חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י · חיי שרה · שֵׁנִי

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

CHAYEI SARA · 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the finalization of the purchase of Me'aras HaMachpelah. The field, the cave, and all the surrounding trees are formally established as Avraham's permanent possession in front of the Bnei Ches. Immediately following this, Avraham buries Sarah there, cementing the site as a sacred family burial plot in the land of Canaan.

We then move into the next major parsha of Avraham's life. Now advanced in years, Avraham summons his trusted servant, Eliezer, and charges him with a crucial mission. He makes Eliezer swear a solemn oath not to take a wife for Yitzchak from the local Canaanites, but rather to travel back to Avraham's homeland to find a suitable shidduch.

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

פָּסוּק א

Pasuk 1

וַיָּקָם שְׂדֵה עֶפְרוֹן אֲשֶׁר בַּמַּכְפֵּלָה אֲשֶׁר לִפְנֵי מַמְרֵא הַשָּׂדֶה וְהַמְּעָרָה
And arose the field of Ephron which was in Machpelah which was before Mamre the field and the cave

אֲשֶׁר בּוֹ וְכָל הָעֵץ אֲשֶׁר בַּשָּׂדֶה אֲשֶׁר בְּכָל גְּבֻלוֹ סָבִיב׃
which was in it and all the trees which were in the field that were in all its boundary all around

רַשִׁ"י

ויקם שדה עפרון. תְּקוּמָה הָיְתָה לוֹ, שֶׁיָּצָא מִיַּד הֶדְיוֹט לְיַד מֶלֶךְ׃
And arose the field of Ephron a rising there was to it that it went out from the hand of a commoner to the hand of a king

וּפְשׁוּטוֹ שֶׁל מִקְרָא וַיָּקָם הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר בּוֹ וְכָל הָעֵץ לְאַבְרָהָם
and the simple meaning of the verse and arose the field and the cave that is in it and all the trees to Avraham

לְמִקְנָה וגו׳׃
as a possession etc.

פָּסוּק ב

Pasuk 2

לְאַבְרָהָם לְמִקְנָה לְעֵינֵי בְנֵי חֵת בְּכֹל בָּאֵי שַׁעַר עִירוֹ׃
to Avraham as a possession in the eyes of the children of Ches among all those who enter the gate of his city

רַשִׁ"י

בכל באי שער עירו. בְּקֶרֶב כֻּלָּם וּבְמַעֲמַד כֻּלָּם הִקְנָהוּ
before all those who enter the gate of his city in the midst of all of them and in the presence of all of them he transferred ownership

לוֹ׃
to him

פָּסוּק ג

Pasuk 3

וְאַחֲרֵי כֵן קָבַר אַבְרָהָם אֶת שָׂרָה אִשְׁתּוֹ אֶל מְעָרַת שְׂדֵה הַמַּכְפֵּלָה עַל
facing Machpelah the field of the cave of in his wife Sarah — Avraham buried this And after

פְּנֵי מַמְרֵא הִוא חֶבְרוֹן בְּאֶרֶץ כְּנָעַן:
Kenaan in the land of Chevron it is Mamre the front of

פָּסוּק ד

Pasuk 4

וַיָּקָם הַשָּׂדֶה וְהַמְּעָרָה אֲשֶׁר בּוֹ לְאַבְרָהָם לַאֲחֻזַּת קָבֶר מֵאֵת בְּנֵי חֵת:
Ches the sons of from burial for a possession of to Avraham in it that and the cave the field And arose

פָּסוּק ה

Pasuk 5

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַיהוָה בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל:
with everything Avraham — had blessed and Hashem in years advanced was old And Avraham

רַשִׁ"י

ברך את אברהם בכל. בַּכֹּל עוֹלֶה בְּגִימַטְרִיָּא בֵּן, וּמֵאַחַר שֶׁהָיָה לוֹ בֵּן הָיָה צָרִיךְ
needed he was a son to him that there was and since son in gematria rises in all in all Avraham — blessed

לְהַשִּׂיאוֹ אִשָּׁה:
a wife to marry him

פָּסוּק ו

Pasuk 6

וַיֹּאמֶר אַבְרָהָם אֶל עַבְדּוֹ זְקַן בֵּיתוֹ הַמֹּשֵׁל בְּכָל אֲשֶׁר לוֹ שִׂים נָא
please place was his that over all who ruled his household the elder of his servant to Avraham And said

יָדְךָ תַּחַת יְרֵכִי:
my thigh under your hand

רַשִׁ"י

זקן ביתו. לְפִי שֶׁהוּא דָּבוּק נָקוּד זְקַן:
Zekan it is punctuated in construct that it is because his house the elder of

רַשִׁ"י

תחת ירכי. לְפִי שֶׁהַנִּשְׁבָּע צָרִיךְ שֶׁיִּטֹּל בְּיָדוֹ חֵפֶץ שֶׁל מִצְוָה, כְּגוֹן סֵפֶר תּוֹרָה
Torah a Sefer such as mitzvah of an object in his hand that he take needs that one who swears because my thigh Under

אוֹ תְּפִלִּין שבועות ל"ח , וְהַמִּילָה הָיְתָה מִצְוָה רִאשׁוֹנָה לוֹ וּבָאָה לוֹ עַל
through to him and it came to him first a mitzvah was and the circumcision 38 Shevuos tefillin or

יְדֵי צַעַר וְהָיְתָה חֲבִיבָה עָלָיו וּנְטָלָהּ:
and he took it upon him beloved and it was pain means of

פָּסוּק ז

Pasuk 7

וְאַשְׁבִּיעֲךָ בַּיהוָה אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ אֲשֶׁר לֹא תִקַּח אִשָּׁה

a wife you shall take not that the earth and God of the heavens God of by Hashem and I will swear you

לִבְנִי מִבְּנוֹת הַכְּנַעֲנִי אֲשֶׁר אָנֹכִי יוֹשֵׁב בְּקִרְבּוֹ׃

in his midst dwell I whom the Canaanite from the daughters of for my son

פָּסוּק ח

Pasuk 8

כִּי אֶל אַרְצִי וְאֶל מוֹלַדְתִּי תֵּלֵךְ וְלָקַחְתָּ אִשָּׁה לִבְנִי לְיִצְחָק׃

for Yitzchak for my son a wife and you shall take you shall go my birthplace and to my land to but

פָּסוּק ט

Pasuk 9

וַיֹּאמֶר אֵלָיו הָעֶבֶד אוּלַי לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרַי אֶל הָאָרֶץ הַזֹּאת

this the land to after me to go the woman will consent not perhaps the servant to him And said

הֶהָשֵׁב אָשִׁיב אֶת בִּנְךָ אֶל הָאָרֶץ אֲשֶׁר יָצָאתָ מִשָּׁם׃

from there you came out that the land to your son — return shall I indeed return

פָּסוּק י

Pasuk 10

וַיֹּאמֶר אֵלָיו אַבְרָהָם הִשָּׁמֶר לְךָ פֶּן תָּשִׁיב אֶת בְּנִי שָׁמָּה׃

there my son — you return lest for yourself beware Avraham to him And said

פָּסוּק יא

Pasuk 11

יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲשֶׁר לְקָחַנִי מִבֵּית אָבִי וּמֵאֶרֶץ מוֹלַדְתִּי

my birth and from the land of my father from the house of took me Who the heavens God of Hashem

