

חומש עם רש"י • וירא • שביעי

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

VAYERA • 7TH ALIYAH

CHAPTER PREVIEW

In this Aliyah, we learn about the ultimate test of the Akeidah, where Hashem commands Avraham Avinu to take his beloved son, Yitzchak, and bring him up as an olah on Har HaMoriah. We see the incredible zrizus of Avraham as he wakes up early in the morning, saddles his own donkey, and sets out on the three-day journey together with Yitzchak and his attendants.

As they approach the place, Yitzchak asks his father about the missing sheep for the offering, and Avraham gently hints that Hashem will provide the lamb. They walk together with one heart, and Avraham builds the mizbeach, binds Yitzchak, and stretches out his hand to take the knife, demonstrating his complete bittul and yiras Shamayim before Hashem.

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

פסוק א

Pasuk 1

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וְהָאֱלֹהִים נִסָּה אֶת אַבְרָהָם וַיֹּאמֶר אֵלָיו אַבְרָהָם

Avraham to him and He said Avraham — tested and God these the events after And it was

וַיֹּאמֶר הִנְנִי:

here I am and he said

רש"י

אַחֲרֵי הַדְּבָרִים הָאֵלֶּה. יֵשׁ מִרְבּוֹתֵינוּ אוֹמְרִים סְנֵהדְרִין פ"ט אַחֲרֵי דְבָרָיו שֶׁל שָׂטָן.

Satan of the words after 89b Sanhedrin who say from our Rabbis there are these the things After

שֶׁהָיָה מְקַטְרֵג וְאוֹמֵר מִכָּל סְעוּדָה שֶׁעָשָׂה אַבְרָהָם לֹא הִקְרִיב לְפָנֶיךָ פֶּר אֶחָד אוֹ

or one bull before You did he sacrifice not Avraham that made the feast from all and saying prosecuting who was

אֵיל אֶחָד; אָמַר לוֹ כָּלֹם עָשָׂה אֵלָּא בְּשִׁבִּיל בְּנוֹ, אֱלוֹ הָיִיתִי אוֹמֵר לוֹ זֶבַח

sacrifice to him saying I were if his son for the sake of except did he do anything to him He said one ram

אוֹתוֹ לְפָנַי לֹא הָיָה מְעַכֵּב; וַיֹּא אַחֲרֵי דְבָרָיו שֶׁל יִשְׁמָעֵאל, שֶׁהָיָה מִתְפָּאֵר

boasting who was Yishmael of the words after and some say withheld would he have not before Me him

עַל יִצְחָק שֶׁמֶל בֶּן י"ג שָׁנָה וְלֹא מָחָה, אָמַר לוֹ יִצְחָק בְּאָבְרָא

one with a limb Yitzchak to him said protest and did not years thirteen at the age of that he circumcised Yitzchak over

אִתָּה מִיִּרְאָנִי? אֱלוֹ אָמַר לִי הַקֹּדֶשׁ זֶבַח עֲצֻמָּה לְפָנַי, לֹא הָיִיתִי מְעַכֵּב.

withheld would I have not before Me yourself sacrifice the Holy One blessed be to me said if intimidate me you He

רש"י

הִנְנִי. כֹּה הָיָה עֲנִיתָם שֶׁל חֲסִידִים, לְשׁוֹן עֲנוּהָ הוּא וּלְשׁוֹן זְמוּן:

readiness and an expression of it is humility an expression of pious ones · the answer of is so Here am I

פסוק ב

וַיֹּאמֶר קַח נָא אֶת בְּנֶךָ אֶת יְחִידְךָ אֲשֶׁר אָהַבְתָּ אֶת יִצְחָק וְלֶךְ לָךְ
 for yourself and go Yitzchak — you love whom your only one — your son — please take And He said
 אֶל אֶרֶץ הַמֹּרִיָּה וְהֵעֵלְהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר
 which the mountains one of upon for an elevation there and bring him up Moriah the land of to
 offering

אָמַר אֵלֶיךָ:

to you I will say

רש"י

קַח נָא. אֵין נָא אֶלָּא לְשׁוֹן בְּקִשָּׁה, אָמַר לוֹ בְּבִקְשָׁה מִמֶּךָ, עֲמֹד לִי בְּזֶה
 in this for Me stand from you please to him He said request an expression of but na is not now Take
 הַנִּסְיוֹן, שֶׁלֹּא יֹאמְרוּ הָרִאשׁוֹנוֹת לֹא הָיָה בָּהֶן מִמָּשׁ:
 substance in them was there not the first ones they will say so that not trial

רש"י

אֶת בְּנֶךְ. אָמַר לוֹ שְׁנֵי בָנִים יֵשׁ לִי, אָמַר לוֹ אֶת יְחִידְךָ; אָמַר לוֹ זֶה
 this one to Him he said your only one — to him He said to me there are sons two to Him he said your son —
 יְחִיד לְאִמּוֹ וְזֶה יְחִיד לְאִמּוֹ, אָמַר לוֹ אֲשֶׁר אָהַבְתָּ; אָמַר לוֹ שְׁנֵיהֶם
 both of them to Him he said you love whom to him He said to his mother is an only one and this one to his mother is an only one
 אֲנִי אוֹהֵב, אָמַר לוֹ אֶת יִצְחָק סְנֵה דְרִין פ"ט. וְלָמָּה לֹא גָלָה לוֹ מִתְחֵלָה?
 from the beginning to him reveal did He not and why chapter nine Sanhedrin Yitzchak — to him He said love I
 שֶׁלֹּא לְעִרְבָבוֹ פְּתָאוֹם וְתִזְוִחַ דַּעְתּוֹ עָלָיו וְתִטְרָה, וְכִדִּי לְחַבֵּב
 to make beloved and in order and become bewildered upon him his mind and become distracted suddenly to confuse him so as not
 עָלָיו אֶת הַמִּצְוָה וְלָתֵן לוֹ שָׂכָר עַל כָּל דְּבוּר וְדְבוּר:
 and utterance utterance every for reward to him and to give the mitzvah — upon him

רש"י

אֶרֶץ הַמֹּרִיָּה. יְרוּשָׁלַיִם, וְכֵן בְּדִבְרֵי הַיָּמִים לְבָנוֹת אֶת בֵּית ה' בִּירוּשָׁלַם
 in Yerushalayim Hashem the House of — to build in Chronicles and so Yerushalayim Moriah The land of
 בְּהַר הַמֹּרִיָּה דְּבַר הַיָּמִים ב ג'. וְרַבּוֹתֵינוּ פִּרְשׁוּ עַל שֵׁם שְׁמֶשֶׁם הוֹרָאָה
 instruction that from there account of on explained and our Rabbis three two Chronicles Moriah on Mount
 יוֹצֵאָה לְיִשְׂרָאֵל. וְאַנְקְלוֹס תַּרְגָּמוֹ עַל שֵׁם עֲבוֹדַת הַקְטָרֶת שֶׁיֵּשׁ בּוֹ מֹר נֶרְדִּי
 nard myrrh in it which has the incense the service of account of on translated it and Onkelos to Yisrael goes forth
 וּשְׂאָר בְּשָׂמִים:
 spices and other

