

חומש עם רש"י • חיי שרה • שלישי

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

CHAYEI SARA • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we follow Eliezer, the faithful eved of Avraham, as he sets out on his mission to find a shidduch for Yitzchak. Armed with ten of his master's camels and all the bounty of Avraham's household, Eliezer travels to Aram-naharaim, the city of Nachor. Upon arriving at the well outside the city at evening time, he stands by the water and davens to Hashem with tremendous yiras Shamayim, asking for a clear sign to identify the right maiden for Yitzchak.

Eliezer proposes a specific test based on the girl's middos: if he asks for a sip of water and she offers to water his camels as well, she will be the one chosen by Hashem. Before he even finishes speaking, Rivkah, the daughter of Besuel, comes out to the spring. Her extraordinary chesed and refinement immediately shine through as she runs to fulfill Eliezer's request and tirelessly draws water for all ten of his camels.

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

פסוק א

Pasuk 1

וַיִּקַּח הָעֶבֶד עֲשָׂרָה גַמְלִים מִגַּמְלֵי אֲדֹנָיו וַיֵּלֶךְ וְכָל טוֹב אֲדֹנָיו
his master the bounty of with all and he went his master from the camels of camels ten the servant And took
בְּיָדוֹ וַיָּקָם וַיֵּלֶךְ אֶל אֲרָם נַהֲרַיִם אֶל עִיר נַחוֹר:
Nachor the city of to Naharayim Aram to and he went and he arose in his hand

רש"י

מִגַּמְלֵי אֲדֹנָיו. נִפְרִין הָיוּ מִשְׁאָר גַּמְלִים, שֶׁהָיוּ יוֹצְאִין זְמוּמִין מִפְּנֵי
because of muzzled go out for they would the camels from the rest of they were distinguishable his master From the camels of
הַגִּזְלָה, שֶׁלֹּא יָרְעוּ בַּשָּׂדוֹת אֲחֵרִים בְּרֹאשִׁית רְבָה:
Rabbah Bereishis others in the fields of they would graze so that not robbery

רש"י

וְכָל טוֹב אֲדֹנָיו בְּיָדוֹ. שֶׁטָּרַח מִתְּנָה כְּתַב לְיִצְחָק עַל כָּל אֲשֶׁר לוֹ, כְּדֵי
in order was his that all on to Yitzchak he wrote gift a deed of were in his hand his master the goods of and all
שֶׁיִּקְפְּצוּ לְשַׁלַּח לוֹ בָּתָם בְּרֹאשִׁית רְבָה:
Rabbah Bereishis their daughter to him to send that they would leap

רש"י

אֲרָם נַהֲרַיִם. בֵּין שְׁתֵּי נְהָרוֹת יוֹשֶׁבֶת:
it sits rivers two between of two rivers Aram

פסוק ב

וַיִּבְרָךְ הַגְּמָלִים מִחוּץ לָעִיר אֶל בְּאֵר הַמַּיִם לָעֵת עָרֵב לָעֵת

at the time of evening at the time of the water the well of by to the city outside the camels And he made kneel

צֵאת הַשְּׂאֵבֹת:

the women who draw the going out of

רש"י

וַיִּבְרָךְ הַגְּמָלִים. הִרְבִּיצָם:

he made them crouch the camels And he made kneel

פסוק ג

וַיֹּאמֶר יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם הִקְרָה נָא לִפְנֵי הַיּוֹם וַעֲשֵׂה חֶסֶד

kindness and do today before me please cause to happen Avraham my master God of Hashem And he said

עִם אֲדֹנִי אַבְרָהָם:

Avraham my master with

פסוק ד

הִנֵּה אָנֹכִי נֹצֵב עַל עֵין הַמַּיִם וּבָנוֹת אֲנָשֵׁי הָעִיר יֵצְאוּ

are coming out the city the men of and the daughters of the water the spring of by am standing I Behold

לְשֹׂאב מַיִם:

water to draw

פסוק ה

וְהָיָה הַנֶּעֱרָ אֲשֶׁר אָמַר אֵלֶיהָ הֵטִי נָא כִּדָּךְ וְאֶשְׁתָּה וְאָמְרָה

and she will say and I will drink your pitcher please tilt to her I will say whom the maiden and it shall be