וַאֲשֶׁר דִּבֶּר לִי וַאֲשֶׁר נִשְׁבַּע לִי לֵאמֹר לְזַרְעֲךָ אֶתֵּן אֶת הָאָרֶץ הַזֹּאת

this the land — I will give to your offspring saying to me swore and Who to me spoke and Who

הוּא יִשְׁלַח מַלְאָכוֹ לְפָנֶיךָ וְלָקַחְתָּ אִשָּׁה לִבְנִי מִשָּׁם׃

from there for my son a wife and you shall take before you His angel will send He

רַ"שִׁ"י

ה' אלהי השמים אשר לקחני מבית אבי. וְלֹא אָמַר "וֵאלֹהֵי הָאָרֶץ",

the earth and God of did he say and not my father from the house of took me Who the heaven God of Hashem

וּלְמַעְלָה אָמַר וְאַשְׁבִּיעֲךָ וגו'? אָמַר לוֹ עַכְשָׁו הוּא אֱלֹהֵי הַשָּׁמַיִם וֵאלֹהֵי הָאָרֶץ,

the earth and God of the heaven God of He is now to him he said etc. and I will make you swear he said whereas above

שֶׁהִרְגַּלְתִּיו בְּפִי הַבְּרִיּוֹת, אֲבָל כְּשֶׁלְּקָחַנִי מִבֵּית אָבִי הָיָה אֱלֹהֵי

God of He was my father from the house of when He took me but the creatures in the mouth of because I made Him familiar

הַשָּׁמַיִם וְלֹא אֱלֹהֵי הָאָרֶץ, שֶׁלֹּא הָיוּ בָּאֵי עוֹלָם מַכִּירִים בּוֹ וּשְׁמוֹ לֹא

not and His Name Him acknowledging the world those who enter were because not the earth God of and not the heaven

הָיָה רָגִיל בָּאָרֶץ׃
was familiar on the earth

רַשִׁ״י

מבית אבי. מֵחָרָן׃
From the house of my father from Charan

רַשִׁ״י

ומארץ מולדתי. מֵאוּר כַּשְׂדִּים׃
and from the land of my nativity from Ur Kasdim

רַשִׁ״י

ואשר דבר לי. לְצָרְכִּי; כְּמוֹ אֲשֶׁר דִּבֶּר עָלַי מלכים א' ב' , וְכֵן כָּל לִי
And who spoke to me for my need just as which He spoke concerning me Kings I II and likewise every to me

וְלוֹ וְלָהֶם הַסְּמוּכִים אֵצֶל דִּבּוּר מְפֹרָשִׁים בִּלְשׁוֹן עַל, וְתַרְגּוּם שֶׁלָּהֶם
and to him and to them that are adjacent speaking next to are explained in the language of concerning and the translation of them

עָלַי, עָלוֹהִי, עֲלֵיהוֹן, שֶׁאֵין נוֹפֵל אֵצֶל דִּבּוּר לְשׁוֹן לִי וְלוֹ
concerning me concerning him concerning them for not is appropriate next to speaking the expression of to me and to him

וְלָהֶם, אֶלָּא אֵלַי, אֵלָיו, אֲלֵיהֶם, וְתַרְגּוּם שֶׁלָּהֶם עִמִּי, עִמֵּיהּ, עִמְּהוֹן, אֲבָל אֵצֶל
and to them but rather to me to him to them and the translation of them with me with him with them but next to

אֲמִירָה נוֹפֵל לְשׁוֹן לִי וְלוֹ וְלָהֶם׃
saying is appropriate the expression of to me and to him and to them

רַשִׁ״י

ואשר נשבע לי. בֵּין הַבְּתָרִים׃
and who swore to me between the pieces

פָּסוּק יב

Pasuk 12

וְאִם לֹא תֹאבֶה הָאִשָּׁה לָלֶכֶת אַחֲרֶיךָ וְנִקִּיתָ מִשְּׁבֻעָתִי זֹאת רַק אֶת
And if not will consent the woman to go after you then you shall be clear from my oath this only —

בְּנִי לֹא תָשֵׁב שָׁמָּה׃
my son do not take back there

רַשִׁ״י

ונקית משבועתי וגו'. וְקַח לוֹ אִשָּׁה מִבְּנוֹת עָנֵר אֶשְׁכּוֹל וּמַמְרֵא׃
then you shall be clear from my oath etc. and take for him a wife from the daughters of Aner Eshcol or Mamre

רַשִׁ״י

רק את בני וגו'. רַק מְעוּט הוּא; בְּנִי אֵינוֹ חוֹזֵר, אֲבָל יַעֲקֹב בֶּן בְּנִי סוֹפוֹ
Only — my son etc. Only it is a limitation my son does not return but the son of my son his end is

לַחֲזוֹר׃
to return

פָּסוּק יג

וַיָּשֶׂם הָעֶבֶד אֶת יָדוֹ תַּחַת יֶרֶךְ אַבְרָהָם אֲדֹנָיו וַיִּשָּׁבַע לוֹ עַל

And he placed the servant — his hand under the thigh of Avraham his master and he swore to him concerning

הַדָּבָר הַזֶּה׃

the matter this

CHAPTER SUMMARY

The aliyah begins with the formal transfer of Ephron's field and cave to Avraham, followed by the burial of Sarah in Me'aras HaMachpelah. The Torah then transitions to Avraham's old age and his concern for Yitzchak's future. Avraham makes his senior servant swear by Hashem that he will not take a wife for Yitzchak from the Canaanites, but will instead go to Avraham's birthplace. When the servant asks what to do if the woman refuses to follow him back, Avraham strictly warns him never to bring Yitzchak back to Charan, assuring him that Hashem will send an angel to make the journey successful, and the servant then takes the oath.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us about the incredible emunah of Avraham Avinu. Think about the situation: Avraham is old, he just buried his wife Sarah, and now he needs to find a shidduch for Yitzchak. He sends Eliezer on a long journey with a strict condition: Yitzchak can never leave Eretz Yisrael. Eliezer immediately asks the obvious kasha: what if the woman doesn't want to come back with me? Lichoira, the natural response would be to worry and make a backup plan. But Avraham does not hesitate. He declares with absolute certainty that Hashem, who took him from his father's house and promised him this land, will send His malach before Eliezer to make the mission a success.

This is a massive yesod in our own avodas Hashem. When we are trying to build a Torah home, to do a mitzvah, or to make a decision based on yiras Shamayim, the yetzer hara immediately brings up all the doubts. We start asking, "But what if this happens? What if that goes wrong?" We get so caught up in the natural calculations that we forget Who is running the world. Avraham teaches us that when you are doing the ratzon Hashem, you do not let the "what-ifs" weaken your resolve. You do your part with complete bitachon, knowing that Hashem will send His help to guide your steps.

Today, when you face a worry or a doubt about a decision you made for the sake of Shamayim, stop and remind yourself of Avraham's bitachon. Say to yourself: "I am doing what Hashem wants, and mimeila, He will send His help to make it work."

