חוּמָּשׁ עִם רַשִּׁ"י · חיי שרה · רִאשׁוֹן

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

CHAYEI SARA · 1ST ALIYAH

📖 CHAPTER PREVIEW

We begin the parsha of Chayei Sara with the petirah of our mother Sarah Imeinu at the age of one hundred and twenty-seven years. Avraham Avinu is faced with the immediate, painful task of finding a fitting place to bury his beloved wife in the land of Canaan, specifically in Kiryas Arba, which is Chevron. This sets the stage for a major negotiation with the local inhabitants, the Bnei Ches, as Avraham seeks to acquire a permanent estate for a burial plot.

Lichoira, Avraham is a stranger in their midst, yet he is highly respected as a prince of Elokim. He focuses his efforts on acquiring the Cave of Machpelah from Ephron ben Zohar. We will see the back-and-forth negotiation between Avraham and Ephron, where Avraham insists on paying the full price in order to secure an absolute, undisputed possession for his family.

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

פָּסוּק א

Pasuk 1

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים שְׁנֵי חַיֵּי

And were the life of Sarah one hundred years and twenty years and seven years the years of the life of

שָׂרָה׃

Sarah

רַשִּׁ"י

וַיִּהְיוּ חַיֵּי שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים. לְכָךְ נִכְתַּב שָׁנָה

year it was written therefore years and seven years and twenty years one hundred Sarah the life of And were

בְּכָל כְּלָל וּכְלָל, לוֹמַר לְךָ שֶׁכָּל אֶחָד נִדְרָשׁ לְעַצְמוֹ, בַּת ק' כְּבַת

was like one of one hundred at the age of by itself is expounded one that every to you to say and term term at every

כ' לְחֵטְא, מַה בַּת כ' לֹא חָטְאָה, שֶׁהֲרֵי אֵינָהּ בַּת עֲנָשִׁין, אַף

so too punishments subject to she was not since behold sinned she had not twenty at the age of just as regarding sin twenty

בַּת ק' בְּלֹא חֵטְא, וּבַת כ' כְּבַת ז' לְיֹפִי׃

at the age of one hundred was without sin and at the age of twenty was like one of seven regarding beauty

רַשִּׁ"י

שְׁנֵי חיי שרה. כֻּלָּן שָׁוִין לְטוֹבָה׃

The years of the life of Sarah all of them were equal for good

פָּסוּק ב

Pasuk 2

וַתָּמָת שָׂרָה בְּקִרְיַת אַרְבַּע הִוא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן וַיָּבֹא אַבְרָהָם לִסְפֹּד

And died Sarah in Kiriath Arba it is Chevron in the land of Canaan and came Avraham to eulogize

לְשָׂרָה וְלִבְכֹּתָהּ׃

and to bewail her for Sarah

רַשִׁ״י

בקרית ארבע. עַל שֵׁם אַרְבַּע עֲנָקִים שֶׁהָיוּ שָׁם, אֲחִימָן שֵׁשַׁי וְתַלְמַי וַאֲבִיהֶם.

In the city of Four on the name of four giants who were there Ahiman Sheshai and Talmai and their father

דְּ״א עַל שֵׁם אַרְבַּע זוּגוֹת שֶׁנִּקְבְּרוּ שָׁם אִישׁ וְאִשְׁתּוֹ, אָדָם וְחַוָּה,

another explanation on the name of four couples who were buried there man and his wife Adam and Chavah

אַבְרָהָם וְשָׂרָה, יִצְחָק וְרִבְקָה, יַעֲקֹב וְלֵאָה בראשית רבה׃

Avraham and Sarah Yitzchak and Rivkah Yaakov and Leah Bereishis Rabbah

רַשִׁ״י

ויבא אברהם. מִבְּאֵר שֶׁבַע׃

And Avraham came from Beer Sheva

רַשִׁ״י

לספוד לשרה ולבכתה. וְנִסְמְכָה מִיתַת שָׂרָה לַעֲקֵדַת יִצְחָק לְפִי שֶׁעַל יְדֵי בְּשׂוֹרַת הָעֲקֵדָה, שֶׁנִּזְדַּמֵּן בְּנָהּ לִשְׁחִיטָה וְכִמְעַט שֶׁלֹּא נִשְׁחַט, פָּרְחָה נִשְׁמָתָהּ מִמֶּנָּה וּמֵתָה׃

to bewail Sarah to weep for her and was juxtaposed the death of Sarah to the binding of Yitzchak because that through the means of the announcement of the binding that was prepared her son for slaughter and almost · was slaughtered flew out her soul from her and she died

פָּסוּק ג

Pasuk 3

וַיָּקָם אַבְרָהָם מֵעַל פְּנֵי מֵתוֹ וַיְדַבֵּר אֶל בְּנֵי חֵת לֵאמֹר׃

And rose Avraham from before his dead the face of to and he spoke the sons of Ches saying

פָּסוּק ד

Pasuk 4

גֵּר וְתוֹשָׁב אָנֹכִי עִמָּכֶם תְּנוּ לִי אֲחֻזַּת קֶבֶר עִמָּכֶם וְאֶקְבְּרָה מֵתִי

A stranger and a resident am I with you give to me a possession of a burial site with you that I may bury my dead

מִלְּפָנָי׃

from before me

רַשִׁ״י

גר ותושב אנכי עמכם. גֵּר מֵאֶרֶץ אַחֶרֶת וְנִתְיַשַּׁבְתִּי עִמָּכֶם. וּמִדְרַשׁ אַגָּדָה

A stranger and a settler I am with you. a stranger from a land another and I settled with you and the Midrash of Aggadah

אִם תִּרְצוּ הֲרִינִי גֵּר, וְאִם לָאו אֶהְיֶה תּוֹשָׁב וְאֶטְלֶנָּה מִן הַדִּין, שֶׁאָמַר לִי

if you wish behold I am a stranger and if not I will be a settler and I will take it from the law for said to me

הַקָּבָּ״ה לְזַרְעֲךָ אֶתֵּן אֶת הָאָרֶץ הַזֹּאת׃

the Holy One to your seed I will give — the land this

רַשִׁ"י

אחוזת קבר. אֲחֻזַּת קַרְקַע לְבֵית הַקְּבָרוֹת:

A possession of a burying place a possession of land for a house of the graves

פָּסוּק ה

Pasuk 5

וַיַּעֲנוּ בְנֵי חֵת אֶת אַבְרָהָם לֵאמֹר לוֹ:

And they answered the children of Ches — Avraham saying to him

פָּסוּק ו

Pasuk 6

שְׁמָעֵנוּ אֲדֹנִי נְשִׂיא אֱלֹהִים אַתָּה בְּתוֹכֵנוּ בְּמִבְחַר קְבָרֵינוּ קְבֹר אֶת

hear us my lord a prince of God are you among us in the choicest of our burial places bury —

מֵתֶךָ אִישׁ מִמֶּנּוּ אֶת קִבְרוֹ לֹא יִכְלֶה מִמְּךָ מִקְבֹּר מֵתֶךָ:

your dead no man of us — his burial place will not withhold from you from burying your dead