שְׁתָּה וְגַם גִּמְלִיךָ אֶשְׁקָה אֹתָהּ הִכְחַתָּ לְעַבְדְּךָ לְיִצְחָק וּבָהּ

and through her for Yitzchak for Your servant You have designated her I will water your camels and also drink

אֵדַע כִּי עָשִׂיתָ חֶסֶד עִם אֲדֹנִי:

my master with kindness You have done that I will know

רש"י

אתה הכחת. ראויה היא לו שתהא גומלת חסדים, וכדאי לפנס

to enter and worthy acts of kindness one who performs that she will be for him she is fitting have designated You

בביתו של אברהם; ולשון הכחת, ברכת, אפרו"כישט בלע"ז:

in foreign tongue approuvest you have selected you have designated and the expression Avraham of into the house

רש"י

ובה אדע. לשון תחנה, הודע לי בה:

through her to me make known supplication an expression of let me know and through her

רש"י

כי עשית חסד. אם תהיה ממשפחתו והוגנת לו אדע כי עשית חסד:
kindness thou hast shown that I shall know for him and fitting from his family she will be if kindness thou hast shown that

פסוק ו

Pasuk 6

ויהי הוא טרם כלה לדבר והנה רבקה יצאת אשר ילדה לבתואל
to Besuel was born who was coming out Rivkah and behold speaking finished had not yet he And it was
בן מלכה אשת נחור אחי אברהם וכדה על שכמה:
her shoulder upon and her pitcher Avraham brother of Nachor wife of Milkah son of

פסוק ז

Pasuk 7

והנער טבת מראה מאד בתולה ואיש לא ידעה ותרד
and she went down known her had not and a man a virgin very appearance was good of And the maiden
העינה ותמלא כדה ותעל:
and she came up her jar and she filled to the spring

רש"י

בתולה. ממקום בתולים בראשית רבה :
Rabbah Bereishis virginity from the place of a virgin

רש"י

ואיש לא ידעה. שלא כדרךה, לפי שבנות הגוים היו משמרות מקום
the place of guarding were the non-Jews that the daughters of because in her manner that not had known her not and a man
בתוליהן ומפקירות עצמן ממקום אחר, העיד על זו שנקיה מכל:
from all that she was clean this one on He testified other from a place themselves and abandoning their virginity

פסוק ח

Pasuk 8

וירץ העבד לקראתה ויאמר הגמאיני נא מעט מים מפידך:
from your jar water a little please let me sip and he said toward her the servant And ran

רש"י

וירץ העבד לקראתה. לפי שראה שעלו המים לקראתה בראשית רבה :
Rabbah Bereishis towards her the waters that rose that he saw because towards her the servant And ran

רש"י

הגמאיני נא. לשון גמיעה, הומי"ר בלע"ז:
in foreign tongue humer sipping an expression of please Give me to drink

פסוק ט

וַתֹּאמֶר שְׂתֵה אֲדֹנָי וַתְּמַהֵר וַתִּרְדּוּ כַּדָּה עַל יָדָהּ וַתִּשְׁקָהוּ:

and she gave him drink her hand upon her pitcher and she lowered and she hurried my lord drink And she said

רש"י

וַתִּרְדּוּ כַּדָּה. מֵעַל שִׁכְמָהּ:

her shoulder from upon her pitcher And she lowered

פסוק י

וַתִּכַּל לְהִשְׁקָתוֹ וַתֹּאמֶר גַּם לְגַמְלֶיךָ אֲשָׁאב עַד אִם כָּלוּ

they have finished that until I will draw for your camels also and she said giving him drink And she finished

לְשִׁתָּת:

drinking

רש"י

עַד אִם כָּלוּ. הֲרִי אִם מְשִׁמֵּשׁ בְּלִשׁוֹן אֲשֶׁר, אִם כָּלוּ דִּ סְפֻקוֹן, שְׂאוֹ

for this their sufficiency enough of they finished if that in the meaning of serves if behold they finished that Until