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף מ״ה

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📖 THE SUGYA

We are continuing our learning of the blemishes that disqualify a Kohen from serving in the Beis HaMikdash. On this daf, the Mishnah and Gemara focus on various physical deformities of the hands and feet, such as bowleggedness, knocking knees, swollen ankles, flat feet, and webbed or overlapping fingers and toes. The Tanna Kamma and Rabbi Yehuda also argue about a Kohen who has twenty-four digits—six on each hand and foot—and whether being ambidextrous is considered a blemish.

In the Gemara, the Chachamim bring Braisos to find the Torah sources for these disqualifications, learning them out from the extra words in the pesukim. We also delve into a fascinating discussion regarding the tumah status of an extra finger that was cut off, analyzing whether it carries the status of a full limb that can defile in a tent, or if it is treated like a simple bone.

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

עַמּוּד א׳ DAF 45A

מִשְׁנָה MISHNAH

MISHNAH

וּבַעַל הַפִּיקִים, הָעִיקֵּל.

The Mishnah continues listing blemishes that disqualify a Kohen: **And one who has** swollen ankles, known as **ba'al happikim**, and **the ikkel**, i.e., one who is bowlegged.

MISHNAH

אֵיזֶהוּ הָעִיקֵּל? כָּל שֶׁהוּא מַקִּיף פַּרְסוֹתָיו וְאֵין אַרְכְּבוֹתָיו נוֹקְשׁוֹת זוֹ לָזוֹ.

What is the definition of **the ikkel? Anyone who places his feet together** so that his ankles touch, **and his knees do not knock into each other** because his legs curve outward.

MISHNAH

פִּיקָּה יוֹצֵא מִגּוּדָּלוֹ, עֲקֵיבוֹ יוֹצֵא לַאֲחוֹרָיו, פַּרְסוֹתָיו רְחָבוֹת כִּשֶּׁל אַוָּוז.

Also disqualified is a Kohen who has a **protuberance emerging from his big toe**, or one whose **heel emerges** and protrudes excessively **backward**, or one whose **feet are wide like those of a goose**, meaning they are flat and webbed.

MISHNAH

אֶצְבְּעוֹתָיו מוּרְכָּבוֹת זוֹ עַל זוֹ, אוֹ קְלוּטוֹת לְמַעְלָה עַד הַפֶּרֶק — כָּשֵׁר, לְמַטָּה מִן הַפֶּרֶק וַחֲתָכָה — כָּשֵׁר,

If **his fingers** or toes **are riding one upon the other, or** if they are **webbed** together, he is disqualified. However, if they were webbed only **from above** the palm or sole **until the joint, he is fit**. If they were webbed **below the joint**, closer to the tips, **and**

he cut it to separate them, **he is fit**.

MISHNAH

הָיְתָה בָּהּ יְתֶרֶת וַחֲתָכָהּ, אִם יֵּשׁ בָּהּ עֶצֶם — פָּסוּל, וְאִם לָאו — כָּשֵׁר.

If **there was an extra** finger or toe **on** his hand or foot **and he cut it** off, the halacha is: **If there is a bone in it, he is disqualified** even after cutting it, because he is considered to be missing a limb; **but if not, he is fit**.

MISHNAH

יָתֵר בְּיָדָיו וּבְרַגְלָיו, שֵׁשׁ וְשֵׁשׁ — עֶשְׂרִים וְאַרְבַּע, רַבִּי יְהוּדָה מַכְשִׁיר וַחֲכָמִים פּוֹסְלִין.

If a Kohen has **extra** digits **on his hands and on his feet, six** on each hand **and six** on each foot, making a total of **twenty-four** digits, **Rabbi Yehuda deems him fit**, as he considers this an extra-strength feature, **and the Sages deem him disqualified** as it is a blemish.

MISHNAH

הַשּׁוֹלֵט בִּשְׁתֵּי יָדָיו — רַבִּי פּוֹסֵל וַחֲכָמִים מַכְשִׁירִין.

Regarding **one who has equal control of both his hands**, i.e., he is ambidextrous, **Rabbi** Yehuda HaNasi **deems him disqualified** because his right hand is not stronger than his left, **and the Sages deem him fit**.

גְּמָרָא GEMARA

GEMARA

גְּמ׳ תָּנוּ רַבָּנַן: שֶׁבֶר רֶגֶל — אֵין לִי אֶלָּא שֶׁבֶר רֶגֶל, מִנַּיִן לְרַבּוֹת הַקִּישָׁן וְהָעֵיקֵל וְהַקִּילְבָּן?

GEMARA: The Rabbis taught in a Braisa: The Torah states that a Kohen is disqualified if he has a **broken foot**. From this literal phrase, **I only have** a literal **broken foot**. **From where do we derive to include** other leg deformities, such as **the kishan** whose knees knock together, **the ikkel** who is bowlegged, **and the kilvan** whose feet turn outward?

GEMARA

תַּלְמוּד לוֹמַר: ״אוֹ שֶׁבֶר רֶגֶל״.

The verse teaches by adding the word "or": **"Or a broken foot."** The extra word "or" serves to include all these other leg deformities.

GEMARA

תָּנָא: בַּעַל הַקִּיפִּין וְהַשּׁוּפְנָר.

Another Braisa **taught**: A **ba'al hakippin and the shufnar** are also disqualified as blemished Kohanim.

GEMARA

אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: בַּעַל הַפִּיקִּין — שֶׁיֵּשׁ לוֹ כְּסָתוֹת הָרְבֵּה, שׁוּפְנָר — שֶׁאֵין לוֹ כְּסָתוֹת כָּל עִיקָּר.

Rabbi Chiyya bar Abba said that **Rabbi Yochanan said: A ba'al happikin is one who has many cushions** of flesh on his soles, making his feet look swollen; whereas a **shufnar is one who has no cushions** of flesh on his soles **at all**, so that his feet are completely flat and hard.

GEMARA

פִּיקָה יוֹצֵא מִגּוּדָּלוֹ, וַעֲקֵיבוֹ יוֹצֵא לַאֲחוֹרָיו.

The Mishnah taught: A Kohen is disqualified if he has a **protuberance emerging from his big toe, or** if **his heel emerges** and protrudes excessively **backward**.

GEMARA

אָמַר רַבִּי אֶלְעָזָר: שׁוֹקוֹ יוֹצֵא בָּאֶמְצַע רַגְלוֹ.

Rabbi Elazar said in explanation of the latter case: This means that **his shinbone emerges from the middle of his foot**, rather than from the back, making the heel protrude abnormally far behind.

GEMARA

פַּרְסוֹתָיו רְחָבוֹת כְּשֶׁל אַוָּוז.

The Mishnah also taught that a Kohen is disqualified if **his feet are wide like those of a goose**.

GEMARA

אָמַר רַב פָּפָּא: לָא תֵּימָא דְּטָרִיפָה וְלָא סְדִיקָא, אֶלָּא כֵּינָן דְּטָרִיפָה, אַף עַל גַּב דְּסְדִיקָא.

Rav Pappa said: Do not say that this blemish applies only **where** the foot is flat and webbed **and not split** into toes at all; **rather, once it is flat** and wide like a goose's foot, he is disqualified **even though** his toes **are split**.

