּצְמַח.

He prayed for mercy, rain came, and they sprouted.

STATEMENT

אָמַר: הֵיינוּ דְרַב אָסִי.

He said: This is the meaning of that which Rav Assi said.

STATEMENT

אָמַר רַב חַנָּן בַּר רָבָא: "הַשְּׂסוּעָה" בְּרִיָּה בִפְנֵי עֲצָמָהּ הִיא, שְׁיִישׁ לָהּ שְׁנֵי גִבִּין וּשְׁנֵי שִׁדְרָאוֹת.

Rav Chanan bar Rava said: "The shasua" is a creature on its own, which has two backs and two spines.

STATEMENT

וְכִי מֹשֶׁה רַבֵּינוּ קִנִּיגִי הָיָה אוֹ בְּלִיסְטָרִי הָיָה?

And was Moshe Rabbeinu a hunter or an archer that he would know of all exotic beasts?

PROOF

מִכָּאן תְּשׁוּבָה לְאַנְגֵר אֵין תּוֹרָה מִן הַשָּׁמַיִם.

From here there is a refutation to one who says the Torah is not from Heaven.

STATEMENT

אמר ליה רב חסדא לרב תחליפא בר אבינא: זיל כתוב "קניגי ובליסטרי" באגדתיה, ופרשה.

Rav Chisda said to Rav Tachlifa bar Avina: Go write "hunter and archer" in your book of Aggada, and explain it.

QUESTION

"ואת חמשת סרני פלשתים העזתי והאשדודי האשקלוני הגתי והעקרוני והעזים", אמר חמשה וחשיב שיתא!

The verse states: "And the five lords of the Philistines: the Gazite, and the Ashdodite, the Ashkelonite, the Gittite, and the Ekronite; and the Avvim." The Gemara asks: It says "five" and yet it counts six!

ANSWER

אמר רבי יונתן: ארונגי ש'להן חמשה.

Rabbi Yonatan said: Their chief rulers were five, and the Avvim were lesser.

STATEMENT

אמר ליה רב חסדא לרב תחליפא בר אבינא: כתוב "ארונגי" באגדתיה ופרשה.

Rav Chisda said to Rav Tachlifa bar Avina: Write "chief rulers" in your book of Aggada, and explain it.

STATEMENT

ופליגא דרב, דאמר רב: עזים מתימן באו.

And this disagrees with Rav, for Rav said: The Avvim came from Teiman, and were not Philistines at all.

BRAISA

תנאי נמי הכי: עזים מתימן באו, ולמה נקרא שמן עזים? שעיתו את מקומן.

It is also taught in a Braisa: The Avvim came from Teiman. And why was their name called Avvim? Because they ruined their place when they left it.

BRAISA

דבר אחר: עזים, שאיוו לאלהות הרבה.

Another explanation: Avvim, because they desired many gods.

BRAISA

דבר אחר: עזים, שכל הרואה אותם אוחזתו עזית.

Another explanation: Avvim, because anyone who saw them was seized by convulsions out of fear.

STATEMENT

אמר רב יוסה: ואית להו שיתסרי דרי שיני לכל חד וחד.

Rav Yosef said: And each and every one of them had sixteen rows of teeth.

STATEMENT

אמר רבי שמעון בן לקיש: הרבה מקראות שראויין לשרוף כספרי מינין, והן הן גופי תורה.

Rabbi Shimon ben Lakish said: There are many verses that seem fit to be burned like the books of heretics because they appear to have no purpose, and yet they are the very essence of Torah.

QUESTION

”וְהָעוֹיִם הַיֹּשְׁבִים בְּחֻצֵּימָה עַד עָזָה” – מַאי נִפְקָא לִן מִינָה?

For example: "And the Avvim who dwelt in open towns as far as Gaza..." What difference does this make to us?

ANSWER

מִדְּאַשְׁמַעְיָה אֲבִימֶלֶךְ לְאַבְרָהָם "אִם תִּשְׁקֹר לִי וּלְנִינִי וּלְנֶכְדִי",

Since Avimelech made Avraham swear: "That you will not deal falsely with me, nor with my son, nor with my grandson," Israel could not conquer Philistine land.

ANSWER

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: לִיתֵּי בְּפִתּוּרִים לִיפְקוּ מֵעוֹיִם, דְּהֵיִינוּ פְּלִשְׁתִּים, וְלִיתֵּי יִשְׂרָאֵל לִיפְקוּ מִכְּפִתּוּרִים.

Therefore, the Holy One, Blessed be He, said: Let the Caphtorim come and take it from the Avvim, who are Philistines, and then let Israel come and take it from the Caphtorim, which is permitted.

STATEMENT

כִּיּוֹצֵא בְּדִבְרֵי אֱתָהּ אוֹמֵר: "כִּי חֶשְׁבּוֹן עִיר סִיחֹן מֶלֶךְ הָאֲמֹרִי הוּא וְהוּא נָלַחַם בְּמֶלֶךְ מוֹאָב וְגו'".