רַשִׁ"י

לא יכלה. לֹא יִמְנַע כְּמוֹ לֹא תִכְלָא רַחֲמֶיךָ תהילים מ' וּכְמוֹ

will not withhold not will withhold just as not You will withhold Your mercies Tehillim chapter 40 and like

וַיִּכָּלֵא הַגֶּשֶׁם בראשית ח' :

and was restrained the rain Bereishis chapter 8

פָּסוּק ז

Pasuk 7

וַיָּקָם אַבְרָהָם וַיִּשְׁתַּחוּ לְעַם הָאָרֶץ לִבְנֵי חֵת:

And arose Avraham and bowed to the people of the land to the children of Ches

פָּסוּק ח

Pasuk 8

וַיְדַבֵּר אִתָּם לֵאמֹר אִם יֵשׁ אֶת נַפְשְׁכֶם לִקְבֹּר אֶת מֵתִי מִלְּפָנַי שִׁמְעוּנִי

and he spoke with them saying if it is — your desire to bury my dead from before me hear me

וּפִגְעוּ לִי בְּעֶפְרוֹן בֶּן צֹחַר:

and intercede for me with Ephron son of Zohar

רַשִׁ"י

נפשכם. רְצוֹנְכֶם:

your soul your will

רַשִׁ"י

ופגעו לי. לְשׁוֹן בַּקָּשָׁה כְּמוֹ: אַל תִּפְגְּעִי בִּי רות א' :

and entreat for me an expression of request like do not entreat me Ruth 1

פָּסוּק ט

Pasuk 9

וְיִתֶּן לִי אֶת מְעָרַת הַמַּכְפֵּלָה אֲשֶׁר לוֹ אֲשֶׁר בִּקְצֵה שָׂדֵהוּ בְּכֶסֶף
for money his field is at the edge of which is his which Machpelah the cave of — to me and let him give

מָלֵא יִתְּנֶנָּה לִי בְּתוֹכְכֶם לַאֲחֻזַּת קָבֶר׃
a burial site for a property of in your midst to me let him give it full

רַשִׁ״י

המכפלה. בַּיִת וַעֲלִיָּה עַל גַּבָּיו. דָּ״אַ שֶׁכְּפוּלָה בְּזוּגוֹת עירובין נ״ג
53 Eruvin with couples that it was doubled another explanation its back upon and an upper chamber a house Machpelah

׃

רַשִׁ״י

בכסף מלא. שָׁלֵם, כָּל שָׁוְיָהּ; וְכֵן דָּוִד אָמַר לַאֲרַוְנָה בְּכֶסֶף מָלֵא דברי הימים א כ״א
21 I · Chronicles full for silver to Aravnah said Dovid and so its value all of complete full For silver

׃

פָּסוּק י

Pasuk 10

וְעֶפְרוֹן יֹשֵׁב בְּתוֹךְ בְּנֵי חֵת וַיַּעַן עֶפְרוֹן הַחִתִּי אֶת אַבְרָהָם
Avraham — the Hittite Ephron and answered Ches the children of in the midst of was sitting And Ephron

בְּאָזְנֵי בְנֵי חֵת לְכֹל בָּאֵי שַׁעַר עִירוֹ לֵאמֹר׃
saying his city the gate of who entered to all Ches the children of in the ears of

רַשִׁ״י

ועפרון ישב. כְּתִיב חָסֵר, אוֹתוֹ הַיּוֹם מִנּוּהוּ שׁוֹטֵר עֲלֵיהֶם; מִפְּנֵי חֲשִׁיבוּתוֹ
the importance because of over them an officer they appointed him day that lacking it is written sat And Ephron

שֶׁל אַבְרָהָם שֶׁהָיָה צָרִיךְ לוֹ, עָלָה לִגְדֻלָּה׃
to greatness he rose him needing who was Avraham of

רַשִׁ״י

לכל באי שער עירו. שֶׁכֻּלָּן בָּטְלוּ מִמְּלַאכְתָּן וּבָאוּ לִגְמֹל חֶסֶד לְשָׂרָה׃
to Sarah kindness to bestow and came from their work ceased for they all his city the gate of those who enter of all

פָּסוּק יא

Pasuk 11

לֹא אֲדֹנִי שְׁמָעֵנִי הַשָּׂדֶה נָתַתִּי לָךְ וְהַמְּעָרָה אֲשֶׁר בּוֹ לְךָ נְתַתִּיהָ
I give it to you is in it that and the cave to you I give the field hear me my lord No

לְעֵינֵי בְנֵי עַמִּי נְתַתִּיהָ לָךְ קְבֹר מֵתֶךָ׃
your dead bury to you I give it my people the children of in the presence of

רַשִׁ״י

לא אדני. לֹא תִקָּנֶה אוֹתָהּ בְּדָמִים׃
with money it shall you buy not my lord Nay

רַשִׁ"י

נתתי לך. חֲרֵי הוּא כְּמוֹ שֶׁנְּתַתִּיהָ לְךָ:

to you that I gave it is like it behold to you I have given

פָּסוּק יב

Pasuk 12

וַיִּשְׁתַּחוּ אַבְרָהָם לִפְנֵי עַם הָאָרֶץ:

the land the people of before Avraham And he bowed

פָּסוּק יג

Pasuk 13

וַיְדַבֵּר אֶל עֶפְרוֹן בְּאָזְנֵי עַם הָאָרֶץ לֵאמֹר אַךְ אִם אַתָּה לוּ

would only you if But saying the land the people of in the ears of Ephron to And he spoke

שְׁמָעֵנִי נָתַתִּי כֶּסֶף הַשָּׂדֶה קַח מִמֶּנִּי וְאֶקְבְּרָה אֶת מֵתִי שָׁמָּה:

there my dead — and I will bury from me take the field the money of I will give hear me

רַשִׁ"י

אך אם אתה לו שמעני. אַתָּה אוֹמֵר לִי לִשְׁמֹעַ לְךָ וְלִקַּח בְּחִנָּם, אֲנִי אִי אֶפְשִׁי

desire do not I for free and to take to you to listen to me say You hear me would you if But

בְּכָךְ:

this

רַשִׁ"י

אך אם אתה לו שמעני. הַלְוַאי וְתִשְׁמָעֵנִי:

and you would hear me I wish hear me would only you if But

רַשִׁ"י

נתתי. דני"ש בלע"ז, מוּכָן הוּא אֶצְלִי, וְהַלְוַאי נָתַתִּי לְךָ כְּבָר:

already to you I had given and would that by me it is ready in foreign tongue donis I give

פָּסוּק יד

Pasuk 14

וַיַּעַן עֶפְרוֹן אֶת אַבְרָהָם לֵאמֹר לוֹ:

to him saying Avraham — Ephron And answered

פָּסוּק טו

Pasuk 15

אֲדֹנִי שְׁמָעֵנִי אֶרֶץ אַרְבַּע מֵאֹת שֶׁקֶל כֶּסֶף בֵּינִי וּבֵינְךָ מַה הִוא וְאֶת

and — is it what and between you between me silver shekels of hundred four a land hear me my lord