רש"י

וְהֵעֵלְהוּ. לֹא אָמַר לוֹ שְׁחִטָּהּ, לְפִי שֶׁלֹּא הָיָה חָפֵץ הַקָּב"ה לְשַׁחֲטוֹ
 to slaughter him the Holy One blessed be desiring was that not because slaughter him to him did He say not And bring him up
 He
 אֶלָּא לְהֵעֵלְהוּ לְהָרָה לַעֲשׂוֹתוֹ עֹלָה, וּמִשְׁחָהּ לְהוֹרִידָהּ:
 bring him down to him He said and once he brought him a burnt offering to make him to the mountain to bring him up but rather
 up

רש"י

אחד ההרים. הקב"ה מתהא הצדיקים ואחר כך מגלה להם; וכל זה כדי
in order this and all to them reveals that and after the righteous makes expectant the Holy One the mountains One of
להרבות שכרו, וכן אל הארץ אשר אראה בראשית י"ב, וכן ביונה
with Yonah and similarly 12 Bereishis I will show you which the land to and similarly their reward to increase
וקרא עליה את הקריאה יונה ג ב :
2 3 Yonah the proclamation — unto it and call

פסוק ג

Pasuk 3

וישכם אברהם בבקר ויחבש את חמרו ויקח את שני
two of — and he took his donkey — and he saddled in the morning Avraham And he arose early
נעריו אתו ואת יצחק בנו ויבקע עצי עלה ויקם וילך אל
to and he went and he arose a burnt-offering wood of and he split his son Yitzchak and — with him his youth-servants
המקום אשר אמר לו האלהים:
G-d to him said that the place

רש"י

וישכם. נזדרז למצוה פסחים ד :
4 Pesachim for the mitzvah he was alert And he rose early

רש"י

ויחבש. הוא בעצמו, ולא צוה לאחד מעבדיו, שהאבהה מקלקלת השורה:
the rule disregards for love of his servants one commanded and not himself he And he saddled

רש"י

את שני נערי. ישמעאל ואליעזר, שאין אדם חשוב ראשי לצאת לדרכו בלא
without on the way to go out is permitted of importance a man for not and Eliezer Yishmael his lads two of —
ב' אנשים בראשית רבה, שאם יצטרך האחד לנקביו ויתרחק, יהיה השני
the second there will be and go aside for his needs the one will need so that if Rabbah Bereishis men two
עמו:
with him

רש"י

ויבקע. תרגום וצלח, כמו וצלחו הירדן שמואל ב' י"ט, לשון בקוע,
cleaving an expression of 19 II Shmuel the Jordan and they rushed like and he split the translation And he cleaved
פינדר"א בלע"ז:
in foreign tongue fendre

פסוק ד

Pasuk 4

ביום השלישי וישא אברהם את עיניו וירא את המקום מרחק:
from afar the place — and he saw his eyes — Avraham and he lifted the third On the day

רש"י

ביום השלישי. למה אחר מלהראותו מיד? כדי שלא יאמרו הממו
He confused him they should say that not in order immediately from showing him did He delay why the third On the day
וערבבו פתאום וטרף דעתו, ואלו היה לו שעות להמלה אל לבו לא
not his heart with to consider time to him there was and if his mind and bewildered suddenly and confounded him
היה עושה:
done would he have

רש"י

וירא את המקום. ראה ענן קשור על ההר:
the mountain over bound a cloud he saw the place — And he saw

פסוק ה

Pasuk 5

ויאמר אברהם אל נעריו שבו לכם פה עם החמור ואני והנער
and the lad and I the donkey with here for yourselves stay his young men to Avraham And he said
נלכה עד פה ונשתחוה ונשובה אליכם:
to you and we will return and we will prostrate there until will go

רש"י

עד כה. כלומר דרך מעט למקום אשר לפנינו. ומ"א אראה היכן הוא מה
that it is where I will see And Midrashically before us which is to the place short a path meaning here Until
שאמר לי המקום פה יהיה זרעך:
your seed shall be Thus the Omnipresent to me which said

רש"י

ונשובה. נתנבא שישובו שניהם:
both of them that they would return he prophesied and we will return

פסוק ו

Pasuk 6

ויקח אברהם את עצי העלה וישם על יצחק בנו ויקח
and he took his son Yitzhak upon and he placed the burnt offering the wood of — Avraham And he took
בידו את האש ואת המאכלת וילכו שניהם יחדו:
together both of them and they went the knife and — the fire — in his hand

רש"י

המאכלת. ספין, על שם שאוכלת את הפשר, כמה דתימא וחרפי תאכל בשר
flesh shall devour and my sword that you say as the meat — that it devours the account on a knife The maacheles
דברים ל"ב, ושמכשרת בשר לאכילה. ד"א זאת נקראת מאכלת על
on maacheles is called this another explanation for eating meat and because it prepares 32 Devarim
שם שישראל אוכלים מתן שכרה:
its reward the giving of eat that Yisrael the account

רש"י

וילכו שניהם יחדו. אברהם שהיה יודע שהולך לשחט את בנו היה הולך.
walking was his son — to slaughter that he goes aware who was Abraham together both of them And they went
ברצון ושמחה פיצח, שלא היה מרגיש בדבר:
in the matter sensing was who not like Yitzchak and joy with willingness

פסוק ז

Pasuk 7

ויאמר יצחק אל אברהם אביו ויאמר אבי ויאמר הנני בני ויאמר
and he said my son here I am and he said my father and he said his father Abraham to Yitzchak And he said
הנה האש והעצים ואיה השֶׁה לְעֹלָה:
for a burnt offering the lamb and where is and the wood the fire behold

פסוק ח

Pasuk 8

ויאמר אברהם אלהים יראה לו השֶׁה לְעֹלָה בני וילכו
and they walked my son for a burnt-offering the lamb for Himself will see G-d Abraham And said
שניהם יחדו:
together both of them

רש"י

יראה לו השֶׁה. כלומר יראה ויבחר לו השֶׁה, ואם אין שֶׁה,
lamb there is no and if the lamb for Himself and He will choose He will look out meaning the lamb for Himself He will see
לעולה בני. ואף על פי שהבין יצחק שהוא הולך להשחט,
to be slaughtered was going that he Yitzchak that understood though . and even my son for a burnt offering

רש"י

וילכו שניהם יחדו. בלב שוה:
equal with a heart together both of them And they went

פסוק ט

Pasuk 9

ויבאו אל המקום אשר אמר לו האלהים ויבן שם אברהם את
— Abraham there and he built God to him said that the place to And they came
המזבח ויערו את העצים ויעקד את יצחק בנו וישם אתו על
upon him and he placed his son Yitzchak — and he bound the wood — and he arranged the altar
המזבח ממעל לעצים:
to the wood from above the altar

רש"י

ויעקד. ידיו ורגליו מאחוריו; הידים ורגלים פתח היא עקידה שבת נ"ד, והוא
and it 54 Shabbos binding is together and feet the hands from behind him and his feet his hands And he bound

לְשׁוֹן עֲקָדִים, שֶׁהָיוּ מְרֻסְלִיָּהֶם לְבָנִים, מְקוֹם שֶׁעוֹקְדִין אוֹתָן בּוֹ הָיָה נֶפֶר:

recognizable was therein them where they bind the place white ankles were whose streaked is the language of