Similarly, you say regarding the verse: "For Cheshbon was the city of Sichon, king of the Amorites, and he had fought against the former king of Moav..."

QUESTION

מַאי נִפְקָא מִינָה?

What difference does this make?

ANSWER

דָּאָמַר לְהוּי הַקָּדוֹשׁ בְּרוּךְ הוּא לְיִשְׂרָאֵל: "אַל תִּצַּר אֶת מוֹאָב".

Because the Holy One, Blessed be He, had said to Israel: "Do not distress Moav" by conquering their land.

ANSWER

אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: לִיתֵּי סִיחֹן לִיפּוֹק מִמוֹאָב, וְלִיתֵּי יִשְׂרָאֵל לִיפְקוּ מִסִּיחֹן.

Therefore, the Holy One, Blessed be He, said: Let Sichon come and take it from Moav, and then let Israel come and take it from Sichon.

STATEMENT

וְהֵיִינוּ דָאָמַר רַב פָּפָא: עֲמוֹן וּמוֹאָב טִיְהֵרוּ בְּסִיחֹן.

And this is what Rav Pappa said: Ammon and Moav were permitted to Israel through Sichon.

STATEMENT

”צִידָנִים יִקְרְאוּ לְחֶרְמוֹן שִׁרְיֹן”,

The verse states: "The Tzidonians call Chermon 'Siryon' and the Amorites call it 'Senir'."

BRAISA

תָּנָא: שְׁנִיר וְשִׁרְיֹן מִהָרֵי אֶרֶץ יִשְׂרָאֵל,

A Tanna taught: Senir and Siryon are among the mountains of Eretz Yisrael.

BRAISA

מִלְמַד שְׁכָל אֶחָד וְאֶחָד מֵאוֹמוֹת הָעוֹלָם הָלַךְ וּבָנָה לוֹ כְּרֶה גָדוֹל לְעִצְמוֹ, וְהִעֲלָה לוֹ עַל שֵׁם הָרֵי אֶרֶץ יִשְׂרָאֵל,

This teaches that each and every one of the nations of the world went and built a great city for themselves, and named it after the mountains of Eretz Yisrael,

BRAISA

לְלַמְדָּה שֶׁאֵפִילוֹ הָרֵי אֶרֶץ יִשְׂרָאֵל חֲבִיבִין עַל אוֹמוֹת הָעוֹלָם.

to teach you that even the mountains of Eretz Yisrael are beloved to the nations of the world.

QUESTION

כִּיּוֹצֵא בּוֹ: ”וְאֵת הָעָם הֶעֱבִיר אֹתוֹ לְעָרִים”, מַאי נִפְקָא מִינֵהּ?

Similarly: "And as for the people, he removed them to cities." What difference does this make?

ANSWER

דָּלָא לִיקְרוּ לְאַחֵיו גְּלוּוֹתָא.

It was so that the Egyptians should not call Yosef's brothers "exiles," since everyone was now displaced.

QUESTION

סִימְנֵי הָעוֹף לֹא נֶאֱמְרוּ, וְלֹא?

The Mishnah stated: The signs of a kosher bird were not stated in the Torah. The Gemara asks: And were they not?

OBJECTION

וְהִתְנַחֵא: ”נֶשֶׁר”,

But surely it is taught in a Braisa: "The nesher" is mentioned to teach us its signs!

SUMMARY

The daf covers several key areas: first, Rabbi Yehoshua's debates with the Roman royals, establishing that Hashem's glory is beyond physical sight or human hosting, and that His decrees are absolute. Next, Rav Yehuda provides practical guidelines for buying and selling livestock based on their physical proportions, and teaches that Adam HaRishon's bull was created with its horn preceding its hooves, supporting the principle that all of Creation was formed in its complete, beautiful state. Finally, we learn of the grasses' kal vachomer to remain distinct after their kind, which prompts a halachic inquiry by Ravina regarding

the prohibition of kilayim with grasses, and we read the famous Chazal regarding the moon's complaint about sharing a crown with the sun, which led to her diminution.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the beautiful lesson Rav Assi teaches us on our daf. The grasses were fully formed, standing right at the edge of the soil, ready to burst forth. Yet they remained hidden, waiting. Why? Because Hashem was waiting for Adam HaRishon to pray for them. The Aibershter desires the prayers of the righteous. He deliberately holds back the rain, not out of lack, chas v'shalom, but because He wants to hear your voice. He wants the relationship that only prayer can build.

Sometimes we look at our lives and feel like those seeds under the soil. We have worked, we have put in the effort, and everything is ready to grow, yet nothing is breaking through. We might feel forgotten or frustrated. But the Gemara is telling us the exact opposite is true. Hashem is holding the rain back because He is waiting for you to turn to Him. Your tefillah is not a last resort when things do not work; it is the very purpose of the delay.

Today, when you daven, do not just run through the words. Stop for one moment before you begin and realize that the Aibershter is waiting specifically for your voice to bring down the blessing.