מֵתְךָ קְבֹר:

bury your dead

רַשִׁ"י

ביני ובינך. בֵּין שְׁנֵי אוֹהֲבִים כְּמוֹנוּ מַה הִיא חֲשׁוּבָה לִכְלוּם, אֶלָּא הַנַּח אֶת
Between me and between you between two friends like us what is it important for anything rather leave —

הַמֶּכֶר וְאֶת מֵתְךָ קְבֹר בראשית רבה :
the sale and — your dead bury Bereishis Rabbah

פסוק טז

Pasuk 16

וַיִּשְׁמַע אַבְרָהָם אֶל עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת הַכֶּסֶף אֲשֶׁר דִּבֶּר
And listened Avraham to Ephron and weighed out Avraham to Ephron — the silver which he spoke

בְּאָזְנֵי בְנֵי חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר:
in the ears of the sons of Ches four hundred shekels of silver acceptable to the merchant

רַשִׁ"י

וישקל אברהם לעפרן. חָסֵר וָי"ו; לְפִי שֶׁאָמַר הַרְבֵּה, וַאֲפִלּוּ מְעַט לֹא
And Avraham weighed Avraham to Ephron lacking the letter vav because that he said much and even a little not

עָשָׂה בבא מציעא פ"ז , שֶׁנָּטַל מִמֶּנּוּ שְׁקָלִים גְּדוֹלִים שֶׁהֵן קַנְטָרִין, שֶׁנֶּאֱמַר עֹבֵר
he did Bava Metzia page 87 for he took from him shekels large which are centenaria as it is said current

לַסֹּחֵר, שֶׁמִּתְקַבְּלִים בְּשֶׁקֶל בְּכָל מָקוֹם שם ובכורות נ' , וְיֵשׁ מָקוֹם
with the merchant that are accepted as a shekel in every place there and Bechoros page 50 and there is a place

שֶׁשְּׁקָלֵיהֶן גְּדוֹלִים, שֶׁהֵן קַנְטָרִין צנטינא"רש בלע"ז:
where their shekels are large which are centenaria centenars in foreign tongue

CHAPTER SUMMARY

The aliyah details the petirah of Sarah Imeinu in Chevron and Avraham Avinu's subsequent negotiation with the Bnei Ches to purchase a burial plot. Although the locals offer him the choice of their best graves for free, Avraham insists on buying the Cave of Machpelah from Ephron ben Zohar at full price. Ephron initially makes a show of offering the field and the cave as a gift, but quickly names a steep price of four hundred shekels of silver. Avraham immediately accepts these terms and weighs out the silver at the going merchants' rate, successfully securing the property.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is coming to be mechadesh a tremendous yesod in how a Yid conducts himself in the world, even when he is dealing with the most difficult, painful situations. Look at Avraham Avinu. He just lost his partner in life, the holy Sarah Imeinu. He is broken, mourning, and trying to secure a place to bury her. Yet, when he stands before the Bnei Cheis, he doesn't demand anything, nor does he act with a sense of entitlement. He bows, he speaks with utmost respect, and he refers to himself as a "ger v'toshav", a stranger and a resident. Even when Ephron tries to play games, offering the land for free but hinting at a massive price tag of four hundred shekels, Avraham doesn't argue or complain. He simply pays the full price, "over lasocher," in the most honorable way.

Lichoira, we would have thought that a person in such deep pain has a right to be demanding, or at least a bit impatient. But the Tanna is telling us that a Yid's middos and his mentchlichkeit are never on vacation. Avraham Avinu was a "nesi Elokim," a prince of Hashem, and he showed it davka by how he treated the people around him during his darkest hour. He didn't use his spiritual stature as an excuse to bypass the normal, respectful ways of the world. Mimeila, we see that true yiras Shamayim and greatness in Torah must express themselves in how we speak to others, how we do business, and how we carry ourselves when things are hard.

When you are under pressure, or when things are not going your way, the yetzer hara wants you to throw away your refinement and act with entitlement. The avodah of a Yid is to remember Avraham Avinu. Whether you are dealing with family, coworkers, or a storekeeper, your speech should be soft, your transactions honest, and your respect for others absolute.

Today, make a point to speak with extra gentleness and respect to everyone you encounter, especially if you find yourself in a stressful or frustrating situation.

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📖 THE SUGYA

We are continuing our sugya in Maseches Bekhoros regarding the various blemishes that disqualify a Kohen from serving in the Beis HaMikdash. The Gemara on our daf focuses heavily on the eyes, analyzing different physical abnormalities, structural misalignments, and vision impairments. We will look at how the Mishnah and the beraisos define these conditions, and how we derive them from the pesukim in the Torah.

Lichoira, we might think some of these eye conditions are just minor aesthetic issues, but the Gemara is mechadesh that they are full-fledged blemishes. We will also learn a Mishnah that transitions into other bodily proportions, such as a Kohen whose limbs are not in proportion to the rest of his body, or whose nose is too large or too small.

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

עַמּוּד א׳ DAF 44A

RESOLUTION

אַף עַל פִּי שֶׁאֵינוֹ כּוֹחֵל שְׁתֵּי עֵינָיו כְּאַחַת.

The Gemara concludes: Rather, a charum is disqualified **even though he does not paint both of his eyes as one**, but has a sunken nose bridge.

מִשְׁנָה MISHNAH

MISHNAH

שְׁתֵּי עֵינָיו לְמַטָּה.

The Mishnah taught: If **both of his eyes are below**, or both are above, he is disqualified.

גְּמָרָא GEMARA

QUESTION

מָה ״שְׁתֵּי עֵינָיו לְמַעְלָה״ ״שְׁתֵּי עֵינָיו לְמַטָּה״?

The Gemara asks: **What** is the meaning of **"both of his eyes are above"** or **"both of his eyes are below"**?

INFERENCE

אִילֵּימָא שְׁתֵּי עֵינָיו לְמַעְלָה — דְּחָזֵי לְמַעְלָה, שְׁתֵּי עֵינָיו לְמַטָּה — דְּחָזֵי לְמַטָּה,

If we say that "both of his eyes are above" means that he constantly looks upward, and "both of his eyes are below" means that he constantly looks downward,

INFERENCE

עֵינוֹ אַחַת לְמַעְלָה וְעֵינוֹ אַחַת לְמַטָּה — דַּחֲזַאי עֵינוֹ אַחַת לְמַטָּה וְעֵינוֹ אַחַת לְמַעְלָה,

then the next case of "one of his eyes is above and one of his eyes is below" must mean that one of his eyes looks downward and one of his eyes looks upward.

OBJECTION

הַיְינוּ "רוֹאֶה אֶת הַחֶדֶר וְאֶת הָעֲלִיָּיה כְּאֶחָת"!

But if so, this is identical to the later case of "one who sees the room and the attic as one"! Why would the Mishnah repeat the same blemish?

RESOLUTION

אֶלָּא, שְׁתֵּי עֵינָיו לְמַעְלָה — דְּקָיְימָן לְמַעְלָה, שְׁתֵּי עֵינָיו לְמַטָּה — דְּקָיְימָן לְמַטָּה,

Rather, we must explain that "both of his eyes are above" means that they are positioned physically above their normal place on his forehead, and "both of his eyes are below" means that they are positioned below their normal place.