פסוק י

Pasuk 10

וַיִּשְׁלַח אַבְרָהָם אֶת יָדוֹ וַיִּקַּח אֶת הַמַּאֲכָלֶת לְשַׁחֵט אֶת בְּנוֹ:

his son — to slaughter the knife — and he took his hand — Avraham And he sent

פסוק יא

Pasuk 11

וַיִּקְרָא אֵלָיו מִלְאָךְ יְהוָה מִן הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר

and he said Avraham Avraham and he said the heavens from Hashem an angel of to him And he called

הִנְנִי:

here I am

רש"י

אברהם אברהם. לְשׁוֹן חֶבֶה הוּא, שְׂכּוּפֵל אֶת שְׁמוֹ:

his name — that He repeats it is affection an expression of Avraham Avraham

פסוק יב

Pasuk 12

וַיֹּאמֶר אֵל תִּשְׁלַח יָדְךָ אֶל הַנֶּעֱר וְאַל תַּעַשׂ לוֹ מְאוּמָה כִּי עֲתָה

now for anything to him do and do not the lad against your hand stretch out do not And he said

יָדַעְתִּי כִּי יִרָא אֱלֹהִים אֹתָהּ וְלֹא תִשְׁכַּת אֶת בְּנֶךָ אֶת יַחֲידְךָ

your only one — your son — withhold and you did not are you God one who fears that I know

מִמֶּנִּי:

from Me

רש"י

אל תשלח. לְשַׁחֵט; אָמַר לוֹ אִם כֵּן לְחַנּוּם פָּאֲתִי לְכָאן, אֶעֱשֶׂה בּוֹ חֲבָלָה

a wound in him let me make to here I came for nothing so if to Him he said to slaughter stretch out Do not

וְאוֹצִיא מִמֶּנּוּ מַעַט דָּם, אָמַר לוֹ אֵל תַּעַשׂ לוֹ מְאוּמָה – אֵל תַּעַשׂ בּוֹ מוּם:

a blemish in him make do not anything to him do do not to him He said blood a little from him and draw

רש"י

כי עתה ידעתי. אָמַר רַבִּי אַבָּא, אָמַר לוֹ אַבְרָהָם אֶפְרָשׁ לְפָנֶיךָ אֶת שִׁיחָתִי,

my complaint — before You I will explain Avraham to Him said Abba Rabbi said I know now For

אֲתָמוּל אָמַרְתָּ לִּי כִּי בִיִּצְחָק יִקְרָא לְךָ זָרַע, וְחֲזַרְתָּ וְאָמַרְתָּ קַח נָא אֶת

— please Take and You said and You returned offspring to you shall be called in Yitzchak for to me You said Yesterday

בְּנֶךָ, עֲכָשׂוּ אֹתָהּ אוֹמֵר אֵל תִּשְׁלַח יָדְךָ אֶל הַנֶּעֱר? אָמַר לוֹ הַקֹּדֶשׁ,

the Holy One blessed be to him said the lad to your hand stretch out do not say You now your son He

לֹא אֶחָלָל בְּרִיתִי וּמוֹצֵא שְׂפָתַי לֹא אֲשַׁנֶּה תַּחִּילִים פ"ט ; כְּשֶׁאֲמַרְתִּי לְךָ

to you when I said 89 Tehillim alter I will not My lips and the utterance of My covenant profane I will not

"קח", מוצא שפתי לא אשנה – לא אמרתי לך שחטו אלא העלהו,
bring him up but rather slaughter him to you say I did not alter I did not My lips the utterance of take
אסקתיה, אחתיה.
take him down you brought him up

רש"י
כי עתה ידעתי. מעתה יש לי מה להשיב לשטן ולאמות התמהים מה היא
is what who wonder and to the nations to the Satan to answer what to me there is from now I know now For
חבתי אצלך; יש לי פתחון פה עכשו, שרואים כי ירא אלהים אתה:
are you G-d a fearer of that that they see now mouth an opening of to me there is towards you my love

פסוק יג

Pasuk 13

וישא אברהם את עיניו וירא והנה איל אחר נאחז בפסבך בקרניו
by its horns in the thicket caught afterwards a ram and behold and he saw his eyes — Avraham And he lifted
ויילך אברהם ויקח את האיל ויעלהו לעלה תחת בנו:
his son instead of for a burnt-offering and offered it up the ram — and he took Avraham and he went

רש"י
והנה איל. מוכן היה לכה מששת ימי בראשית:
Creation days of from the six for this it was prepared a ram And behold

רש"י
אחר. אחרי שאמר לו המלאך אל תשלח ידך, ראהו כשהוא נאחז, והוא
and that was caught when it he saw it your hand stretch out do not the angel to him that said after After
שמתרגמין וזקף אברהם ית עינוהי פתר אילין:
these after his eyes — Avraham And lifted up is what we translate

רש"י
בסבר. אילן:
a tree in a thicket

רש"י
בקרניו. שהיה רץ אצל אברהם, והשטן סוככו ומערבבו באילנות:
in the trees and confused it entangled it and the Satan Avraham to running for he was by its horns

רש"י
תחת בנו. מאחר שכתוב ויעלהו לעלה, לא חסר המקרא כלום, מהו
what is anything the verse lacks not for a burnt offering and he offered it up that it is written Since his son In the stead of
תחת בנו? על כל עבודה שעשה ממנו היה מתפלל ואמר יהי רצון
the will may it be and saying praying he was from it that he performed service every upon his son in the stead of
שתהא זו כאלו היא עשויה בבני, כאלו בני שחוט, כאלו דמו זרוק, כאלו
as if is sprinkled his blood as if is slaughtered my son as if to my son is done it as if this that it should be
הוא מפשט, כאלו הוא נקטר ונעשה דשן:
ashes and becomes is burnt he as if is flayed he

וַיִּקְרָא אַבְרָהָם שֵׁם הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֹאמַר הַיּוֹם
today it is said as will see Hashem that the place the name of Avraham And he called

בְּהָר יְהוָה יִרְאֶה:

He will be seen Hashem on the mountain of

רש"י

ה' יראה. פשוטו פתגמו, ה' יבחר ויראה לו את המקום הזה
this the place — for Himself and will select will choose Hashem is like its Targum its plain meaning will see Hashem

להשרות בו שכנתו ולהקריב כאן קרבנות:

sacrifices here and to offer His Shechinah in it to rest

רש"י

אשר יאמר היום. שיאמרו לימי הדורות עליו בהר זה יראה
will appear this on the mountain of concerning it the generations for the days of that they will say today it is said As

הקב"ה לעמו:

to His people the Holy One blessed be He

רש"י

היום. הימים העתידין, כמו עד היום הזה שכל המקרא, שכל הדורות הבאים
the coming the generations that all the Scripture which is in all this the day until like future the days This day

הקוראים את המקרא הזה אומרים עד היום הזה על היום שעומדים בו.
in it that they stand the day concerning this the day until say this the verse — who read

ומ"א ה' יראה עקדה זו לסלח לישראל בכל שנה ולהצילם מן הפרענות,
the punishment from and to save them year in every Israel to forgive this binding will see Hashem And from Midrash

כדי שיאמר היום הזה – בכל הדורות הבאים – בהר ה' יראה
there will be seen Hashem on the mountain of the coming the generations in all this day it will be said so that

אפרו של יצחק צבור ועומד לכפרה:
for atonement and standing heaped up Yitzhak of the ashes