GEMARA

אֶצְבְּעוֹתָיו מוּרְכָּבוֹת זוֹ עַל גַּב זוֹ, אוֹ קְלוּטוֹת.

The Mishnah taught: If **his fingers are riding one upon the other, or** if they are **webbed**, he is disqualified.

GEMARA

תָּנוּ רַבָּנַן: "שֶׁבֶר יָד" — אֵין לִי אֶלָּא שֶׁבֶר יָד.

The Rabbis taught in a Braisa: The Torah states that a Kohen is disqualified if he has a **broken hand**. From this literal phrase, **I only have** a literal **broken hand**.

QUESTION

אֶצְבָּעוֹת מוּרְכָּבוֹת לְמַעְלָה אוֹ קְלוּטוֹת לְמַעְלָה מִן הַפֶּרֶק, וְהָאָמְרַתְּ כָּשֵׁר!

The Braisa continues: From where do we derive that if his **fingers are riding above** the joint, **or webbed above the joint**, and he cut them, that he is disqualified? The Gemara interrupts: **But didn't you say** in our Mishnah that in such a case he is **fit**?

ANSWER

אֶלָּא וְלֹא חָתָכָן, מִנַּיִן? תַּלְמוּד לוֹמַר: "אוֹ שֶׁבֶר יָד".

Rather, the Braisa must be corrected to ask: If they were webbed above the joint **and he did not cut them, from where** do we derive that he is disqualified? **The verse teaches: "Or a broken hand."**

GEMARA

הָיְתָה בּוֹ יְתֵרֶת וַחֲתָכָהּ, אִם יֵשׁ בָּהּ עֶצֶם — פָּסוּל, וְאִם לָאו — כָּשֵׁר.

The Mishnah taught: If **there was an extra** finger **on him and he cut it, if there is a bone in it, he is disqualified, but if not, he is fit**.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: וְהוּא שֶׁנִּסְפֶּרֶת עַל גַּבֵּי הַיָּד.

Rabba bar bar Chana said that **Rabbi Yochanan said: And this** disqualification **is only when** the extra finger **is counted along the back of the hand**, meaning it is aligned in a row with the other fingers.

BRAISA

תָּנוּ רַבָּנַן: יְתֵירָה שֶׁיֵּשׁ בָּהּ עֶצֶם, וְאֵין בָּהּ צִפּוֹרֶן — מְטַמְּא בְּמַגָּע וּבְמַשָּׂא, וּמְטַמְּא בְּאֹהֶל, וְעוֹלָה לְמִנְיַן מֵאָה וְעֶשְׂרִים וַחֲמִשָּׁה.

The Rabbis taught in a Braisa: An **extra** finger cut from a corpse **that has a bone in it, but does not have a nail, imparts tumah through contact and through carrying, and imparts tumah in a tent** like a full limb, **and it counts toward the tally of one hundred and twenty-five** bones which constitute the majority of a person's bones.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: וּבְנִסְפֶּרֶת עַל גַּב הַיָּד.

Rabba bar bar Chana said that **Rabbi Yochanan said: And** this applies only **when it is counted along the back of the hand**.

STATEMENT

אָמַר רַב חִסְדָּא: דָּבָר זֶה רַבֵּינוּ הַגָּדוֹל אָמָרוֹ, הַמָּקוֹם יְהֵא בְּעֶזְרוֹ: יְתֵרֶת שֶׁיֵּשׁ בָּהּ עֶצֶם וְאֵין בָּהּ צִפּוֹרֶן — מְטַמְּא בְּמַגָּע וּבְמַשָּׂא, וְאֵין מְטַמְּא בְּאֹהֶל.

Rav Chisda said: This matter was stated by our great teacher Rav, and may **the Omnipresent be in his assistance: An extra** finger **that has a bone in it but does not have a nail imparts tumah through contact and through carrying, but does not impart tumah in a tent**.

STATEMENT

אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: וּבְשֶׁאֵינָהּ נִסְפֶּרֶת עַל גַּב הַיָּד.

Rabba bar bar Chana said that **Rabbi Yochanan said: And** this ruling of Rav, that it does not defile in a tent, applies **when it is not counted along the back of the hand**.

OBJECTION

אָמַר רַבִּי יוֹחָנָן: עָשׂוּ דִּבְרֵיהֶם כְּדִבְרֵי נְבִיאוּת, מָה נַפְשָׁךְ? אִי אֵבֶר הוּא — בְּאֹהֶל נָמֵי תִּטַּמֵּא, וְאִי לָאו אֵבֶר הוּא — בְּמַגָּע וּבְמַשָּׂא נָמֵי לָא לִיטַּמֵּי!

Rabbi Yochanan said in wonderment: The Sages **made their words like words of prophecy**, without a logical basis! For **whichever way you look at it: If it is** considered a full **limb, let it also impart tumah in a tent; and if it is not** considered a **limb, let it not impart tumah through contact and carrying either**!

ANSWER

אָמַר רַב הוּנָא בַּר מָנוֹחַ מִשְּׁמֵיהּ דְּרַב אַחָא בְּרֵיהּ דְּרַב אִיקָא: מְשׁוּם עֶצֶם כְּשְׂעוֹרָה נָגְעוּ בָּהּ.

Rav Huna bar Manoach said in the name of Rav Acha the son of Rav Ika: They touched upon it and treated it **due to** the law of **a bone the size of a barley corn**, which imparts tumah through contact and carrying, but not in a tent.

ANSWER

רַב פָּפָּא אָמַר: גְּזֵירָה שֶׁאֵינָהּ נִסְפֶּרֶת, אַטּוּ נִסְפֶּרֶת.

Rav Pappa said a different teretz: It is a Rabbinic **decree** that an extra finger **which is not counted** in the row should defile through contact and carrying, **on account of** one **that is counted** in the row, which is a full limb.

QUESTION

אִי הָכִי, שֶׁאֵינָהּ נִסְפֶּרֶת בְּאֹהֶל נָמֵי תִּטַּמֵּא!

The Gemara asks: **If so, let** the one **that is not counted also impart tumah in a tent** because of this decree!

ANSWER

עֲבַדוּ רַבָּנַן הֵיכֵירָא, כִּי הֵיכִי דְּלָא לִישְׂרְפוּ עֲלַיְיהוּ תְּרוּמָה וְקָדָשִׁים.

The Gemara answers: **The Rabbis made a distinction** by not extending the decree to tent-tumah, **so that they should not** mistakenly **burn terumah and kodashim on account of it**, as burning is only permitted for Torah-level tumah.

STATEMENT

תְּנַן הָתָם: רוֹב בִּנְיָנוֹ וְרוֹב מִנְיָנוֹ שֶׁל מֵת, אַף עַל פִּי שֶׁאֵין בּוֹ רוֹבַע — טְמֵאִין.

We learned in a Mishnah **there**: The **majority of the structure or the majority of the number** of bones **of a corpse, even though there is not a quarter-kab** of bones there, **are tamei** in a tent.

BRAISA

תָּנוּ רַבָּנַן: אֵיזֶהוּ רוֹב בִּנְיָנוֹ? שְׁנֵי שׁוֹקַיִים וְיָרֵךְ אֶחָד, הוֹאִיל וְרוֹב גּוּבְהוֹ בְּגָדוֹל.