RESOLUTION

עֵינוֹ אַחַת לְמַעְלָה וְעֵינוֹ אַחַת לְמַטָּה — דְּקָיְימִי עֵינוֹ אַחַת לְמַעְלָה וְעֵינוֹ אַחַת לְמַטָּה,

And "one of his eyes is above and one of his eyes is below" means that one of his eyes is positioned above and one of his eyes is positioned below.

RESOLUTION

וְקָיְימִי כְּסִדְרָן נָמֵי, וְרוֹאֶה אֶת הַחֶדֶר וְאֶת הָעֲלִיָּיה כְּאַחַת.

And the Mishnah is coming to teach that even if his eyes are positioned in their normal place also, but he suffers from a squint where he sees the room and the attic as one, he is disqualified.

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: From where do we derive these words, that these eye abnormalities are disqualifying blemishes?

PROOF

דְּתָנוּ רַבָּנַן: בְּעֵינוֹ — כָּל מָה שֶׁבְּעֵינוֹ,

It is as the Rabbis taught in a Braisa: The Torah writes "in his eye" to include anything abnormal that is in his eye.

PROOF

מִכָּאן אָמְרוּ: שְׁתֵּי עֵינָיו לְמַטָּה, שְׁתֵּי עֵינָיו לְמַעְלָה, עֵינוֹ אַחַת לְמַעְלָה וְעֵינוֹ אַחַת לְמַטָּה, וְרוֹאֶה אֶת הַחֶדֶר וְאֶת הָעֲלִיָּיה כְּאַחַת, אוֹ שֶׁמְּדַבֵּר עִם חֲבֵירוֹ וְאַחֵר אוֹמֵר: לִי רוֹאֶה.

From here they said: If **both of his eyes are below, or both of his eyes are above, or one of his eyes is above and one of his eyes is below, or he sees the room and the attic as one, or if he speaks with his friend and another** person standing to the side **says, "He is looking at me,"** he is disqualified.

BRAISA

תָּנוּ רַבָּנַן: עִוֵּר — בֵּין סוֹמֵא בִּשְׁתֵּי עֵינָיו, בֵּין סוֹמֵא בְּאַחַת מֵעֵינָיו.

The Rabbis taught in a Braisa: The term **"blind"** written in the Torah regarding blemishes applies **whether he is blind in both of his eyes, or whether he is blind in one of his eyes.**

QUESTION

חֲוָרָוור וְהַמַּיִם הַקְּבוּעִין מִנַּיִן?

If a Kohen has **white spots** on his eye **or constant dripping of water** from his eye, which prevents him from seeing, **from where** do we know he is disqualified?

ANSWER

תַּלְמוּד לוֹמַר: "אִישׁ עִוֵּר".

The Torah teaches this by writing: **"A man who is blind,"** where the extra word "man" includes these conditions.

QUESTION

אָמַר רָבָא: לְמָה לִי דִּכְתַב רַחֲמָנָא "אִישׁ", "עִוֵּר", "דַּק", "תְּבַלּוּל", "בְּעֵינוֹ"?

Rava said: Why do I need that the Merciful One wrote all of these terms: **"man", "blind", "cataract"** (dak), **"mixture"** (tevallul), and **"in his eye"**?

EXPLANATION

צְרִיכִי, דְּאִי כְּתַב רַחֲמָנָא "עִוֵּר" מִשּׁוּם דְּלֵיתַנְהוּ כְּלָל, אֲבָל חֲוָרָוור וְהַמַּיִם הַקְּבוּעִין דְּאִיתַנְהוּ בֵּיהּ — לָא, כְּתַב רַחֲמָנָא "אִישׁ".

They are all **necessary, for if the Merciful One had only written "blind"**, we would think he is only disqualified **because his eyes are not there at all**, meaning they were completely removed; **but** as for **white spots and constant dripping of water, where** the eyes **are still in him** but he cannot see, we would say he is **not** disqualified. Therefore, **the Merciful One wrote "man"** to include them.

EXPLANATION

וְאִי כְּתַב רַחֲמָנָא "אִישׁ" — מִשּׁוּם דְּלָא קָא חָזֵי כְּלָל, אֲבָל מַחְסוֹרֵיְיתָא — לָא, כְּתַב רַחֲמָנָא "דַּק".

And if the Merciful One had only written "man" to include those who cannot see, we would think that is only **because he cannot see at all; but** if he has merely **impaired vision**, we would say he is **not** disqualified. Therefore, **the Merciful One wrote "cataract"**.

EXPLANATION

וְאִי כְּתַב רַחֲמָנָא "דַּק" — מִשּׁוּם דְּמַחְסַרְן, אֲבָל מְבַלְבְּלִיתָא — לָא, כְּתַב רַחֲמָנָא "תְּבַלּוּל".

And if the Merciful One had only written "cataract", we would think he is disqualified **because his vision is impaired; but** if his vision is not impaired, but he has **a mixture** of the white and black parts of the eye, we would say he is **not** disqualified. Therefore, **the Merciful One wrote "tevallul"**.

EXPLANATION

וְאִי כְּתַב רַחֲמָנָא "תְּבַלּוּל" — מִשּׁוּם דִּמְבַלְבְּלָן, אֲבָל מִשּׁוּם מְשַׁנְּיוּתָא — לָא, כְּתַב רַחֲמָנָא "בְּעֵינוֹ".

And if the Merciful One had only written "tevallul", we would think he is disqualified **because they are mixed; but** if he only has **an abnormality** in the position of his eyes, we would say he is **not** disqualified. Therefore, **the Merciful One wrote "in his eye"**.

STATEMENT

אָמַר רָבָא: הִלְכָךְ, כֹּל מֵחֲמַת כַּהֲיוּתָא — אָתְיָא מֵ"אִישׁ", מַחְסוֹרַיְיתָא — מִ"דַּק", מְבַלְבְּלִיתָא — מִ"תְּבַלּוּל", מְשַׁנְּיוּתָא — מִ"בְּעֵינוֹ".

Rava said: Therefore, any blemish **due to dimness** of sight **comes from "man"; impaired vision** comes **from "cataract"; a mixture** of the eye parts comes **from "tevallul"; and abnormalities** of position come **from "in his eye"**.

מִשְׁנָה MISHNAH

MISHNAH

סָכֵי שֶׁמֶשׁ.

The Mishnah listed those who are **sachei shemesh** as disqualified.

גְּמָרָא GEMARA

EXPLANATION

תָּנֵי רַב יוֹסֵף: "סָנֵי שֶׁמֶשׁ".

Rav Yosef taught a Braisa: This means **"those who hate the sun"**, meaning they cannot open their eyes in the bright sunlight.

מִשְׁנָה MISHNAH

MISHNAH

זַגְדָּיָין.

The Mishnah listed one who is **zagdeyan** as disqualified.

גְּמָרָא GEMARA

EXPLANATION

מַחְוֵי רַב הוּנָא: חַד מִדִּידַן וְחַד מִדִּידְהוּ, וְאִיקְּפַד רַב יְהוּדָה.