וַיִּקְרָא מֵלֶאֱלֹהִי יְהוָה אֶל אַבְרָהָם שְׁנִית מִן הַשָּׁמַיִם:

the heavens from a second time Avraham to Hashem the angel of And called

וַיֹּאמֶר כִּי נִשְׁבַּעְתִּי נָאִם יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת הַדָּבָר הַזֶּה

this the thing — you have done that because that Hashem declares I swear by Myself and he said

וְלֹא חָשַׁכְתָּ אֶת בְּנֶךְ אֶת יְחִידְךָ:

your only one — your son — withheld and not

כִּי בָרַךְ אֲבִרְכֶּךָ וְהִרְבֶּה אֲרִכָּה אֶת זַרְעֶךָ כְּכּוֹכְבֵי הַשָּׁמַיִם
 the heavens like the stars of your offspring — I will multiply and multiplying I will bless you blessing that
 וְכַחֵל אֲשֶׁר עַל שֹׁפַת הַיָּם וְיִרְשׁ זַרְעֶךָ אֶת שַׁעַר אֹיְבָיו:
 his enemies the gate of — your offspring and shall inherit the sea the shore of upon which is and like the sand

רש"י

בֶּרֶךְ אֲבִרְכֶּךָ. אַחַת לְאָב וְאַחַת לְבִן:
 for the son and one for the father one I will bless you blessing

רש"י

וְהִרְבֶּה אֲרִכָּה. אַחַת לְאָב וְאַחַת לְבִן:
 for the son and once for the father once multiply And I will greatly

וְהִתְבָּרְכוּ בְּזַרְעֶךָ כָּל גּוֹיֵי הָאָרֶץ עֲקֹב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי:
 My voice you have obeyed that because the earth the nations of all by your descendants and shall bless themselves

וַיָּשָׁב אַבְרָהָם אֶל נַעֲרָיו וַיַּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל בְּאֵר שֶׁבַע
 Sheva Beer to together and they went and they arose his youths to Avraham And he returned
 וַיֵּשֶׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע:
 Sheva in Beer Avraham and he dwelt

רש"י

וַיֵּשֶׁב אַבְרָהָם בְּבֵאֵר שֶׁבַע. לֹא יָשִׁיבָה מִמָּשׁ, שֶׁהָרִי בְּחֶבְרוֹן הָיָה יוֹשֵׁב, י"ב
 twelve living he was in Chevron for behold literally dwelling not Sheva in Beer Avraham And Abraham dwelt
 שָׁנִים לְפָנָי עֲקֻדָּתוֹ שֶׁל יִצְחָק יָצָא מִבְּאֵר שֶׁבַע וְהָלַךְ לוֹ לְחֶבְרוֹן, כְּמוֹ שֶׁנֶּאֱמַר
 it is said as to Chevron for himself and went Sheva from Beer he left Yitzhak · the binding of before years
 וַיֵּגֶר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים, מִשָּׁל חֶבְרוֹן הָרִאשׁוֹנִים,
 the first Chevron than those of more numerous many days Philistines in the land of Avraham And he sojourned
 וְהֵם כ"ו שָׁנָה, כְּמוֹ שֶׁפִּרְשְׁנוּ לְמַעַל:
 above we explained as years twenty-six and they

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֵּגֶד לְאַבְרָהָם לֵאמֹר הִנֵּה יִלְדָּה מִלְכָּה גַם
 also Milcah has borne behold saying to Avraham and it was told these the events after And it was

הוא בנים לנחור אחיה:

your brother to Nachor sons she

רש"י

אחרי הדברים האלה ויגד וגו'. בשובו מהר המוריה היה אברהם

Avraham was Moriah from the mountain of upon his return etc. and it was told these the things After

מהרהר ואמר אלו היה בני שחוט כבר, היה הולך בלא בנים, היה לי

for me it was children without gone he would have already slaughtered my son had been if and saying pondering

להשיאו אשה מבנות ענר אשכול וממרא, בשרו הקב"ה שנו לדה

that was born the Holy One blessed be announced to him and Mamre Eshcol Aner from the daughters of a wife to marry him He

רבקה בת זוגו, וזהו הדברים האלה, הרהורי דברים שהיו על ידי

means of by that were words the thoughts of these the words and this is his mate the daughter of Rivkah

עקדה:

the Binding

רש"י

גם היא. אף היא השות משפחותיה למשפחות אברהם י"ב, מה אברהם י"ב שבטים

tribes twelve Avraham just as twelve Avraham to the families of her families equaled she even she Also

שיצאו מיעקב, ח' בני הגבירות וד' בני שפחות, אף אלו ח' בני

sons of eight these so also handmaids sons of and four the principal wives sons of eight from Yaakov that emerged

גבירות וד' בני פילגש:

a concubine sons of and four principal wives

פסוק כא

Pasuk 21

את עויז בכרו ואת בוז אחיו ואת קמואל אבי ארם:

Aram the father of Kemuel and — his brother Buz and — his firstborn Uz —

פסוק כב

Pasuk 22

ואת פשד ואת חזו ואת פלדש ואת ידלף ואת בתואל:

Besuel and — Yidlaf and — Pildash and — Chazo and — Kesed and —

פסוק כג

Pasuk 23

ובתואל ילד את רבקה שמנה אלה ילדה מלכה לנחור אחי אברהם:

Avraham brother of to Nachor Milcah bore these eight Rivkah — begot and Bethuel

רש"י

ובתואל ילד את רבקה. כל היחסין הללו לא נכתבו אלא בפסוק זה:

this the verse for the sake of except written were not these these genealogies all of Rivkah — begot And Bethuel

פסוק כד

וּפִילְגָשׁוֹ וַשְׁמָהּ רְאוּמָה וַתֵּלֶד גַּם הִוא אֶת טַבַּח וְאֶת גָּחַם וְאֶת

and — Gacham and — Tevach — she also and she bore was Reumah and her name And his concubine

תַּחַשׁ וְאֶת מַעֲכָה:

Maachah and — Tachash

CHAPTER SUMMARY

The Aliyah continues with the Malach calling out from Shamayim to stop Avraham from harming Yitzhak, declaring that his fear of Elokim has now been proven. Avraham lifts his eyes and spots a ram caught in the thicket, which he offers up as a korban in place of his son, naming the place Hashem Yireh. After the Malach blesses Avraham with endless descendants who will inherit the gates of their enemies, Avraham returns to Beer-sheba, and the Aliyah concludes with the news of the family lineage of his brother Nachor, specifically mentioning the birth of Rivkah.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us that when Avraham Avinu went to the Akeidah, he did not hesitate. The pasuk says, "Vayashkem Avraham baboker", he woke up early in the morning, and he personally saddled his donkey. Lichoira, this is a kasha: a wealthy leader like Avraham had plenty of servants to do this heavy work for him. Why did he do it himself? Rashi brings the famous Chazal that love disrupts the normal order of things. Avraham's love for Hashem and his desire to do His will was so powerful that it overrode his dignity and his physical comfort. He did not wait, he did not delegate, and he did not look for excuses to delay.

We often find ourselves facing our own small nisyonos throughout the day. The alarm goes off for minyan, or we have a set shiur to learn, or a difficult mitzvah comes our way. The yetzer hara immediately starts giving us excuses: "You are too tired," "Let someone else do it," or "You can do it later." The teretz to the yetzer hara is to learn from Avraham Avinu. When we have a chance to do a mitzvah, we have to run to it with zerizus, with a real excitement, showing Hashem that His will is our greatest joy.