The Rabbis taught in a Braisa: **What is** considered **the majority of its structure? Two shins and one thigh** bone, **since** these constitute **the majority of the height** of a tall person.

BRAISA

אֵיזֶהוּ רוֹב מִנְיָנוֹ? מֵאָה וְעֶשְׂרִים וַחֲמִשָּׁה.

What is considered **the majority of its number** of bones? **One hundred and twenty-five** bones, which is the majority of the standard 248 limbs.

QUESTION

אֲמַר לֵיהּ רָבִינָא לְרָבָא: תַּנָּא מִנְיָינָא אֲתָא לְאַשְׁמוֹעִינַן?

Ravina said to Rava: Did the Tanna come to teach us a simple **mathematical count** of 125?

ANSWER

קָא מַשְׁמַע לַן כִּדְתַנְיָא: חָסֵר, שֶׁאֵין בּוֹ אֶלָּא מֵאתַיִם, וְיָתֵר, שֶׁיֵּשׁ בּוֹ מָאתַיִם וּשְׁמוֹנִים וְאֶחָד — כּוּלָּן עוֹלִין לְמִנְיַן מֵאָה וְעֶשְׂרִים וַחֲמִשָּׁה, זִיל בָּתַר רוּבָּא דְּאִינָשֵׁי.

Rava answered: **He comes to teach us as it was taught** in a Braisa: If a person was **missing** limbs, **having only two hundred** bones, **or** had **extra** limbs, **having two hundred and eighty-one** bones, **all of them go according to the** standard **count of one hundred and twenty-five** bones to determine a majority, because we **follow the majority of people** who have 248 bones.

STATEMENT

אָמַר רַבִּי יְהוּדָה אָמַר שְׁמוּאֵל: מַעֲשֶׂה בְּתַלְמִידָיו שֶׁל רַבִּי יִשְׁמָעֵאל שֶׁשָּׁלְקוּ זוֹנָה אַחַת שֶׁנִּתְחַייְבָה שְׂרֵיפָה לַמֶּלֶךְ, בָּדְקוּ וּמָצְאוּ בָּהּ מָאתַיִם וַחֲמִשִּׁים וּשְׁנַיִם,

Rabbi Yehuda said that **Shmuel said: There was an incident with the disciples of Rabbi Yishmael, who boiled** the body of **a certain harlot who had been sentenced to burning by the king. They examined** her skeleton **and found in her two hundred and fifty-two** bones, which is more than the standard 248.

STATEMENT

אָמַר לָהֶם: שֶׁמָּא בְּאִשָּׁה בְּדַקְתֶּם, שֶׁהוֹסִיף לָהּ הַכָּתוּב שְׁנֵי צִירִים וּשְׁנֵי דְּלָתוֹת.

Rabbi Yishmael **said to them: Perhaps you examined a woman, for whom the Scripture added two hinges and two doors**, which accounts for the extra four bones.

BRAISA

תַּנְיָא, רַבִּי אֶלְעָזָר אוֹמֵר: כְּשֵׁם שֶׁצִּירִים לַבַּיִת — כָּךְ צִירִים לָאִשָּׁה, שֶׁנֶּאֱמַר: "וַתִּכְרַע וַתֵּלֶד כִּי נֶהֶפְכוּ עָלֶיהָ צִרֶיהָ".

It was taught in a Braisa: **Rabbi Elazar says: Just as there are hinges for a house, so there are hinges for a woman** in her womb, **as it is said: "And she knelt and gave birth, for her hinges turned upon her."**

BRAISA

רַבִּי יְהוֹשֻׁעַ אוֹמֵר: כְּשֵׁם שֶׁדְּלָתוֹת לַבַּיִת — כָּךְ דְּלָתוֹת לָאִשָּׁה, שֶׁנֶּאֱמַר: "כִּי לֹא סָגַר דַּלְתֵי בִטְנִי".

Rabbi Yehoshua says: Just as there are doors for a house, so there are doors for a woman, as it is said: "Because it did not shut the doors of my womb."

BRAISA

רַבִּי עֲקִיבָא אוֹמֵר: כְּשֵׁם שֶׁמַּפְתֵּחַ לַבַּיִת, כָּךְ מַפְתֵּחַ לָאִשָּׁה, שֶׁנֶּאֱמַר: "וַיִּפְתַּח אֶת רַחְמָהּ".

Rabbi Akiva says: Just as there is a key for a house, so there is a key for a woman, as it is said: "And He opened her womb."

QUESTION

לְרַבִּי עֲקִיבָא קַשְׁיָא דְּתַלְמִידֵי רַבִּי יִשְׁמָעֵאל!

The Gemara asks: **According to Rabbi Akiva**, who adds a "key" bone, there should be 253 bones in a woman. This is **a kasha from** the finding of **the disciples of Rabbi Yishmael**, who only found 252!

ANSWER

דִּלְמָא אַיְידֵי דְּזוּטַר אִתְמוֹחֵי מִתְמַחַ.

The Gemara answers: **Perhaps, since** the key bone **is very small, it dissolved** during the boiling process and was missed.

STATEMENT

אָמַר רַב: וְכוּלָּן אֵין מְטַמְּאִין בְּאֹהֶל, שֶׁנֶּאֱמַר: "זֹאת הַתּוֹרָה אָדָם כִּי יָמוּת בְּאֹהֶל", דָּבָר הַשָּׁוֶה לְכָל אָדָם.

Rav said: And all of these extra bones unique to women **do not impart tumah in a tent** on their own, **as it is said: "This is the Torah: when a man dies in a tent,"** which implies that tent-tumah applies only to **something that is equal in all people**, not to gender-specific bones.

QUESTION

אָמַר לֵיהּ אַבָּיֵי: וּבְאִישׁ לֵיכָּא? וְהָכְתִיב: "צִירִים אֲחָזוּנִי כְּצִירֵי יוֹלֵדָה"!

Abaye said to him: And are there no hinges **in a man? But isn't it written** regarding a man: **"Hinges have seized me like the hinges of a woman giving birth"**?

ANSWER

צִירֵי בָּשָׂר.

The Gemara answers: That verse refers to **hinges of flesh**, i.e., labor-like pains, not physical bones.

QUESTION

וְהָכְתִיב: "אֲדֹנִי בַּמַּרְאָה נֶהֶפְכוּ צִירַי"!

Abaye asks further: **But isn't it written** by Daniel: **"My lord, by the vision my hinges turned upon me"**?

ANSWER

הָכָא נָמֵי צִירֵי בָּשָׂר.

The Gemara answers: **Here too**, it refers to **hinges of flesh**, meaning physical trembling.

PROOF

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי לָא תֵּימָא הָכִי, מָאתַיִם וְאַרְבָּעִים וּשְׁמֹנָה הֵיכִי מַשְׁכַּחַתְּ לַהּ? לָא בְּאִישׁ וְלָא בְּאִשָּׁה.

The Gemara adds: **So too it is logical** to say that these extra bones are unique to women, **for if you do not say so, how would you find** the standard count of **two hundred and forty-eight** bones? It would be found **neither in a man nor in a woman**, which cannot be.