To explain this, **Rav Huna pointed** with his finger and said: It means **one** eye is **like ours and one** eye is **like theirs**, meaning mismatched eyes. **And Rav Yehuda**, who had mismatched eyes, **took offense** because he thought Rav Huna was pointing at him.

OBJECTION

מֵיתִיבִי: שָׁכְבָנָא — שֶׁגְּבִינָיו שׁוֹכְבִים, זַגְדּוֹם — אֶחָד שָׁחוֹר וְאֶחָד לָבָן.

The Gemara **raises an objection** from a Braisa: **A shechvana** is one **whose eyebrows lie flat** and cover his eyes; **a zagdom** is one who has **one** eyebrow **black and one** eyebrow **white**! This contradicts Rav Huna's explanation of zagdeyan.

RESOLUTION

תַּנָּא: כֹּל זוּגָא דְּלָא שָׁוֵי לַהֲדָדֵי, "זַגְדּוֹם" קָרֵי לֵיהּ.

The Gemara answers: The **Tanna** of that Braisa holds that **any pair** of limbs **that are not equal to each other, he calls "zagdom"**, so both explanations fit the term.

מִשְׁנָה MISHNAH

MISHNAH

הַצֵּרָן.

The Mishnah listed **the tzeiran** as disqualified.

גְּמָרָא GEMARA

EXPLANATION

עֵינָיו תְּרוּטוֹת, וְצֵירָנִיּוֹת, דּוֹמְעוֹת, דּוֹלְפוֹת, טוֹרְדוֹת.

A Braisa explains: This is one whose **eyes are narrow, and runny, tearing, dripping, or constantly flowing**.

BRAISA

תַּנָּא: הַזִּדִּיר וְהַלּוּפְיָן (וְהַתָּמִיר) [וְהַתִּימְיָן].

A **Tanna taught** in a Braisa: **The zideir, and the lufyan, and the timyan** are disqualified.

EXPLANATION

זִוִּיר — דִּמְזַוֵּר עֵינֵיהּ, לוּפְיָן — דִּנְפִישִׁין זִיפֵּיהּ, (תָּמִיר) [תִּימְיָן] — שֶׁתַּמּוּ (זִיפִּין) [זִיפָּיו].

The Braisa explains: **A ziveir** is one **whose eyes are squinted; a lufyan** is one **whose eyelashes are too numerous; a timyan** is one **whose eyelashes have ended**, meaning they fell out.

QUESTION

וְהָנֵי גַּבֵּי מוּמִין תָּנוּ לְהוּ? וְהָתְנַן: שֶׁנָּשְׁרוּ רִיסֵי עֵינָיו פָּסוּל מִפְּנֵי מַרְאִית הָעַיִן!

The Gemara asks: **And did they teach these among** actual **blemishes? But didn't we learn in our Mishnah: One whose eyelashes fell out is disqualified** only **because of appearance**, which is a Rabbinic disqualification, not a Torah blemish!

RESOLUTION

לָא קַשְׁיָא, הָא דְּאִשְׁתְּיוּר גַּרְדּוּמֵי, הָא דְּלָא אִישְׁתְּיוּר גַּרְדּוּמֵי.

The Gemara answers: This is **not difficult. This** case, where it is only a Rabbinic disqualification, is **where the roots of the eyelashes remained;** whereas **that** case, where it is a full Torah blemish, is **where the roots did not remain** at all.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ עֵינָיו גְּדוֹלוֹת כְּשֶׁל עֵגֶל, אוֹ קְטַנּוֹת כְּשֶׁל אַוָּז.

MISHNAH: If a Kohen's **eyes are large like those of a calf, or small like those of a goose**, he is disqualified.

MISHNAH

גּוּפוֹ גָּדוֹל מֵאֵבָרָיו, אוֹ קָטָן מֵאֵבָרָיו.

If **his body is too large for his limbs, or too small for his limbs**, he is disqualified.

MISHNAH

חוֹטְמוֹ גָּדוֹל מֵאֵבָרָיו, אוֹ קָטָן מֵאֵיבָרָיו.

If **his nose is too large for his limbs, or too small for his limbs**, he is disqualified.

MISHNAH

הַצּוּמֵם וְהַצּוּמְעָ — אֵיזֶהוּ צוּמְעָ? כֹּל שֶׁאָזְנָיו קְטַנּוֹת, וְהַצּוּמֵם — כֹּל שֶׁאָזְנָיו דּוֹמוֹת לִסְפוֹג.

The tzumem and the tzumeia are disqualified. **Who is a tzumeia? Anyone whose ears are** abnormally **small. And a tzumem is anyone whose ears resemble a sponge**, flat and thick.

MISHNAH

שְׂפָתוֹ הָעֶלְיוֹנָה עוֹדֶפֶת עַל הַתַּחְתּוֹנָה, הַתַּחְתּוֹנָה עוֹדֶפֶת עַל הָעֶלְיוֹנָה — הֲרֵי זֶה מוּם.

If **his upper lip overlaps the lower one, or his lower lip overlaps the upper one, behold, this is a blemish.**

MISHNAH

וְשֶׁנָּשְׁרוּ שִׁינָּיו — פָּסוּל מִפְּנֵי מַרְאִית הָעַיִן.

And one whose teeth fell out is disqualified only **because of appearance.**

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ אָמַר רַב: מֹשֶׁה רַבֵּינוּ עָשָׂר אַמּוֹת הָיָה, שֶׁנֶּאֱמַר: ״וַיִּפְרֹשׂ אֶת הָאֹהֶל עַל הַמִּשְׁכָּן״, מִי פְּרָשׂוֹ? מֹשֶׁה רַבֵּינוּ פְּרָשׂוֹ, וּכְתִיב: ״עָשָׂר אַמּוֹת אוֹרֶךְ הַקָּרֶשׁ״.

GEMARA: Rav said: Moshe Rabbeinu was ten cubits tall, as it is said: "And he spread the tent over the Tabernacle." Who spread it? Moshe Rabbeinu spread it, and it is written: "Ten cubits was the length of the beam." Since he reached the top, he must have been ten cubits tall.

OBJECTION

אֲמַר לֵיהּ רַב שִׁימִי בַּר חִיָּיא לְרַב: אִם כֵּן עֲשִׂיתוֹ לְמֹשֶׁה רַבֵּינוּ בַּעַל מוּם!

Rav Shimi bar Chiyya said to Rav: If so, you have made Moshe Rabbeinu a blemished person who would be unfit for the Avodah!

OBJECTION

דְּתָנַן: גּוּפוֹ גָּדוֹל מֵאֵבָרָיו אוֹ קָטָן מֵאֵבָרָיו.

For we learned in our Mishnah: If his body is too large for his limbs, or too small for his limbs, he is disqualified. If Moshe was ten cubits tall, his limbs must have been disproportionate!

RESOLUTION

אֲמַר לֵיהּ: שִׁימִי! בְּאַמָּה שֶׁל קֹדֶשׁ קָאָמִינָא.

Rav **said to him: Shimi! I am speaking of the cubit of the Sanctuary**, meaning all of Moshe's limbs were perfectly proportioned to his height of ten cubits.

EXPLANATION

חוֹטְמוֹ גָּדוֹל וכו'. תָּנָא: כְּאֶצְבַּע קְטַנָּה.