הִיא גָמַר שְׁתִּיתָּו, כְּשִׁשְׁתּוֹ דִּ סְפֻקוֹן:

their sufficiency enough of when they drank their drinking the completion of is

פסוק יא

וַתְּמַהֵר וַתַּעַר כַּדָּה אֶל הַשִּׁקָּת וַתָּרֶץ עוֹד אֶל הַבְּאֵר לְשָׂאב וַתִּשְׁאֹב

and she drew to draw the well to again and she ran the trough into her jar and she emptied And she hurried

לְכָל גַּמְלָיו:

his camels for all

רש"י

וַתַּעַר. לְשׁוֹן נְפִיצָה, וְהִרְבָּה יֵשׁ בְּלִשׁוֹן מִשְׁנָה הַמַּעֲרָה מִכָּלִי אֶל

to from a vessel one who pours Mishnah in the language of there are and many pouring an expression of And she emptied

כָּלִי, וּבִמְקָרָא יֵשׁ לוֹ דּוּמָה אֶל תַּעַר נִפְשִׁי תְהִלִּים קמא, אֲשֶׁר הִעָרָה

he poured out because 141 Tehillim my soul pour out do not a similar usage to it there is and in Scripture a vessel

לְמוֹת נִפְשׁוֹ יִשְׁעִיהוּ נ"ג :

53 Yeshayahu his soul to death

רש"י

הַשִּׁקָּת. אָכֵן חֲלִילָה שְׂשׁוּתִים בָּהּ הִגְמְלִים:

the camels from it that drink hollowed out a stone The trough

פסוק יב

וְהָאִישׁ מִשְׁתָּאָה לָּהּ מִחֲרִישׁ לְדַעַת הֲהִצְלִיחַ יְהוָה דְּרָכּוֹ אִם לֹא:
 not or his journey Hashem whether had made to know keeping silent at her was wondering And the man
 successful

רש"י

משתאה. לשון שאיה, כמו שאו ערים, תשאה שממה שם ו':
 and there waste shall be desolate cities are wasted like desolation an expression of was wondering

רש"י

משתאה. משתומם ומתבהל על שראה דברו קרוב להצלחתו, אבל אינו יודע אם
 if know he does not but to succeeding close his matter that he saw over and bewildered wondering was astonished
 ממשפחת אברהם היא אם לאו. ואל תתמה בת' של משתאה, שאין
 for there is not mishtach of by the letter Tav be puzzled and do not not or she is Avraham from the family of
 לה תבה שתחלת יסודה שי"ן ומדברת בלשון מתפעל שאין תי"ו מפרידה
 separating a Tav where there is not Mitpael in the form of and it speaks Shin its root is whose beginning of a word to you
 בין שתי אותיות של עקר היסוד כגון משתאה, משתולל מגזרת שולל,
 sholal from the root of mishtolel mishtach such as the root the main part of of letters the two between
 וישתומם מגזרת שממה, וישתמר חקות עמרי מיכה ו' מגזרת וישמר, אף
 even and he kept from the root of six Michah Omri the statutes of and are kept shemamah from the root of and he was appalled
 כאן משתאה מגזרת תשאה, וכשם שאתה מוצא לשון משומם באדם
 regarding a person desolation the expression of find you and just as tishach from the root of mishtach here
 נבהל ונאלם ובעל מחשבות, כמו על יומו נשמו אחרנים איוב י"ח
 eighteen Iyov those who came after were astonished his day at like thoughts and a master of and speechless bewildered
 , שמו שמים ירמיהו ב', אשתומם בפעה חדא דניאל ד', כה תפרש
 you should explain so four Daniel one for about an hour was appalled two Yirmeyahu O heavens be astonished
 לשון שאיה באדם בהול ובעל מחשבות ואנקלוס תרגם לשון
 as an expression of translated it and Onkelos thoughts and a master of bewildered regarding a person ruin the expression of
 שהיה, וגברא שהי, שוהא ועומד במקום אחד לראות ההצליח ה' דרכו;
 his way Hashem whether had made to see one in a place and standing tarrying lingered and the man lingering
 ואין לתרגם שתי, שהרי אינו לשון שתיה, שאין אלה נופלת
 falling Aleph for there is no drinking an expression of it is not for behold drinking to translate and there is not
 בלשון שתיה:
 drinking in the expression of