מִשְׁנָה MISHNAH

MISHNAH

יָתֵר בְּיָדָיו וּבְרַגְלָיו.

The Mishnah taught that if a priest has an **extra** appendage **on his hands and on his feet**, he is disqualified according to the Rabbis, but Rabbi Yehuda rules him fit.

גְּמָרָא GEMARA

STATEMENT

אָמַר רַבִּי יִצְחָק: וּשְׁנֵיהֶם מִקְרָא אֶחָד דָּרְשׁוּ, וַתְּהִי עוֹד מִלְחָמָה, וּכְתִיב: "וַיְהִי אִישׁ מָדוֹן אֲצַבַּע יָדָיו וְאֶצְבַּע רַגְלָיו שֵׁשׁ וָשֵׁשׁ",

Rabbi Yitzchak said: And both of them expounded one and the same **verse** to support their views. Regarding the war with the Philistines, **it is written: "And there was again war** at Gath, **and there was a man of strife, who had on every hand six fingers, and on every foot six toes, six and six**, twenty-four in number."

EXPLANATION

מָר סָבַר בִּגְנוּתֵיהּ מִשְׁתַּעֵי, וּמָר סָבַר בְּשִׁבְחֵיהּ מִשְׁתַּעֵי.

One **Master**, the Rabbis, **holds** that the verse **speaks in his disgrace**, to show how deformed this giant was, and therefore extra fingers are a blemish; **and** one **Master**, Rabbi Yehuda, **holds** that the verse **speaks in his praise**, to show how exceptionally strong he was, meaning that extra fingers are not a blemish.

QUESTION

אָמַר רַבָּה: מָה לִי דִּכְתִיב "שֵׁשׁ וָשֵׁשׁ עֶשְׂרִים וְאַרְבַּע מִסְפָּר"?

Rabba said: Why do I need that which is written in the verse: **"six and six, twenty-four in number"**? If there are six on each hand and foot, it is obvious that they total twenty-four!

ANSWER

צְרִיכִי, דְּאִי כְּתַב רַחֲמָנָא "שֵׁשׁ וָשֵׁשׁ" הֲוָה אָמֵינָא: שֵׁית דִּידֵיהּ וְשֵׁית דְּכַרְעֵיהּ, כְּתַב "עֶשְׂרִים וְאַרְבַּע".

The Gemara answers: All these details **are necessary, for had the Merciful One written** only **"six and six," I would have said** it means **six of his hands** altogether **and six of his feet** altogether, making twelve in total. Therefore, **it wrote "twenty-four"** to show he had twenty-four in total.

ANSWER

וְאִי כְּתַב "עֶשְׂרִים וְאַרְבַּע" הֲוָה אָמֵינָא: הוּא חֲמֵשׁ מֵהַאי גִּיסָא וּשְׁבַע מֵהַאי גִּיסָא, כְּתַב "שֵׁשׁ וָשֵׁשׁ".

And had the Torah **written** only **"twenty-four," I would have said** that perhaps they were not distributed evenly, but **he** had **five on this side and seven on that side**. Therefore, **it wrote "six and six"** to show they were perfectly symmetrical.

EXPLANATION

"מִסְפָּר" — בְּנִסְפֶּרֶת עַל גַּבֵּי הַיָּד.

And why does the verse add the word **"in number"**? This teaches that they were all **counted** in a single row **on the back of the hand**, and did not grow on top of each other.

BRAISA

תַּנְיָא, אָמַר רַבִּי יְהוּדָה: מַעֲשֶׂה בְּאָדָם אֶחָד שֶׁבָּא לִפְנֵי רַבִּי טַרְפוֹן, יָתֵר בְּיָדָיו וּבְרַגְלָיו שֵׁשׁ וָשֵׁשׁ עֶשְׂרִים וְאַרְבַּע.

It was taught in a braisa, **Rabbi Yehuda said: There was an incident with a certain man who came before Rabbi Tarfon, who had extra** appendages **on his hands and on his feet, six and six, twenty-four** in total.

BRAISA

אָמַר לוֹ: כְּמוֹתְךָ יִרְבּוּ בְּיִשְׂרָאֵל!

Rabbi Tarfon **said to him: May those like you multiply in Israel!** This proves that extra fingers are a sign of strength and not a blemish.

BRAISA

אָמַר לוֹ רַבִּי יוֹסֵי: מִשָּׁם רְאָיָה? כָּךְ אָמַר לוֹ: כְּמוֹתְךָ יִתְמַעֲטוּ מַמְזֵרֵי וּנְתִינֵי מִיִּשְׂרָאֵל!

Rabbi Yosei said to him: Is there a proof from there? That is not what he meant! Rather, **this is what he said to him: May mamzerim and Gibeonites like you decrease from Israel!** Rabbi Tarfon was actually cursing him because he was physically weak and deformed.

מִשְׁנָה MISHNAH

MISHNAH

הַשּׁוֹלֵט בִּשְׁתֵּי יָדָיו.

The Mishnah taught that in the case of a priest **who has control of both of his hands**, Rabbi Yehuda HaNasi deems him disqualified and the Rabbis deem him fit.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן — אִיטֵּר, בֵּין בַּיָּד בֵּין בָּרֶגֶל — פָּסוּל.

The Rabbis taught in a braisa: One who is **left-handed, whether in the hand or in the foot, is disqualified** from performing the Temple service.

BRAISA

הַשּׁוֹלֵט בִּשְׁתֵּי יָדָיו — רַבִּי פּוֹסֵל וַחֲכָמִים מַכְשִׁירִין.

As for **one who has control of both of his hands, Rabbi** Yehuda HaNasi **disqualifies** him, **and the Sages validate** him.

EXPLANATION

מָר סָבַר — כְּחִישׁוּתָא אַתְחִלָא בִּימִין, וּמָר סָבַר — בְּרִיוּתָא אַתְחִלָא בִּשְׂמֹאל.

The Gemara explains: One **Master**, Rabbi, **holds** that **a weakness began in his right hand**, which forced him to use his left hand, so his right hand is considered weak and he is disqualified. **And** one **Master**, the Rabbis, **holds** that **an extra strength began in his left hand**, allowing him to use both, while his right hand remains perfectly strong.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַכּוּשִׁי, הַגִּיחוֹר, וְהַלַּבְקָן, וְהַקִּפֵּחַ, וְהַנַּנָּס, וְהַחֵרֵשׁ, וְהַשּׁוֹטֶה, וְהַשִּׁכּוֹר, וּבַעֲלֵי נְגָעִים טְהוֹרִים — פְּסוּלִין בְּאָדָם וּכְשֵׁרִים בַּבְּהֵמָה.

MISHNAH: The kushi, the gihor, the lavkan, the kipeach, the dwarf, the deaf-mute, the imbecile, the drunk, and those with ritually pure skin lesions are disqualified in a person from performing the Temple service, **but are valid in an animal** for sacrifice.

MISHNAH

רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: שׁוֹטֶה מִן הַבְּהֵמָה אֵינָהּ מִן הַמּוּבְחָר.

Rabban Shimon ben Gamliel says: An imbecile among animals is not of the choice selection for sacrifice, though it is technically valid.