This is the avodah of a Yid. We do not just perform mitzvos out of cold habit; we do them with warmth and energy. When we show Hashem that we are eager to do His ratzon, we break through our own limitations, and mimeila, Hashem opens up doors of blessing for us that we never thought possible.

Today, the moment you have a mitzvah to do or a shiur to attend, do not hesitate for even a second, jump up and do it immediately with joy, showing Hashem how much you love His Torah.

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THE SUGYA

We are starting the seventh perek of Maseches Bekhorot, "On These Blemishes." After spending the previous perek learning about the various blemishes that disqualify an animal from being offered on the Mizbe'ach, the Mishnah now transitions to the halachos of Kohanim. The Tanna teaches us that any blemish that disqualifies an animal, whether permanent or temporary, also disqualifies a Kohen from performing the Avodah in the Beis HaMikdash.

In addition to those shared blemishes, the Mishnah introduces a list of unique physical deformities that apply davka to Kohanim. These include various abnormal head shapes, such as a head shaped like a turnip or a hammer, as well as the status of a bald Kohen. The Gemara immediately steps in to analyze the source for this comparison between animal blemishes and human blemishes, launching into a beautiful lomdishe discussion of how we derive these halachos from one another.

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

עמוד א' DAF 43A

ANSWER

לפסול במקום אחים, ולחלוץ שלא במקום אחים, איכא בינייהו.

The practical difference **between them is** with regard to **disqualifying** the widow from yibum **where there are** other **brothers**, **and** also with regard to whether he must **perform chalitza** **where there are no** other **brothers**.

STATEMENT

הדרן עלה על אלו מומין.

May we return to you, "On These Blemishes" (the seventh perek of Bekhorot).

משנה MISHNAH

MISHNAH

מתני' מומין אלו, בין קבועין בין עוברים — פוסלין באדם,

MISHNAH: **These blemishes** that we learned in the previous perek regarding animals, **whether** they are **permanent or** whether they are **transient, disqualify in a person**—meaning, they disqualify a Kohen from performing the Avodah in the Beis HaMikdash.

MISHNAH

ויתר עליהן: הפילון, והלפתן, והמקבן, ושראשו שקוט, וסקיפת.

And in addition to them, there are other blemishes that apply only to a person: **one whose head is pointed** like a cone; and **one whose head is turnip-like**, being wide on top and narrow below; and **one whose head is hammer-like**, with his forehead

protruding; and one whose head is flat in the back; and one whose head is protruding in the back.

MISHNAH

ובעלי חטרות — רבי יהודה מכשיר, וחכמים פוסלין.

And regarding those with humped backs, Rabbi Yehuda deems them fit for service, and the Sages disqualify them.

MISHNAH

הקרח פסול. איזהו קרח? כל שאין לו שיטה של שער מוקפת מאוזן לאוזן, אם יש לו — הרי זה כשר.

A bald person is disqualified from the Avodah. Who is considered a bald person? Anyone who does not have a row of hair encircling his head from ear to ear; but if he has such a row of hair, he is fit for service.

גְּמָרָא GEMARA

QUESTION

גמ' אמאי? והאיכא יבולת, דלא כתיב באורייתא באדם!

GEMARA: The Gemara asks: Why does the Mishnah say that all the blemishes of an animal apply to a person? But isn't there the blemish of a wart, which is not written in the Torah regarding a person, but only regarding an animal?

QUESTION

ותו: דק תבולול, דלא כתיבי בבמה!

And furthermore, there are the blemishes of a cataract and a mixture in the eye, which are not written regarding an animal, but only regarding a person!

ANSWER

מילף ילפי מהדדי, דתנאי: באדם לא נאמר בו יבולת, בבמה לא נאמר דק תבולול,

The Gemara answers: They are derived from one another, as it is taught in a Braisa: Regarding a person, "wart" is not mentioned; regarding an animal, "cataract" and "mixture" are not mentioned.

PROOF

מנין ליתן את האמור של זה בזה ואת האמור של זה בזה? תלמוד לומר: "גרב" "גרב", "יִלְפֹת" "יִלְפֹת" לגזירה שוה.

From where do we know to apply that which is said of this case to that one, and that which is said of this case to that one? The Torah says "scab" and "scab", "scurvy" and "scurvy" in both places, for a gezerah shavah.

EXPLANATION

מפני, דאי לא מפני, איכא למיפרה:

The Gemara notes: These words must be free for the gezerah shavah, for if they are not free, there is a refutation that can be made to break the comparison:

EXPLANATION

אדם מבהמה לא יליר, שכן היא עצמה קריבה לגבי מזבח;

We could argue that a person cannot be derived from an animal, because the animal itself is offered upon the Altar, making its blemishes more critical;

EXPLANATION

בהמה מאדם לא ילפא, שכן נתרבה במצות.

and an animal cannot be derived from a person, because a person is included in performing mitzvos, making him more sanctified.

STATEMENT

לאיי, אפנויי מפני,

Indeed, they are free for the gezerah shavah.

PROOF

לכתוב רחמנא "ילפת" ולא פעי "גרב", ואנא אמינא: ומה ילפת דלא מאיסא הוי מומא, גרב דמאס לא כל שפון?

The Gemara proves this: Let the Merciful One write "scurvy" and there would be no need for "scab", and I would say on my own: If scurvy, which is not so repulsive, is a blemish, then a scab, which is repulsive, is it not all the more so a blemish?

PROOF

"גרב" "גרב" דכתב רחמנא למה לי? לאפנויי.

If so, why do I need "scab" and "scab" which the Merciful One wrote? It must be to make them free for the gezerah shavah.

QUESTION

ולכתבינהו רחמנא כולהו בחד, וגרב וילפת הקא והכא, ולילפו מחדא!

The Gemara asks: But let the Merciful One write all of them in one place, either by animals or by Kohanim, and write "scab" and "scurvy" here and here, and let them learn all the other blemishes from that one place through the gezerah shavah!

ANSWER

אהיאי ביהי ליכתב רחמנא?

The Gemara answers: On which one should the Merciful One write them?

EXPLANATION

אי פתב באדם, הוה אמינא: כל דפסול באדם פסול בבהמה, קלוט וחוטין דליתנהו באדם, בבהמה נמי לא ליפסלו.

If He had written them by a person, I would say: Only that which is disqualified in a person is disqualified in an animal; but closed hooves and damaged gums, which do not apply to a person, should also not disqualify in an animal.

EXPLANATION

וּלְכָתוּב רַחֲמָנָא פּוֹלְחוֹ בְּבִהְמָה, הָוָה אֱמִינָא: כָּל דְּפָסוּל בְּבִהְמָה פָּסוּל בְּאָדָם, גַּבְזָא וְחֵרוּם דְּלִיתְנָהוּ בְּבִהְמָה — בְּאָדָם נָמִי לֹא לִיפְסָלוּ.

And if the Merciful One had written all of them by an animal, I would say: Only that which is disqualified in an animal is disqualified in a person; but heavy eyebrows and a sunken nose, which do not apply to an animal, should also not disqualify in a person.