רש"י

משתאה לה. משתומם עליה, כמו אמרי לי אחי הוא בראשית כ: י"ג וכמו
 13 20 Bereishis he is my brother of me say just as about her wondering about her was wondering
 וישאלו אנשי המקום לאשתו שם כ"ו:
 there about his wife the place the men of and they asked and just as

וַיְהִי כַּאֲשֶׁר כָּלוּ הַגַּמְלִים לִשְׁתּוֹת וַיִּקַּח הָאִישׁ נָזֶם זָהָב בְּקָע מִשְׁקָלוֹ
 its weight a beka of gold a ring the man and took to drink the camels had finished when and it was
 וּשְׁנֵי צְמִידִים עַל יָדֶיהָ עֶשְׂרֵה זָהָב מִשְׁקָלָם:
 their weight gold ten her hands upon bracelets and two

רש"י

בקע. רָמַז לְשִׁקְלִי יִשְׂרָאֵל בְּקָע לְגִלְגָּלֶת:
 per head a Beka Yisrael to the Shekels of a hint Beka

רש"י

ושני צמידים. רָמַז לְשְׁנֵי לוחות מְצֻמָּדוֹת:
 joined Tablets of the two a symbol bracelets and two

רש"י

עשרה זהב משקלם. רָמַז לְעֶשְׂרֵת הַדְּבָרוֹת שֶׁבָּהֶן:
 that are in them Commandments to the ten a hint their weight gold ten

פסוק יד

וַיֹּאמֶר בֵּת מִי אֶתְּ הַגִּידִי נָא לִי הֵישׁ בֵּית אָבִיךָ מָקוֹם לָנוּ
 for us room your father in the house of is there me please tell are you whom the daughter of And he said
 לָלִין:
 to spend the night

רש"י

ויאמר בת מי אתה הגידי נא לי היש בית אביך במוקם לנו
 of in the merit confident that he was because he asked her to her that he gave After are you whom daughter of And he said
 אברהם שֶׁהֵצִיחַ הַקֶּב"ה דְּרָכּוֹ:
 his journey the Holy One blessed be that He made successful Avraham
 He

רש"י

ללין. לִינָה אַחַת, לִין שֵׁם דָּבָר; וְהִיא אָמְרָה לָלוּן – כַּמָּה לִינּוֹת:
 lodgings many to lodge said and she of a thing is a noun lin one a lodging to lodge

פסוק טו

וַתֹּאמֶר אֵלָיו בֵּת בְּתוּאֵל אֲנֹכִי בֶן מִלְכָּה אֲשֶׁר יָלְדָה לְנָחוֹר:
 to Nachor she bore whom Milkah the son of I am Besuel The daughter of to him And she said
 רש"י
 בת בתואל. הָשִׁיבָתוּ עַל רֵאשׁוֹן רֵאשׁוֹן וְעַל אַחֲרוֹן אַחֲרוֹן:
 last the last and on first the first on she answered him Besuel daughter of

וַתֹּאמֶר אֵלָיו גַּם תֵּבֶן גַּם מִסְפּוֹא רַב עִמָּנוּ גַּם מָקוֹם לָלַיִן:

to spend the night a place also with us is plentiful feed and also straw both to him And she said

רש"י

מספוא. כל מאכל הגמלים קרוי מספוא, כגון תבן ושעורים:

and barley straw such as mispo is called the camels food of all Provender

וַיִּקֹּד הָאִישׁ וַיִּשְׁתַּחוּ לַיהוָה:

to Hashem and he prostrated the man And he bowed

CHAPTER SUMMARY

The aliyah traces Eliezer's journey and the immediate hashgacha pratit that unfolds at the well. After Eliezer davens for success, Rivkah appears and perfectly fulfills his test by showing immense chesed, quickly drawing water for both him and his camels. Stunned by this open siyata d'Shmaya, Eliezer presents her with a gold nose-ring and bracelets, inquires about her family, and asks if there is room to lodge. Once she identifies herself as Nachor's granddaughter and warmly offers ample straw, feed, and lodging, Eliezer bows low in heartfelt gratitude, praising Hashem for guiding him straight to his master's relatives.

