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Year 6 Revision Notes: ChumashPart 1: Themes in the Akeida1. Location

The story of the עֶקְדָה is in the last part of פְּרַשְׁת וִירָא (שְׁבִיעִי).

שְׁבִיעִי in פְּרַשְׁת וִירָא is all of בְּרֵאשִׁית כ"ב (chpt.22), and the עֶקְדָה is almost all of the chapter - about 18 of the 24 pesukim.

2. The Test

- The Rabbis give slightly different lists of the ten tests that Hashem gave Avraham.
- However, in the lists given by both רַש"י and רַמְבַּ"ם the Akeida is the tenth and final test.
- The Akeida is different from the other nine tests - Avraham completely fulfilled the first nine, but ה' did not permit Avraham to slaughter Yitzchak.

3. Ages

- At this time, Avraham was 137 and Yitzchak was 37.

4. Command and Conversation

- קח נָא - 'Please take...'

According to רַש"י (quoting the Talmud [Sanhedrin 89b]) the following conversation took place when ה' came to give Avraham the test:

Hashem: "Take your son" קח־נָא אֶת־בְּנֶךָ
 Avraham: "But I have two sons. Which should I take?"
 Hashem: "Your only one" אֶת־יְחִידְךָ
 Avraham: "But each of them is the only son of his mother"
 Hashem: "Whom you love" אֲשֶׁר־אָהַבְתָּ
 Avraham: "But I love them both"
 Hashem: "I mean Yitzchak" אֶת־יִצְחָק

- Two reasons given by רַש"י for why Hashem did not just say, "Take Yitzchak," from the start:
 - a) Hashem wanted to avoid giving a sudden command, in case Avraham would fulfill it in a confused state of mind;
 - b) giving the command in several stages was intended to make Hashem's mitzva more beloved to Avraham and enable him to receive reward for every word of the command.

5. Ramban and Rambam

- What was the purpose of giving Avraham this test?

רַמְבַּ"ם: Hashem wanted to bring out Avraham's great faith from potential to action;

רַמְבַּ"ם: Hashem wanted to publicize Avraham's name among the nations and make the world aware of his righteousness and great faith in Him.

Year 6 Revision Notes: Mishna

פרק ו משנה א

1. On “פירות האילן” - “fruits of the tree” - one says “בִּוּרָא פְּרֵי הָעֵץ”
2. On “פירות הארץ” - “fruits of the ground” - one says “בִּוּרָא פְּרֵי הָאֲדָמָה”
3. On “יין” - wine - one says “בִּוּרָא פְּרֵי הַגֶּפֶן”
4. On “פת” - bread - one says “הַמּוֹצֵיא לֶחֶם מִן הָאָרֶץ”

פרק ו משנה ב

1. If he said “בִּוּרָא פְּרֵי הָאֲדָמָה” for “פירות האילן” - “יֵצָא” - he has fulfilled his obligation.
2. If he said “בִּוּרָא פְּרֵי הָעֵץ” for “פירות הארץ” - “לֹא יֵצָא” - he has not fulfilled his obligation.
3. If he said “שֶׁהַכֹּל נִהְיָה בְּדַבְּרוֹ” on any of them, “יֵצָא” - he has fulfilled his obligation.

פרק ו משנה ג

Rabbi Yehuda says: “כָּל שֶׁהוּא מִן קִלְקָה אֵין מְבַרְכִין עָלָיו” -
“Anything that comes as a curse, do not make a בְּרָכָה on it.”

פרק ו משנה ד

If he has different foods in front of him, Rabbi Yehuda says he should say a בְּרָכָה first on the שְׂבַעַת הַמֵּינִים.

The הלְכָה is that if all the ברכות are העץ he should take שְׂבַעַת הַמֵּינִים first, but if he has both העץ and האדמה he takes first what he prefers.

פרק ו משנה ז

זֶה הַכֹּל, כָּל שֶׁהוּא עֶקֶר וְעִמּוֹ טִפְלָה, מְבַרְךְ עַל הָעֶקֶר וּפוֹטֵר אֶת הַטִּפְלָה
This is the general rule: if you have a main food and a secondary food you make a bracha on the main food and include the secondary one.

Example: if one eats bread only to take away the saltiness of salty fish that he has eaten then he only needs to say שֶׁהַכֹּל on the fish and no bracha on the bread.

פרק ז משנה א

Three men who ate together are obligated to make a “זַיְמוּן”

פרק ז משנה ד

1. Three who ate together are not permitted to separate. The same with four, and five.
2. Six may separate; the same up to (but not including) ten.
3. Ten may not separate.

פרק ז משנה ה

Two groups eating in one house:

if some in each group can see each other they can bentsh together;

if they can not see each other then each group must bentsh by itself.