QUESTION

וּלְכַתְּבִינָהּ רַחֲמָנָא פּוֹלְחוֹ בְּחַד, וְהִנֵּה דְלִיתְנָהּ בְּאִידָהּ — לְכָתוּב רַחֲמָנָא בְּבִהְמָה, וְהִנֵּה דְלִיתְנָהּ בְּאִידָהּ — לְכָתוּב בְּאָדָם, וְגַרְבַּ וְיִלְפַת — הֵכָא וְהֵכָא, וְלִילְפוּ מִהֲדָדִי.

The Gemara asks: But let the Merciful One write all of the common blemishes in one place, and those that do not apply to the other, let the Merciful One write by animals, and those that do not apply to the other, let Him write by a person, and write "scab" and "scurvy" here and here, and let them learn from one another! Why write the common ones twice?

ANSWER

אֵלָּא, כְּתָנָא דְבִי רַבִּי יִשְׁמָעֵאל, דְּתָנָא דְבִי רַבִּי יִשְׁמָעֵאל: כָּל פְּרָשָׁה שְׁנָאמָרָה וְנִשְׁנִית — לֹא נִשְׁנִית אֵלָּא בְּשִׁבְלִי דְּכָר שְׁנַתְחַדֵּשׁ בָּהּ.

Rather, we must answer like the Tanna of the school of Rabbi Yishmael, for the Tanna of the school of Rabbi Yishmael taught: Any parshah that was stated and repeated, was repeated only for the sake of the new detail that was introduced in it. Since some details had to be written in both places, the Torah repeated the entire topic.

QUESTION

אָמַר רַבָּא: לָמָּה לִי דְכָתַב רַחֲמָנָא מוּם בְּאָדָם, מוּם בְּקֹדֶשִׁים, מוּם בְּכֹרִי?

Rava said: Why do I need the Merciful One to write the disqualification of a blemish by a person, a blemish by kodashim, and a blemish by a firstborn?

ANSWER

צָרִיקָא, דָּאִי כָּתַב רַחֲמָנָא מוּם בְּאָדָם, שְׁכֵן נִתְרַפָּה בְּמִצְוֹת.

Rava answers: They are all necessary, for if the Merciful One had written the law of a blemish only by a person, I would say that is because he is included in performing many mitzvos, so he must be perfect;

EXPLANATION

אָדָם מִכְּכֹר בְּהֵמָה לֹא אֵתִי, שְׁכֵן הוּא עֲצֻמוֹ קָרֵב לְגַבִּי מִזֶּבֶחַ.

and a person cannot be derived from a firstborn animal, because the firstborn itself is offered upon the Altar.

EXPLANATION

קֹדֶשִׁים מִכְּכֹר לֹא אֵתִי, שְׁכֵן קְדוּשָׁתוֹ מִרְחֹם.

And kodashim cannot be derived from a firstborn, because a firstborn's sanctity is from the womb, making it unique.

EXPLANATION

אדם מקדשים לא אתי, שכן הו עצמו קריבין.

And a person cannot be derived from kodashim, because they themselves are offered on the Altar.

EXPLANATION

בכור מקדשים לא אתי, שכן קדושתו מרובה.

And a firstborn cannot be derived from kodashim, because the sanctity of kodashim is greater, as they can be holy as most holy sacrifices.

QUESTION

חדא מחדא לא אתיא, תיתי חדא מתרתיה?

So one cannot be derived from another. But let one be derived from two of the others!

QUESTION

מהי תיתי?! לא לכתב רחמנא בבכור, ותיתי מהנה?

The Gemara asks: From which ones should it be derived? Let the Merciful One not write it by a firstborn, and let it be derived from these two, Kohanim and kodashim?

EXPLANATION

מה להנה שכן קדושתו מרובה, ונוהגין בפשוטין.

We can refute this: What is unique about those two is that their sanctity is greater, and they apply to plain animals or non-firstborn Kohanim, whereas a firstborn is limited.

QUESTION

בקדשים, ותיתי מהנה?

Should He not write it by kodashim, and let it be derived from these two, Kohanim and firstborns?

EXPLANATION

מה להנה שכן קדושתו מאליהו!

We can refute this: What is unique about those two is that their sanctity comes on its own from birth or lineage, unlike kodashim which must be consecrated.

QUESTION

באדם, ותיתי מהנה?

Should He not write it by a person, and let it be derived from these two, kodashim and firstborns?

EXPLANATION

מה להנה שכן הו עצמו קריבין לגבי מזבח!

We can refute this: What is unique about those two is that they themselves are offered upon the Altar!

STATEMENT

Therefore, they are all **necessary**.

QUESTION

יתר עליהן באדם. מנא הני מילי?

The Mishnah taught: **In addition to them, by a person** there are other blemishes. The Gemara asks: **From where do we know these things?**

ANSWER

אמר רבי יוחנן, דאמר קרא: "כל איש אשר בו מום מזהר אהרן", איש ששׁוה בזרעו של אהרן.

Rabbi Yochanan said: As the verse says, "Any man of the seed of Aaron who has a blemish," which implies he must be a man who is **equal** in appearance to the rest of the **seed of Aaron**, excluding anyone with an abnormal head shape.

עמוד ב' DAF 43B

QUESTION

מאי איכא בין מומא לשאינו שׁוה בזרעו של אהרן?

The Gemara asks: **What difference is there between** a priest disqualified due to a full-fledged **blemish** and one disqualified because **he is not equal** among the seed of Aaron?

ANSWER

איכא משום אחולי עבודה:

The Gemara answers: **There is** a difference **with regard to profaning the** Temple service:

PROOF

מומא מחיל עבודה, דכתיב: "מום בו ולא יחלל",

a priest with a full-fledged **blemish** **profanes the service** he performs, as it is written: "He has a blemish; that he not **profane** My Sanctuaries,"

STATEMENT

שאינו שׁוה בזרעו של אהרן לא מחיל עבודה.

whereas a priest **who is not equal** among the seed of Aaron does not **profane the service** he performs.

QUESTION

מאי איכא בין שאינו שׁוה בזרעו של אהרן, ומשום מראית העין?

The Gemara asks further: **What difference is there between** one disqualified because **he is not equal** among the seed of **Aaron**, and one disqualified merely **due to the appearance** of a blemish?

ANSWER

איכא בינניהו עשה.

The Gemara answers: **There is** a difference **between them** regarding the violation of a positive commandment, an **aseh**. Serving while not equal among the seed of Aaron violates the positive command that Aaron's descendants must be normal, whereas serving with the appearance of a blemish is only a Rabbinic prohibition.

EXPLANATION

כִּילּוֹן — דְּדָמִי רִישִׁיהָ לְאַכְלָא,

The Gemara clarifies the blemishes listed in the Mishnah: A **kilon** is one **whose head resembles a barrel-cover**, which is narrow above and wide below.

EXPLANATION

”לַפְתָּא” — דְּדָמִי רִישִׁיהָ לְגִדְגָּלִידָא דְּלִיפְתָּא,

One whose head is turnip-like, a **lafta**, is one **whose head resembles the top of a turnip**, which is wide above and narrow below.

BRAISA

תָּנָא: וְצִוְּאוּרֹו עוֹמֵד בְּאַמְצַע רָאשׁוֹ.

A Tanna **taught** in a Braisa: **And his neck stands in the middle of his head**, meaning his head protrudes equally in all directions around his neck.