The Mishnah taught: If **his nose is too large** etc. A Tanna **taught** in a Braisa: This means a nose as long as **a pinky finger**.

BRAISA

הַצּוֹמֵם וְהַצּוֹמֵעַ. תָּנָא: אַף הַצֵּימֵחַ.

The Mishnah listed **the tzumem and the tzumeia**. A Tanna **taught** in a Braisa: **Also the tzimeiach** is disqualified.

EXPLANATION

לָא הֲווּ יָדְעִי רַבָּנַן מַאי "צִימֵּחַ", שְׁמַעוּ לְהָהוּא טַיָּיעָא דַּהֲוָה קָאָמַר: "מַאן דְּבָעֵי צִימֵּחַ", וְאִישְׁתְּכַח גַּדְיָא חַזְיָא.

The Rabbis did not know what "tzimeiach" meant, until they heard a certain Arab merchant who was saying, "Who wants a tzimeiach?" And it turned out to be a goat with hairy ears.

STATEMENT

אָמַר רַב חִסְדָּא: עֵז שֶׁאֵין לָהּ קַרְנַיִם, וְרָחֵל שֶׁיֵּשׁ לָהּ קַרְנַיִם — כְּשֵׁרִים לְגַבֵּי מִזְבֵּחַ.

Rav Chisda said: A female goat that has no horns, and a female sheep that has horns, are kosher for the Altar, as this is not considered a blemish for them.

PROOF

תַּנְיָא נָמֵי הָכִי: יֵשׁ דְּבָרִים שֶׁהֵן כְּמוּמִין, וְאֵינָן כְּמוּמִין, וְשׁוֹחֲטִין עֲלֵיהֶם בְּמִקְדָּשׁ, אֲבָל לֹא בַּמְּדִינָה.

It was also taught likewise in a Braisa: **There are things that are like blemishes but are not** actual **blemishes, and we may slaughter them in the Beit HaMikdash** as offerings, **but not in the provinces** as non-sacred animals.

PROOF

וְאֵלּוּ הֵן: עֵז שֶׁאֵין (לוֹ) [לָהּ] קְרָנַיִם, וְרָחֵל שֶׁיֵּשׁ (לוֹ) [לָהּ] קְרָנַיִם, וְהַצְּיִמֵּחַ, וְהַצְּיִמֵּם, וְהַצְּיִמְעָ.

And these are they: A female goat that has no horns, and a female sheep that has horns, and the tzimeiach, and the tzumem, and the tzumeia.

STATEMENT

אָמַר רַב חִסְדָּא אָמַר אַמֵּימָר: נִטְּלוּ קַרְנוֹתָן וְזַכְרוּתָן עִמָּהֶן — פְּסוּלָה, וְאֵין פּוֹדִין עֲלֵיהֶם.

Rav Chisda said in the name of Ameimar: If their horns were removed and their inner core with them, they are disqualified as sacrifices, **but we do not redeem them** because it is not a permanent blemish.

STATEMENT

נִטְּלוּ טְלָפַיִם וְזַכְרוּתָם עִמָּהֶן — פְּסוּלִין, וְנִפְדִּין עֲלֵיהֶם.

If **their hooves were removed and their inner bone with them, they are disqualified and we redeem them** because this is a permanent blemish.

OBJECTION

מֵיתִיבִי: נִטְּלוּ קַרְנַיִן וּטְלָפַיִן וְזַכְרוּתָן עִמָּהֶן — פְּסוּלִין וְנִפְדִּין עֲלֵיהֶן!

The Gemara **raises an objection** from a Braisa: If **horns or hooves were removed and their inner core with them, they are disqualified and we redeem them**! This contradicts Ameimar regarding horns.

RESOLUTION

לָא קַשְׁיָא: הָא דְּאִיתְעֲקוֹר אִיתְעֲקוֹרֵי, הָא דְּאִיגּוּם אִיגּוֹמֵי.

The Gemara answers: This is **not difficult. This** Braisa, which allows redemption, is **where they were uprooted** completely; **that** statement of Ameimar is **where they were** merely **cut down** but the root remains.

QUESTION

וּדְאִיגּוּם אִיגּוֹמֵי, פָּסוּל? וּרְמִינְהוּ: פָּרָה שֶׁקַּרְנֶיהָ וּטְלָפֶיהָ שְׁחוֹרִים — יָגוֹד!

The Gemara asks: **And is one that was cut down disqualified? But they raised a contradiction** from a Mishnah: **A Red Heifer whose horns or hooves are black, he may cut them off** and she remains kosher! This shows cutting them down is not a blemish.

ANSWER

תַּרְגְּמַהּ זְעֵירִי: מֵעִילָּוֵי זַכְרוּת.

Ze'iri interpreted it: That is where he cuts them **above the inner core**, so the core itself is not damaged.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ דַּדִּין שׁוֹכְבִין כְּשֶׁל אִשָּׁה, כְּרֵיסוֹ צָבָה, טִיבּוּרוֹ יוֹצֵא, נִכְפֶּה — אֲפִילּוּ אַחַת לְיָמִים, רוּחַ קְצָרָה בָּאָה עָלָיו, הַמְאוּשְׁכָּן, וּבַעַל גֶּבֶר.

MISHNAH: A kohen who has **breasts** that are **sagging like those of a woman**; or one whose **belly is swollen** and protrudes; or one whose **navel protrudes**; or an epileptic, meaning one who is **seized** by a fit, **even** if it happens only **once in a long while**; or one upon whom **a melancholy temper comes**; or **one with an unnaturally long scrotum**; **and one with an unnaturally long penis**, are all disqualified from performing the Avodah.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַבִּי אַבָּא בְּרֵיהּ דְּרַבִּי חִיָּיא בַּר אַבָּא: מַשְׁתִּינִין מַיִם בִּפְנֵי רַבִּים, וְאֵין שׁוֹתִין מַיִם בִּפְנֵי רַבִּים.

GEMARA: Rabbi Abba the son of Rabbi Chiyya bar Abba said: One may urinate in public **before many** people, because holding it in is dangerous, **but one may not drink water before many** people, as this is a disgusting habit that is not fitting for a talmid chacham.

PROOF

וְתַנְיָא נָמֵי הָכִי: מַשְׁתִּינִין מַיִם בִּפְנֵי רַבִּים, וְאֵין שׁוֹתִין מַיִם בִּפְנֵי רַבִּים.

And it was also taught in a Braisa like this: One may urinate before many people, **but one may not drink water before many** people.

PROOF

וּמַעֲשֶׂה בְּאֶחָד שֶׁבִּיקֵּשׁ לְהַשְׁתִּין מַיִם וְלֹא הִשְׁתִּין, וְנִמְצָא כְּרֵיסוֹ צָבָה.

And there was an incident involving one who sought to urinate and did not urinate because he was embarrassed to do so in public, **and his belly was found to be swollen** as a result.

STATEMENT

שְׁמוּאֵל אִיצְטְרִיךְ לֵיהּ בְּשַׁבְּתָא דְּרִגְלָא, נְגַדוּ לֵיהּ גְּלִימָא, אֲתָא לְקַמֵּיהּ דַּאֲבוּהּ, אֲמַר לֵיהּ: אֶתֵּן לָךְ אַרְבַּע מְאָה זוּזֵי וְזִיל אַהְדַּר עוֹבָדָא.