למעשה WHAT TO TAKE HOME

When Eliezer is looking for the perfect shidduch for Yitzchak Avinu, he doesn't ask Hashem for a sign of brilliant intellect or deep philosophical understanding. The entire test is built on one thing: simple, proactive chesed. When Eliezer asks for a sip of water, Rivkah doesn't just do the bare minimum. She runs, she hurries, and she offers to draw water for ten thirsty camels. This is the foundation of the Bais Avraham, not just doing a favor when asked, but looking to see what else is needed and running to do it with a full heart.

Lichoira, we often think of chesed as a grand project or a major undertaking. But the Torah is teaching us that real greatness is found in the way we handle the small, immediate needs of the people right in front of us. Rivkah didn't know she was being tested for the ultimate role of becoming an Imahot of Klal Yisrael; she was just being herself at a local well. Her natural reaction to a stranger's need was to pour out her energy without calculation.

In our own daily avodah, we are constantly presented with these "wellspring" moments. It could be a spouse coming home tired, a coworker struggling with a task, or a neighbor carrying heavy bags. The yetzer hara whispers to do just enough to be polite and then stop. The lesson of Rivkah Imenu is to push past that boundary of "enough" and ask ourselves: "What else can I do to make this person comfortable?"

Today, when someone asks you for a small favor, don't just do what they asked. Look for the "camels" in the situation, the extra, unstated need, and take one extra step to help them with a warm, smiling face.

דף יומי • בכורות • דף מ"ו

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THE SUGYA

We begin the daf by finishing up the previous perek, "Mumin Elu," with a very practical discussion about vows. The Gemara focuses on a neder that was made on the consent of the public, which is normally impossible to nullify, and teaches us that we can actually be matir the neder if it is for the sake of a mitzvah. We also learn about the difference between a Kohen who became tamei and a Kohen who married a woman forbidden to him, and why we only require a vow to keep the Kohen away from the forbidden marriage.

From there, we start the eighth perek, "Yesh Bechor," which deals with the complex halachos of bechoros. The Mishnah lays out the four categories of firstborns: those who are a bechor for inheritance but not for the Kohen, those who are a bechor for the Kohen but not for inheritance, those who are both, and those who are neither. The Mishnah goes through various cases of miscarriages, non-viable fetuses, and mothers who converted or were freed, to determine how these births affect the status of the next child.

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עמוד א' DAF 46A

EXPLANATION

ליה אדעת רבים.

The vow was made **on the consent of the public**, which makes it impossible to nullify without their collective agreement.

RULING

אמר אמימר: הלכתא, אפילו למאן דאמר נדר שחודר ברבים יש לו הפרה, על דעת הרבים אין לו הפרה.

Ameimar said: The halakha is that even according to the one who says that a vow that was vowed in public has a way of nullification, a vow taken **on the consent of the public** has **no** way of nullification at all.

EXPLANATION

והני מילי לדבר הרשות, אבל לדבר מצוה יש לו הפרה.

And these words—that it cannot be nullified—apply only for an optional matter, but for a mitzvah matter, it has a way of nullification.

PROOF

כי הווא דמקרי דרדקי, אדריה רב אחא דקא פשע ביינומי, ואהדריה רבינא, דלא אשכח דהוה דייק כותיה.

This is **like that** incident involving **a certain teacher of children**, whom **Rav Acha bound with a vow** on the consent of the public to stop teaching **because he was negligent with the children** by hitting them too much; **and Ravina reinstated him, because they did not find** another teacher **who was as meticulous as he was** in teaching them, making his return a mitzvah.

STATEMENT

והמטמא למתים כו'.

We learned in the Mishnah: **And a Kohen who becomes tamei to dead bodies** is disqualified from the Avodah until he accepts upon himself not to become tamei anymore, etc.

QUESTION

מאי שנא הכא דסגי ליה בקבלה, ומאי שנא התם דמדרינן ליה?

The Gemara asks: **What is different here** regarding tumah **that it is enough for him** with a mere acceptance of a commitment, **and what is different there**, where a Kohen married a woman forbidden to him, **that we bind him with a vow** before letting him perform the Avodah?