MISHNAH

רַבִּי אֶלְעָזָר אוֹמֵר: אַף בַּעֲלֵי הַדִּלְדּוּלִין פְּסוּלִין בָּאָדָם וּכְשֵׁרִין בַּבְּהֵמָה.

Rabbi Elazar says: Even those with hanging growths of skin or flesh **are disqualified in a person and valid in an animal.**

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ כּוּשִׁי — אוּכְמָא, גִּיחוֹר — חִיוָּרָא, לַבְקָן — סוּמָקָא.

GEMARA: The Gemara defines these terms: A **kushi** is one who is extremely **black; a gihor** is one who is extremely **white; a lavkan** is one who is extremely **red.**

QUESTION

אִינִי? וְהָא הָהוּא דַּאֲמַר לְהוּ ״מַאן בָּעֵי לוּקְיָאנֵי״, וְאִישְׁתְּכַח חִיוָּרָא!

The Gemara asks: **Is that so? But there was a certain person who said to people, "Who wants a lukiyani** lamb?" **and it was found to be white!** This indicates that "lukiyani" (which is related to lavkan) means white, not red!

ANSWER

אֶלָּא: כּוּשִׁי — אוּכְמָא, גִּיחוֹר — סוּמָקָא, כִּדְאָמְרִי אִינָשֵׁי: ״סוּמָקָא גִּיחְיָא״,

Rather, we must define them as follows: A **kushi** is extremely **black; a gihor** is extremely **red, as people say** of someone who is very red: **"He is gihiya red";**

ANSWER

לַבְקָן — חִיוָּרָא, כְּהָהוּא דַּאֲמַר לְהוּ ״מַאן בָּעֵי לוּקְיָאנֵי״, וְאִישְׁתְּכַח חִיוָּרֵי.

and a **lavkan** is extremely **white, like that person who said to them, "Who wants a lukiyani?" and it was found to be white.**

STATEMENT

קִפֵּחַ. תָּנֵי רַב זְבִיד: גָּבוֹהַּ.

The Mishnah listed a **kipeach** as disqualified. **Rav Zevid taught:** This refers to one who is exceptionally **tall.**

QUESTION

אִינִי? וְהָתָנֵי רַבִּי אַבָּהוּ: מִנַּיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מִשְׁתַּבֵּחַ בְּבַעֲלֵי קוֹמָה, שֶׁנֶּאֱמַר: "וְאָנֹכִי הִשְׁמַדְתִּי אֶת הָאֱמֹרִי מִפְּנֵיהֶם אֲשֶׁר כְּגֹבַהּ אֲרָזִים גָּבְהוֹ".

The Gemara asks: **Is that so**, that being tall is a blemish? **But didn't Rabbi Abbahu teach: From where is it derived that the Holy One, Blessed be He, praises Himself with those of tall stature? As it is stated: "Yet I destroyed the Amorite before them, whose height was like the height of the cedars."** If height is praised, how can it be a blemish?

ANSWER

אָמַר רַב פָּפָּא: בַּאֲרִיכָא שְׁמִיטָה סַנְיָא.

Rav Pappa said: The Mishnah is not referring to a tall, well-proportioned person, but **to one who is long, emaciated, and ugly.**

STATEMENT

אָמַר רֵישׁ לָקִישׁ: גָּבוֹהַּ לֹא יִשָּׂא גְּבוֹהָה — שֶׁמָּא יֵצֵא מֵהֶן תּוֹרֶן,

Reish Lakish said: A tall man should not marry a tall woman, lest there emerge from them a child who is exceptionally tall like a ship's **mast;**

STATEMENT

נַנָּס לֹא יִשָּׂא נַנֶּסֶת — שֶׁמָּא יֵצֵא מֵהֶם אֶצְבָּע,

a dwarf should not marry a dwarf woman, lest there emerge from them a child who is tiny like a little **finger;**

STATEMENT

לָבָן לֹא יִשָּׂא לְבָנָה — שֶׁמָּא יֵצֵא מֵהֶם בּוֹהֵק,

a pale man should not marry a pale woman, lest there emerge from them a child who is extremely white like a **bright spot;**

STATEMENT

שָׁחוֹר לֹא יִשָּׂא שְׁחוֹרָה — שֶׁמָּא יֵצֵא מֵהֶן טָפוּחַ.

a dark man should not marry a dark woman, lest there emerge from them a child who is pitch-black like a **charred pot.**

מִשְׁנָה MISHNAH

MISHNAH

הַחֵרֵשׁ, הַשּׁוֹטֶה, וְהַשִּׁכּוֹר.

The Mishnah listed **the deaf-mute, the imbecile, and the drunk** as disqualified.

גְּמָרָא GEMARA

QUESTION

שִׁכּוֹר מַחֵיל עֲבוֹדָה, בַּהֲדֵי מוּמֵי דְּמַחֲילִי עֲבוֹדָה בָּעֵי לְמֵיחְשַׁב!

The Gemara challenges: Since **a drunk profanes the Temple service** if he performs it, **he should have been counted together with the blemishes that profane the service** in the previous chapter, rather than here among those who are merely disqualified but do not profane the service!

ANSWER

בְּשִׁאָר דְּבָרִים הַמְשַׁכְּרִים.

The Gemara answers: The Mishnah is referring to one who became drunk **through other intoxicating substances**, not wine. In such a case, he is forbidden to serve, but if he did, his service is not profaned.

EXPLANATION

וּדְלָא כְּרַבִּי יְהוּדָה, דְּתַנְיָא: אָכַל דְּבִילָה קְעִילִית, וְשָׁתָה חָלָב אוֹ דְּבַשׁ, נִכְנַס לַמִּקְדָּשׁ — חַיָּיב.

And this is **not in accordance with Rabbi Yehuda, as it was taught** in a braisa: If a priest **ate pressed figs from Ke'ilah, or drank milk or honey** and became intoxicated, and then **entered the Sanctuary** to serve, he is **liable** to receive lashes, because Rabbi Yehuda holds that other intoxicants are treated exactly like wine.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' אֵלּוּ כְּשֵׁרִין בָּאָדָם וּפְסוּלִין בַּבְּהֵמָה:

MISHNAH: These are valid in a person (a priest) **but disqualified in an animal** for sacrifice:

MISHNAH

אוֹתוֹ וְאֶת בְּנוֹ, טְרֵיפָה, וְיוֹצֵא דּוֹפֶן, וְשֶׁנֶּעֶבְדָה בָּהֶן עֲבֵירָה, וְשֶׁהֵמִית אֶת הָאָדָם.

the prohibition of sacrificing **it and its offspring** on the same day; a **treifah** (an animal with a fatal defect); **one born through a caesarean section; and** animals **with which a transgression was committed** (such as bestiality); **and** an animal **that killed a person.** All of these do not disqualify a priest, but they disqualify an animal.