The Gemara relates: **Shmuel needed to** urinate **on the Shabbos of the Festival** when the entire crowd gathered to hear the shiur. **They spread a cloak for him** to give him privacy. **He came before his father,** who **said to him: I will give you four hundred zuz if you will go and retract this incident** by publicly showing that one should not hold it in even if there is no privacy.

EXPLANATION

אַתְּ — דְּאֶפְשָׁר לָךְ, דְּלָא אֶפְשָׁר לֵיהּ — לִיסְתַּכַּן.

For **you, for whom it is possible** to have people spread a cloak, it is fine; but for one **for whom it is not possible, should he endanger himself** by holding it in because he cannot find privacy? Therefore, you must teach the public that one should urinate

even without a partition.

STATEMENT

מָר בַּר רַב אָשֵׁי אִיצְטְרִיךְ אַגּוּדָּא גַּמְלָא, אַשְׁתִּין. אֲמַרוּ לֵיהּ: חֲמָתָךְ קָאָתְיָא! אֲמַר לְהוּ: בְּאוּדְנַהּ.

The Gemara relates another story: **Mar bar Rav Ashi needed to** urinate while standing **on the edge of a bridge,** so **he urinated. They said to him: Your mother-in-law is coming! He said to them:** I would do this even **in her ear** if I had to, because holding it in is a danger to life.

QUESTION

וְתִיפּוֹק לִי מִשּׁוּם עַלְקָא! בְּשׁוֹתֶת.

The Gemara asks on the Braisa's story of the man whose belly swelled: **But let it be derived** that his belly swelled **because of a leech** that he swallowed while drinking water? The Gemara answers: The case was **where** his urine was **dripping** and not flowing normally, showing that the damage was specifically to his urinary tract.

BRAISA

תָּנוּ רַבָּנַן: שְׁנֵי נְקָבִים יֵשׁ בּוֹ בָּאָדָם, אֶחָד מוֹצִיא שֶׁתֶּן וְאֶחָד מוֹצִיא שִׁכְבַת זֶרַע, וְאֵין בֵּין זֶה לָזֶה אֶלָּא כְּקִלִּיפַּת הַשּׁוּם.

The Rabbis taught in a Braisa: **There are two ducts in a man, one expels urine and one expels semen, and there is only like the thickness of a garlic peel between this one and that one.**

BRAISA

בְּשָׁעָה שֶׁאָדָם נִצְרָךְ, אִם נִקְּבוּ זֶה לְתוֹךְ זֶה — נִמְצָא עָקָר.

At a time when a man needs to urinate and holds it in, **if they puncture one into the other, he is found to be barren,** because the urine will ruin the semen.

STATEMENT

אָמַר רֵישׁ לָקִישׁ: מַאי דִּכְתִיב "לֹא יִהְיֶה בְּךָ עָקָר וַעֲקָרָה וּבִבְהֶמְתֶּךָ"? אֵימָתַי לֹא יִהְיֶה בְּךָ עָקָר? בִּזְמַן שֶׁ"בִּבְהֶמְתֶּךָ".

Reish Lakish said: What is the meaning of that which is written: "There shall not be a barren male or barren female among you, or among your cattle"? When will there not be a barren male among you? At a time when you act **"among your cattle,"** meaning you relieve yourself immediately without holding it in, just like an animal.

STATEMENT

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: "לֹא יִהְיֶה בְּךָ עָקָר" — מִן הַתַּלְמִידִים, "וַעֲקָרָה" — שֶׁלֹּא תְּהֵא תְּפִלָּתְךָ עֲקוּרָה לִפְנֵי הַמָּקוֹם.

Rabbi Yehoshua ben Levi said: "There shall not be a barren male among you" means you will not be barren **of students; "or a barren female"** means **that your prayer will not be barren** and unanswered **before the Omnipresent.**

EXPLANATION

אֵימָתַי? בִּזְמַן שֶׁאַתָּה מֵשִׁים עַצְמְךָ כִּבְהֵמָה.

When will your prayers be answered? **At a time when you make yourself like an animal** in humility.

STATEMENT

אָמַר רַב פָּפָּא: לֹא יַשְׁתִּין אָדָם מַיִם לֹא עַל כְּלֵי חֶרֶס, וְלֹא עַל מְקוֹם קָשֶׁה,

Rav Pappa said: A person should not urinate either on an earthenware vessel or on a hard place in Babylonia,

EXPLANATION

דְּאָמַר רַב: הָנֵי מְדוֹרֵי דְּבָבֶל מְהַדְּרִי מַיָּא לְעֵין עֵיטָם.

as Rav said: These slopes of Babylonia return the water through underground channels **to the Spring of Eitam** in Eretz Yisrael, from which water is drawn for the Beis HaMikdash, and we must not contaminate it.

STATEMENT

אָמַר אַבָּיֵי: הָא אִיתְּתָא לָא תְּקוּם לְהֲדָיָא בְּאַנְפֵּי יָנוֹקָא, אַגִּיסָא לֵית לַן בַּה.

Abaye said: A woman should not stand directly in front of a child when she urinates, so as not to teach the child bad habits; but if she turns **to the side, we have no problem with it.**

BRAISA

תַּנְיָא, רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: עַמּוּד הַחוֹזֵר מֵבִיא אָדָם לִידֵי הִדְרוֹקָן, סִילוֹן הַחוֹזֵר מֵבִיא אָדָם לִידֵי יֶרֶקוֹן.

It was taught in a Braisa, Rabban Shimon ben Gamliel says: A column of feces **that is held back brings a person to dropsy; a stream** of urine **that is held back brings a person to jaundice.**

STATEMENT

אָמַר רַבָּה בַּר רַב הוּנָא, אָמַר רַב קַטִינָא, אָמַר רֵישׁ לָקִישׁ: דָּם רָבֶה — שְׁחִין רָבֶה, שִׁכְבַת זֶרַע רָבָה — צָרַעַת רָבָה, צוֹאָה רָבָה — הִדְרוֹקָן רָבֶה, מֵי רַגְלַיִם רָבִין — יֶרֶקוֹן רָבֶה.

Rabba bar Rav Huna said that Rav Ketina said that Reish Lakish said: Excess blood from not letting blood **causes excess boils; excess semen** from not having relations **causes excess tzara'as; excess feces** from holding it in **causes excess dropsy; excess urine** from holding it in **causes excess jaundice.**

EXPLANATION

רוּחַ קַצְרִית בָּאָה עָלָיו. מַאי נִינְהוּ? תָּנָא: רוּחַ בֶּן נְפָלִים בָּאָה עָלָיו.

The Mishnah taught that a kohen is disqualified if **a melancholy temper comes upon him.** The Gemara asks: **What is this? A Tanna taught: The spirit of a demon comes upon him.**

EXPLANATION

הַמְאוּשְׁבָּן וּבַעַל גֶּבֶר. תָּנָא: מְשׁוּבָּן בַּבֵּיצִים, וּבַעַל גֶּבֶר בַּגִּיד.