ANSWER

התם יצרו תקפו.

The Gemara answers: **There**, regarding a forbidden marriage, **his desire overcomes him**, so a mere commitment is not enough and he needs a vow; but here, regarding tumah, his desire does not overcome him.

STATEMENT

הדרן עלה מומין אלו.

May we return to you, "Mumin Elu"!

משנה MISHNAH

MISHNAH

מתני' יש בכור לנחלה, ואינו בכור לכהן; ואינו בכור לנחלה; בכור לנחלה ולכהן,
ויש שאינו בכור לא לנחלה ולא לכהן.

MISHNAH: There is a firstborn for inheritance who gets a double portion but is not a firstborn for the Kohen for the five-sela redemption; and there is a firstborn for the Kohen but is not a firstborn for inheritance; and there is a firstborn for inheritance and for the Kohen; and there is one who is not a firstborn, neither for inheritance nor for the Kohen.

MISHNAH

איזהו בכור לנחלה ואינו בכור לכהן?

Which is the son who is a firstborn for inheritance and is not a firstborn for the Kohen?

MISHNAH

הבא אחר נפלים, אף על פי שיצא את ראשו חי, וכן תשעה שיצא ראשו מת,

A son **who comes after miscarried fetuses, even though** the miscarriage **had its head emerge alive; or** a son who comes after a **nine-month fetus whose head emerged dead**, which exempts the next child from Peter Rechem but does not count as a

living child to prevent the next from being the firstborn for inheritance;

MISHNAH

הַמֵּפֶלֶת כְּמִין בְּהֵמָה חַיָּה וְעוֹף — דְּבָרֵי רַבִּי מֵאִיר.

or a son born to a woman **who miscarried** a fetus shaped **like a type of beast, wild animal, or bird**—this is the statement of **Rabbi Meir**, who holds this is considered a birth that opens the womb.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: עַד שֶׁיְהֵא בּוֹ מִצוֹרֶת אָדָם.

And the Sages say: The next son is not exempt from redemption **until there is in the miscarriage some of the form of a human.**

MISHNAH

הַמֵּפֶלֶת סַנְדָּל, אוֹ שְׁלִיא, אוֹ שִׁפִּיר מְרוּקָם, וְהַיּוֹצֵא מִחוּתָהּ — הֵבֵא אַחֲרֵיהֶם בְּכוֹר לִנְחֻלָּה, וְאֵין בְּכוֹר לִפְהֶן.

In the case of a woman **who miscarries a sandal-shaped fetus, or an afterbirth, or a developed gestational sac, or a fetus that emerges in pieces**—the son who comes after them is a firstborn for inheritance, but is not a firstborn for the **Kohen**.

MISHNAH

מִי שֶׁלֹּא הָיוּ לוֹ בָּנִים, וְנָשָׂא אִשָּׁה שֶׁכָּבֵר יָלְדָהּ, עוֹדָה שִׁפְחָה וְנִשְׁתַּחֲרָרָה, עוֹדָה נַכְרִית וְנִתְּגַיְיָרָה, מִשִּׁבָּאת לְיִשְׂרָאֵל יָלְדָהּ — בְּכוֹר לִנְחֻלָּה וְאֵין בְּכוֹר לִפְהֶן.

If one who had no children married a woman who had already given birth; or if she gave birth while she was still a maidservant and was then freed, or while she was still a gentile and then converted, and after she came into the Jewish people she gave birth to a son—he is a firstborn for inheritance, as he is his father's first child, but is not a firstborn for the **Kohen**, because he did not open his mother's womb.

MISHNAH

רַבִּי יוֹסִי הַגִּלְלִי אוֹמֵר: בְּכוֹר לִנְחֻלָּה וְלִפְהֶן, שֶׁנֶּאֱמַר: "פֶּטֶר רָחֵם בְּיִשְׂרָאֵל" — עַד שֶׁיִּפְטְרוּ רָחֵם מִיִּשְׂרָאֵל.