MISHNAH

וְהַנּוֹשֵׂא נָשִׁים בַּעֲבֵירָה — פָּסוּל עַד שֶׁיְּדִירֶנָּה הֲנָאָה,

And a priest **who marries women in transgression** of his priestly status (such as a divorcee) **is disqualified** from serving **until he vows to prohibit her from benefiting** from him, which forces him to divorce her;

MISHNAH

וְהַמְטַמֵּא לְמֵתִים — פָּסוּל עַד שֶׁיְּקַבֵּל עָלָיו שֶׁלֹּא יְהֵא מְטַמֵּא לְמֵתִים.

and one who defiles himself to the dead is disqualified until he accepts upon himself that he will no longer defile himself to the dead.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ וְאֵלּוּ כְּשֵׁירִין בָּאָדָם, מַאי (באותו) [״אוֹתוֹ״] וְאֶת בְּנוֹ״?

GEMARA: The Mishnah taught: **And these are valid in a person. What** is the case of **"it and its offspring"** in a person?

QUESTION

אִילֵּימָא אַהֲרֹן וּבָנָיו, דִּכְתֵיהּ תַּיִּישׁ וּבְנוֹ, מִי נָהֵיג?

If we say it means that **Aharon and his sons** may serve on the same day, **and the parallel** case in animals is **a male goat and its offspring, does** the prohibition of "it and its offspring" **apply** to male animals?

OBJECTION

וְהָתַנְיָא: ״אוֹתוֹ וְאֶת בְּנוֹ״ נוֹהֵג בִּנְקֵבוֹת, וְאֵינוֹ נוֹהֵג בִּזְכָרִים!

But wasn't it taught in a braisa: The prohibition of **"it and its offspring" applies to females, and does not apply to males!**

QUESTION

אֶלָּא תְּיַישָׁה וּבְנָהּ, דִּכְוָותַהּ הָכָא כֹּהֶנֶת וּבְנָהּ, כֹּהֶנֶת בַּת עֲבוֹדָה הִיא?

Rather, it must mean **a female goat and her offspring, and the parallel** case **here** by a person is **a female priest and her son** serving on the same day. But **is a female priest eligible for the Temple service?** Women are excluded from the service entirely!

ANSWER

לְעוֹלָם אַהֲרֹן וּבָנָיו, דִּכְוָותַהּ הָכָא תַּיִּישׁ וּבְנוֹ.

The Gemara answers: **Actually,** it refers to **Aharon and his sons, and the parallel** case **here** in animals is indeed **a male goat and its offspring.**

EXPLANATION

אָמְרִי בְּמַעְרָבָא מִשְּׁמֵיהּ דְּרַבִּי יוֹסֵי בַּר אָבִין: עַד אָמְרָה חֲנַנְיָה הִיא, דְּתַנְיָא: ״אוֹתוֹ וְאֶת בְּנוֹ״ נוֹהֵג בִּנְקֵבוֹת וְאֵינוֹ נוֹהֵג בִּזְכָרִים, חֲנַנְיָה אוֹמֵר: נוֹהֵג בִּזְכָרִים וּבִנְקֵבוֹת.

They say in the West (Eretz Yisrael) **in the name of Rabbi Yosei bar Avin: This says that** our Mishnah **is** in accordance with **Chananyah, as it was taught** in a braisa: The prohibition of **"it and its offspring" applies to females and does not apply to males; Chananyah says: It applies to both males and females.**

STATEMENT

וְהַנּוֹשֵׂא נָשִׁים כּוּ׳. תָּנָא: נוֹדֵר וְעוֹבֵד, יוֹרֵד וּמְגָרֵשׁ.

The Mishnah taught: **And one who marries women** in transgression is disqualified until he vows. **It was taught** in a braisa: **He makes a vow and** immediately **performs the service, and** afterward **he goes down and divorces** her.

QUESTION

וְלֵיחוּשׁ דִּלְמָא אָזֵיל לְגַבֵּי חָכָם וְשָׁרֵי לֵיהּ!

The Gemara asks: **But let us be concerned that perhaps he will go to a Sage and** have him **nullify** the vow, and thus remain with his forbidden wife!

ANSWER

קָסָבַר: צָרִיךְ לְפָרֵט אֶת הַנֶּדֶר.

The Gemara answers: The Tanna of our Mishnah **holds** that one **must specify the** details of the **vow** when asking a Sage to nullify it. Since he must tell the Sage he vowed in order to perform the Temple service, the Sage will refuse to nullify it.

QUESTION

הָנִיחָא לְמַאן דְּאָמַר צָרִיךְ לְפָרֵט אֶת הַנֶּדֶר, אֶלָּא לְמַאן דְּאָמַר אֵין צָרִיךְ לְפָרֵט אֶת הַנֶּדֶר, מַאי אִיכָּא לְמֵימַר?

The Gemara asks: **This works out well according to the one who says** that one **must specify the vow; but according to the one who says** that one **does not need to specify the vow, what is there to say?** How do we prevent him from nullifying it?

ANSWER

דְּמַדְּרִינַן לֵיהּ בְּרַבִּים.

The Gemara answers: **We make him vow in public**, which is more stringent.

QUESTION

הָנִיחָא לְמַאן דְּאָמַר נֶדֶר שֶׁהוּדַּר בְּרַבִּים אֵין לוֹ הֲפָרָה, אֶלָּא לְמַאן דְּאָמַר יֵשׁ לוֹ הֲפָרָה, מַאי אִיכָּא לְמֵימַר? דְּמַדְּרִינַן

The Gemara asks: **This works out well according to the one who says** that **a vow made in public has no nullification; but according to the one who says** that it **does have nullification, what is there to say?** The Gemara answers: **We make him vow** on the condition of the public's consent, which cannot be nullified.

SUMMARY

The daf begins by defining different leg and foot deformities, including the ikkel (bowlegged), the kishan (knocking knees), and the shufnar (flat-footed). We learn that webbed fingers or toes can sometimes be corrected by cutting them, but if a Kohen cuts off an extra digit that contains a bone, he remains disqualified because he is considered to be missing a limb. The Gemara then analyzes the tumah of a severed extra finger, bringing a machlokes between Rabbi Yochanan and Rav regarding whether it defiles in a tent when it lacks a nail and is not aligned with the other fingers. The Gemara concludes with a teretz explaining that the Chachamim made a Rabbinic decree to treat certain extra fingers as tamei to prevent confusion with a standard limb, but they made a distinction by not extending this decree to tent-tumah.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

In our sugya, the Gemara discusses the machlokes between Rabbi Yehuda and the Sages regarding a person born with twenty-four fingers and toes. Rabbi Yehuda is mechashel him, viewing this extra-digit reality as a sign of extraordinary, added strength, a "shvach." The Sages, however, passel him, viewing it as a blemish, a deviation from the proper form of a person.

This machlokes contains a deep yesod for our own avodas Hashem. Lichoira, we often look at our own lives, our unique setups, or even our extra emotional sensitivities and struggles, and we view them as a blemish. We think, "If only I was built like everyone else, without this extra weight or this specific nature, I could serve Hashem properly."

But the Tanna is teaching us a different way to look at ourselves. What looks like an extra, heavy burden to one person can actually be your greatest "shvach", your unique source of strength. Hashem created your specific neshama with its exact traits, even the ones that feel like "extra" baggage, because those are the exact tools you need to bring your unique light into the world.

Today, take one personal trait or life circumstance that you usually view as a difficult "extra" burden or blemish, and find one way to use it as a strength to do a mitzvah or help another Yid.

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.'