The Mishnah listed **the meshuban and the ba'al gever. A Tanna taught: A meshuban** is one with an abnormality **in the testicles, and a ba'al gever** is one with an abnormality **in the penis.**

BRAISA

תָּנָא: מְשׁוּבָּן — זֶה הַקָּיָּין, הַגַּרְבְּתָן — זֶה בַּעַל קִיק; קָיָּין — בַּבֵּיצִים, גַּרְבְּתָא — בַּגִּיד.

A Tanna taught: A meshuban, this is the kayyan; a garbetan, this is the ba'al kik. A kayyan is an abnormality **in the testicles, and a garbeta** is an abnormality **in the penis.**

QUESTION

וְעַד כַּמָּה? מַחְוֵי רַב יְהוּדָה: עַד רְכוּבָּה.

The Gemara asks: **And how much** must it hang down to be disqualified? **Rav Yehuda pointed and showed: Until the knee.**

BRAISA

תַּנְיָא, רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: עַד רְכוּבָּה — פָּסוּל, לְמַעְלָה מִן רְכוּבָּה — כָּשֵׁר.

It was taught in a Braisa, Rabbi Eliezer ben Yaakov says: If it reaches until the knee, he is disqualified; but if it is above the knee, he is fit.

STATEMENT

אִיכָּא דְּאָמְרִי: עַד רְכוּבָּה — כָּשֵׁר, לְמַטָּה מִן הָרְכוּבָּה — פָּסוּל.

There are those who say: If it reaches until the knee, he is fit; but if it goes below the knee, he is disqualified.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' אֵין לוֹ בֵּיצִים, אוֹ אֵין לוֹ אֶלָּא בֵּיצָה אַחַת — הֲרֵי זֶה "מְרוֹחַ אָשֶׁךְ" הָאָמוּר בְּתוֹרָה.

MISHNAH: If he has no testicles, or if he has only one testicle, this is the "meroach ashech" that is stated in the Torah as a disqualifying blemish.

MISHNAH

רַבִּי יִשְׁמָעֵאל אוֹמֵר: כֹּל שֶׁנִּימּוֹחוּ אֲשָׁכָיו.

Rabbi Yishmael says: It is anyone whose testicles are crushed.

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: כֹּל שֶׁרוּחַ בַּאֲשָׁכָיו.

Rabbi Akiva says: It is anyone who has wind in his testicles, meaning a hernia.

MISHNAH

רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס אוֹמֵר: כֹּל שֶׁמַּרְאָיו חֲשׁוּכִין.

Rabbi Chanina ben Antigonus says: It is anyone whose appearance is dark, meaning his testicles look black.

גְּמָרָא GEMARA

EXPLANATION

גְּמָ׳ קַשְׁיָא לֵיהּ לְרַבִּי יִשְׁמָעֵאל: הָא ״חֲסַר אָשֶׁךְ״ מִיבְּעֵי לֵיהּ! תְּנִי: שֶׁנִּמְרְחוּ אֲשָׁכָיו.

GEMARA: It was difficult for Rabbi Yishmael: If the Torah meant one who is missing a testicle, **it should have written "chasar ashech"! Therefore, he taught: It means that his testicles are crushed.**

EXPLANATION

קַשְׁיָא לֵיהּ לְרַבִּי עֲקִיבָא: הַאי ״מַמְרוֹחַ אָשֶׁךְ״ מִיבְּעֵי לֵיהּ! תְּנִי: שֶׁהָרוּחַ בַּאֲשָׁכָיו.

It was difficult for Rabbi Akiva: If it meant crushed, **it should have written "mamroach ashech"! Therefore, he taught: It means that wind is in his testicles.**

EXPLANATION

קַשְׁיָא לֵיהּ לְרַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס: הַאי ״רוּחַ אָשֶׁךְ״ מִיבְּעֵי לֵיהּ! תְּנִי שֶׁמַּרְאָיו חֲשׁוּכִין, קָסָבַר גּוֹרְעִין וּמוֹסִיפִין וְדוֹרְשִׁין.

It was difficult for Rabbi Chanina ben Antigonus: If it meant wind, **it should have written "ruach ashech"! Therefore, he taught: It means that his appearance is dark. He holds that we may subtract** letters, **add** letters, **and expound** the word "meroach" as "shachor" (black).

QUESTION

הַיְינוּ כּוּשִׁי!

The Gemara asks: But if so, **this is the same as a Kushite,** who is already disqualified because of his dark skin!

ANSWER

רַבִּי חֲנִינָא בֶּן אַנְטִיגְנוֹס לָא תָּנֵי ״כּוּשִׁי״.

The Gemara answers: **Rabbi Chanina ben Antigonus does not teach that a Kushite** is disqualified, so he needs this verse to disqualify him.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ מַקִּישׁ בְּקַרְסוֹלָיו, וּבְאַרְכֻּבּוֹתָיו,

MISHNAH: One whose ankles knock against each other, or whose knees knock against each other, is disqualified.

SUMMARY

The Gemara begins by clarifying the Mishnah's cases of misaligned eyes, explaining that it refers to eyes physically positioned too high or too low on the forehead, or a squint where one sees the room and the attic as one. We bring a beraisa that derives these abnormalities from the words "in his eye" in the Torah. Rava then explains the necessity of each term written in the Torah regarding eye blemishes—including "man", "blind", "cataract", "tevallul", and "in his eye"—showing how each word comes to include a different level of vision impairment or structural abnormality. Finally, the Gemara defines several specific terms from the Mishnah and beraisos, such as those who cannot stand the sun, those with mismatched eyes or eyebrows, and

those with missing eyelashes, distinguishing between a Rabbinic disqualification and a full Torah blemish before starting a new Mishnah about disproportionate body parts.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by why the Torah needs so many different words to describe eye blemishes in a Kohen, and Rava explains that each word is a necessary chiddush. If the Torah only wrote "blind," we would think only a complete lack of sight disqualifies. Mimeila, the Torah writes "in his eye" to teach that even if a Kohen has perfect vision, but his eyes are physically misaligned, he is disqualified from serving in the Beis HaMikdash.

Lichoira, this is a deep sevara. If the Kohen can see perfectly well, why should a slight physical misalignment of his eyes hold him back from the avodah? The Tanna is telling us that the way we look at the world must be straight, balanced, and focused. When a person's eyes are misaligned, he looks at one person but another thinks, "He is looking at me." There is a lack of presence, a split focus. In our own avodas Hashem, we often suffer from this spiritual squint. We try to look at the siddur while our mind is looking at our phone; we try to speak to our spouse or child, but our focus is somewhere else entirely.

To serve Hashem with wholeness, we need alignment. When you are doing a mitzvah, be there completely. When you are speaking to a fellow Yid, look at them and only them. Do not let your focus be split so that you are "seeing the room and the attic as one."

Today, practice total presence: when someone speaks to you, put down what you are doing, look them in the eye, and give them your undivided attention for that conversation.

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

The Five Daily Kapitlach

📖 **CHAPTER PREVIEW**

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

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

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

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

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

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

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

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

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

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

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

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

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

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

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

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

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו׃

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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