EXPLANATION

מַקְבָּן — דְּדָמִי רִישִׁיהָ לְמַקְבָּן,

A hammer-headed person, a **makkavan**, is one **whose head resembles a hammer**, with his forehead protruding.

EXPLANATION

”וְיִשְׂרָאֵשׁוּ שְׁקוּט” — מְלַפְנֵיו,

”**And one whose head is indented**,” a **shakut**, means he has a depression **from the front** of his head.

EXPLANATION

”וּסְקִיפָת” — מֵאַחֲרָיו, כְּדָאמְרֵי אִינְשֵׁי: שְׁקִיל פִּיפָא.

”**And a sekifat**” is one whose head is indented **from behind**, as people say: **A piece has been taken out** of his head.

BRAISA

תָּנָא: וְצִוְּאוּרֹו שְׁקוּט וְשָׁמוּט.

A Tanna **taught** in a Braisa: **And a priest whose neck is shakut or shamut** is also disqualified.

EXPLANATION

”שְׁקוּט” — דְּחֻבִּיס מְחָבֵס,

The Braisa explains: **Shakut** means a short neck **that is pressed in** and hidden between his shoulders.

EXPLANATION

”שָׁמוּט” — דְּאָרִיךְ וְשָׁמִיט.

Shamut means a neck that is long and thin.

משנה MISHNAH

MISHNAH

ובעלי חטורות רבי יהודה כו'.

We learned in the Mishnah: **And with regard to those with humped backs, Rabbi Yehuda** deems them fit for service, and the Rabbis deem them disqualified.

גמרא GEMARA

STATEMENT

דאית ביה עצם, כולי עלמא לא פליגי דפסולא.

The Gemara clarifies: In a case **where there is a bone in the hump, everyone agrees that it disqualifies** him from service.

STATEMENT

כי פליגי — דלית ביה עצם:

Where they disagree is in a case **where there is no bone** in the hump:

EXPLANATION

מר סבר — הא אינו שוה בזרעו של אהרן.

One **Master**, the Rabbis, **holds** that **this person is not equal among the seed of Aaron** and is therefore disqualified;

EXPLANATION

מר סבר — קרקורא דבישרא בעלמא הוא.

and one Master, Rabbi Yehuda, **holds** that **it is merely a gathering of flesh** and is not considered a blemish.

משנה MISHNAH

MISHNAH

הקרת פסול.

The Mishnah states: **A bald priest is disqualified.**

גמרא GEMARA

STATEMENT

אמר רבא: לא שנו אלא שאין לו לאחוריו ויש לו לפניו,

Rava said: They only taught that he is disqualified when he does not have a row of hair in the back of his head but he has a row of hair in the front;

STATEMENT

אבל יש לו לאחוריו — כשר,

but if he has a row of hair in the back, he is fit,

INFERENCE

וכל שפן שיש לו לאחוריו ואין לו לפניו.

and all the more so when he has hair in the back and does not have hair in the front, as this is typical of older men.

STATEMENT

ואיכא דמתני אסיפא, ואם יש לו — הרי זה כשר.

And there are those who teach this statement of Rava on the latter clause of the Mishnah: "And if he has a row of hair encircling his head, he is fit."

STATEMENT

אמר רבא: לא שנו אלא שיש לו לאחוריו ואין לו לפניו,

On this, Rava said: They only taught that he is fit when he has a row of hair in the back and does not have hair in the front;

STATEMENT

אבל יש לו בין לאחוריו בין לפניו — פסול,

but if he has a row of hair both in the back and in the front, he is disqualified,

INFERENCE

וכל שפן שיש לו לפניו ואין לו לאחוריו, ודאין לו כלל — דפסול.

and all the more so one who has hair in the front and does not have hair in the back, or one who has no hair at all, is disqualified.

STATEMENT

אמר רבי יוחנן: הקרחנין והננסין והזבֿלגנין — פסולין, לפי שאינן שוה בזרעו של אהרן.

Rabbi Yochanan said: Bald priests, and dwarf priests, and priests with leaky eyes are disqualified, because they are not equal among the seed of Aaron.

QUESTION

קרחנין — תנינא! ננסין — תנינא!

The Gemara asks: As for bald priests, we already learned this in our Mishnah! As for dwarfs, we already learned this in a later Mishnah!

ANSWER

זבֿלגנֿין איצטריך ליה לאַשמועֿינן, ומהו דתימא משום מראית העין.

The Gemara answers: **It was necessary for him to teach us** about those with **leaky eyes**, as this is not in the Mishnah, **lest you say** they are disqualified only **due to the appearance of a blemish**. He teaches that they are disqualified by Torah law.

QUESTION

והא כל היכא דאיכא משום מראית העין (איתנא) [מיתנא] קתני, ושנשו ריסי עיניו פסול מפני מראית העין!

The Gemara asks: **But anywhere that there is a disqualification due to the appearance of a blemish, the Tanna explicitly teaches it**, as we see in our Mishnah: "**And one whose eyelashes fell out is disqualified due to the appearance of a blemish**"! Why would we think leaky eyes is merely due to appearance if the Mishnah didn't say so?

ANSWER

מהו דתימא: תני חדא, והוא הדין לכולהו.

The Gemara answers: **Lest you say** that the Tanna **taught one** case of appearance of a blemish, **and the same law applies to all** the subsequent cases listed in the Mishnah.

OBJECTION

והא כל היכא דאיכא מיהדר ומיתנא, קא הדר ותני: ושניטלו שיניו פסול משום מראית העין!

The Gemara objects: **But anywhere that there is such a disqualification, the Tanna goes back and teaches it explicitly, as he goes back and teaches later**: "**And one whose teeth fell out is disqualified due to the appearance of a blemish**"! Thus, the Tanna does not rely on one general mention.

RESOLUTION

אָלאַ, לאַפּוקי מהא דתנא, דתנא: הקרחניו והננסין והזבֿלגנֿין פְּשָׁרִים, וְלֹא אָמְרוּ פְּסוּל אֲלֵא משום מראית העין.

Rather, Rabbi Yochanan's statement was to **exclude that which is taught in a Braisa**, as it is taught in a Braisa: **Bald priests, dwarfs, and those with leaky eyes are fit by Torah law, and they only said they are disqualified due to the appearance of a blemish**. Rabbi Yochanan teaches that they are actually disqualified by Torah law.

EXPLANATION

מאן האי תנא? רבי יהודה היא, דתנא: רבי יהודה אומר: "הכהנים" — לרבות הקרחניו.

The Gemara asks: **Who is this Tanna** of the Braisa who holds they are fit by Torah law? **It is Rabbi Yehuda**, as it is taught in a Braisa: **Rabbi Yehuda says**: The verse says "**the priests**" to include **bald priests** as fit for service.

משנה MISHNAH

MISHNAH

מתניי אין לו גביניו, או אין לו אלא גבין אחד — זהו גבן האמור בתורה.

MISHNAH: **One who has no eyebrows, or who has only one eyebrow, this is the giben mentioned in the Torah as disqualified.**

MISHNAH

רבי דוסא אומר: (שגבנין) [שגבנין] שוכבין.

Rabbi Dosa says: A giben is one whose eyebrows lie down because they are so long.

MISHNAH

רבי חנינא בן אנטיגנוס אומר: שיש לו שני גבין ושתי שדראות.

Rabbi Chanina ben Antigonus says: It is one who has two backs and two spinal columns.

גמרא GEMARA

QUESTION

גמ' וגבן — דאין לו משמע?

GEMARA: And does giben imply that he has no eyebrows?

OBJECTION

ורמינהו: "גבן" — שיש לו גבנין הרבה, אין לו גבנין, או אין לו אלא גבין אחד — מנין? תלמוד לומר: "או גבן".

And they raised a contradiction from a Braisa: Giben literally means one who has many eyebrows. If so, one who has no eyebrows, or who has only one eyebrow, from where do we know he is disqualified? The verse teaches: "Or a giben." This contradicts our Mishnah which says giben itself means having no eyebrows!

RESOLUTION

אמר רבא: זהו מדרש "או גבן".

Rava said: Our Mishnah is stating that this is the exposition of "or a giben," which includes one with no eyebrows under the category of giben.

משנה MISHNAH

MISHNAH

רבי דוסא אומר כו'.

We learned in the Mishnah: Rabbi Dosa says etc. that a giben is one who has two backs and two spinal columns.

גמרא GEMARA

QUESTION

למימרא דחיי?

The Gemara asks: Is this to say that such a creature can live?

OBJECTION

וְהָאֵיתָמַר: הַמְּפֹלֶת בְּרִיָּה שִׁישׁ לָהּ שְׁנֵי גִבִּין וּשְׁתֵּי שִׁדְרָאוֹת, וְאָמַר רַב: בְּאִשָּׁה — אֵינּוּ נוֹלָד, בְּבִהְמָה — אָסוּר בְּאֲכִילָה!

But was it not stated: One who discharges a creature that has two backs and two spinal columns, and Rav said: In a woman, it is not considered a viable offspring, and in an animal, it is forbidden to be eaten because it is a treifah that cannot live! How then could such a person grow up to be a priest?

STATEMENT

בָּבֶר רַמָּא נִיָּה לִיה רַב שִׁימִי בַר חִיָּיא לְרַב, וְאָמַר לִיה: שִׁימִי אַתָּה!

The Gemara answers: Rav Shimi bar Chiyya already raised this contradiction to Rav, and Rav said to him: Are you Shimi? You are indeed sharp!

RESOLUTION

אֲלֹא בִשְׁשִׁדְרָתוֹ עָקוּמָה.

Rather, Rabbi Chanina ben Antigonus refers to one whose spine is curved so that it looks like two spines, but he does not actually have two spinal columns.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנַיִי הַחֲרוּם פְּסוּל. אֵיזֶהוּ חֲרוּם? הַכּוֹחַ לְשִׁתִּי עֵינָיו כְּאַחַת.

MISHNAH: A charum is disqualified. Who is a charum? One who can paint both of his eyes with blue eyeshadow at once because the bridge of his nose is so flat.

MISHNAH

שְׁתֵּי עֵינָיו לְמַעַלָּה, וּשְׁתֵּי עֵינָיו לְמַטָּה, עֵינּוֹ אַחַת לְמַעַלָּה וְעֵינּוֹ אַחַת לְמַטָּה,

One whose two eyes are above their proper place, or whose two eyes are below, or whose one eye is above and one eye is below,

MISHNAH

רוֹאֶה אֶת הַחֹדֶר וְאֶת הָעֶלְיָה כְּאַחַד, סָכִי שֶׁמֶשׁ, וְהֶגְדָּן, וְהַצִּירָן, וְשֶׁנֶּשְׂרוּ רִיסֵי עֵינָיו — פְּסוּל מִפְּנֵי מְרֵאִית הָעֵין.

or one who sees the room and the attic at once, or one who is sensitive to the sun, or one whose eyes are mismatched, zagdan, or one whose eyes run with water, tzeiran, or one whose eyelashes fell out — is disqualified due to the appearance of a blemish.

BRAISA

גְּמ' תִּנּוּ רַבָּנָן: "חָרוּם" — שְׁחוּטָמוֹ שָׁקוּעַ,

GEMARA: The Rabbis taught in a Braisa: "A charum" is one whose nose is sunken in.

BRAISA

חוּטָמוֹ סוֹלֵד, חוּטָמוֹ בּוֹלֵם, חוּטָמוֹ נוֹטֵף, מִנֵּין? תִּלְמוּד לומר: "או חרום".

If his nose turns upward, or his nose is turned inward, or his nose drips, from where do we know he is disqualified? The verse teaches: "Or a charum."

BRAISA

רבִּי יוֹסִי אומר: אין "חָרוּם" אֶלָּא הַכּוֹחִיל שְׁתֵּי עֵינָיו בְּאַחַת.

Rabbi Yose says: A charum is only one who can paint both of his eyes at once.

OBJECTION

אָמְרוּ לוֹ: הִפְלַגְתָּ.

The Sages said to him: You have gone too far with this extreme definition,

SUMMARY

The Gemara explains that although certain blemishes like warts are only written in the Torah by animals, and others like cataracts are only written by Kohanim, we learn them from each other through a gezerah shavah of the words "scab" and "scurvy." The Gemara goes through a classic shakla v'tarya to prove that these words are indeed free for the gezerah shavah, showing that we could not have derived them otherwise due to the unique stringencies of both Kohanim and animals. Finally, Rava brings a beautiful chiddush explaining why the Torah had to explicitly write the laws of blemishes by Kohanim, kodashim, and firstborn animals, demonstrating that we could not have derived any one of these categories from the other two.

The Gemara is bothered by a basic question: why does the Torah need to write the laws of blemishes three separate times, by a Kohen, by a firstborn animal, and by sacrificial animals? Rava answers that we could never learn one from the other. If the Torah only wrote it by a Kohen, we would think only he needs to be perfect because he is commanded in so many mitzvos. If only by a sacrifice, we would think only it needs to be perfect because it is offered directly on the Mizbe'ach. Each has its own unique path of holiness, so each needs its own explicit requirement for wholeness.

Look at the deep yesod the Gemara is teaching us here. We might look at another Yid who seems to have a completely different avodah than ours, maybe he is a massive masmid who learns all day, maybe he is a baal chessed running around for others, or maybe he is a working Yid struggling with emunah in the marketplace. The yetzer hara tries to make us compare ourselves, or worse, think that because we aren't on "their" level or doing "their" specific avodah, our own service of Hashem doesn't need to be complete. We think, "I'm not a big Rosh Yeshiva, so why do I need to be so careful with my speech?" or "I'm not a Kohen Gadol, so my small mitzvos don't need to be beautiful."

But the Torah is mechadesh that every single path of kedushah requires its own wholeness. Hashem wants **your** specific avodah to be complete, without blemishes. You cannot learn your requirements from anyone else. Your daily learning, your davening, your honesty in business, this is your Mizbe'ach, and Hashem wants it offered with a complete heart, beautiful and whole, exactly where you are.

Today, pick one small area of your personal avodah, whether it is saying a berachah slowly from a siddur, or learning for ten minutes without looking at your phone, and do it with absolute wholeness, making it a perfect offering to Hashem.

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 פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׂאגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֵתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד 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 קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוּד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעְצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאָב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפֹתֶךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלֶךָ אֵל יָנוּם שִׁמְרֶךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶּה וַיִּרְחַ בַּלַּיְלָה:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה 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.'