Rabbi Yose HaGelili says: He is a firstborn for inheritance and for the **Kohen**, as it is stated: "Whatever opens the womb among the children of Israel," which teaches that a birth does not count to exempt future children **until they open a womb of a woman from Israel.**

MISHNAH

מִי שֶׁהָיוּ לוֹ בָּנִים וְנָשָׂא אִשָּׁה שֶׁלֹּא יָלְדָהּ, נִתְּגַיְיָרָה מְעוּבָּרָה, נִשְׁתַּחֲרָרָה מְעוּבָּרָה.

If one who already had children married a woman who had not given birth; or if a woman converted while pregnant, or was freed while pregnant, and then gave birth, the child is a firstborn for the **Kohen** but not for inheritance.

MISHNAH

וְיָלְדָהּ הִיא וְכֹהֵנֶת הִיא, וְלוֹיָהּ הִיא, וְאִשָּׁה שֶׁכָּבֵר יָלְדָהּ, וְכֵן מִי שֶׁלֹּא שִׁחָתָהּ לְאַחֵר בַּעֲלָהּ שֶׁלִּשָּׁה חֲדָשִׁים וְנִשְׁאָת וְיָלְדָהּ, וְאֵינוּ יָדוּעַ אִם בֶּן תִּשְׁעָה לְרֵאשׁוֹן אִם בֶּן שִׁבְעָה לְאַחֲרוֹן — בְּכוֹר לִפְהֶן וְאֵינוּ

בְּכוֹר לְנִחְלָה.

And likewise, if an Israelite woman gave birth in a mix-up, and she and a Kohen's daughter, or a Levi's daughter, or a woman who had already given birth were mixed up; and likewise, one who did not wait three months after her husband died or divorced her and married and gave birth, and it is not known if the child is a nine-month child of the first husband or a seven-month child of the latter husband—in all these cases, the child is a firstborn for the Kohen, but is not a firstborn for inheritance.

צמוד ב' DAF 46B

גְּמָרָא GEMARA

GEMARA

גְּמָרָא

GEMARA:

STATEMENT

אָמַר שְׁמוּאֵל: אֵין הָרָאשׁ פּוֹטֵר בְּנֵפֶלִים.

Shmuel says: The emergence of the head does not exempt the next child from the obligation of redemption of the firstborn in the case of miscarriages, meaning if a non-viable fetus put its head out and then went back in, it is not considered born and does not exempt its twin brother who is born first.

QUESTION

מַאי טַעְמָא?

What is the reason for Shmuel's ruling?

ANSWER

”כֹּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפִּיו” — כֹּל הַיָּבֵא דְנִשְׁמַת רוּחַ חַיִּים בְּאַפִּיו הוּא דִּחְשִׁיב רִישִׁיהּ, אִידךְ לָא חֲשִׁיב רִישִׁיהּ.

The pasuk says, “All in whose nostrils was the breath of the spirit of life”; this teaches us that anywhere that the breath of the spirit of life is in its nostrils, meaning the fetus is viable, it is then that its head is considered significant as a birth. But the other one, which is not viable, its head is not considered significant.

OBJECTION

תֵּנוּ: הֲבָא אַחֵר נִפְלִים, שְׂיֻצָא ראשׁוֹ חַי, וּבֶן תִּשְׁעָה שְׂיֻצָא ראשׁוֹ מֵת.

The Gemara raises a kasha: But we learned in our Mishnah: What is a firstborn for inheritance but not for redemption? The one who comes after miscarriages where its head emerged alive, and after a nine-month-old viable fetus whose head emerged dead.

OBJECTION

קָתְנִי מִיָּהּ “ראשׁוֹ!”

In any event, it teaches here that the emergence of “its head” of a miscarriage exempts the next child!

ANSWER

מאי “ראשו”? רובו.

The Gemara answers: **What** does the Mishnah mean by “its head”? It means **most of it**, meaning most of its body.

QUESTION

וליתני “רובו”!

The Gemara asks: **But let** the Tanna **teach** “most of it” explicitly!

ANSWER

בדין הוא דאיבעי ליה למיתני רובו, ואידי דקא בעי למיתני סיפא בן תשעה שיצא ראשו מת — טעמא דראשו מת, הא ראשו חי — הפא אחריו בכור לנחלה נמי לא הוי, תנא רישא נמי ראשו.

The Gemara answers: **By right**, he should have taught “most of it,” but since he wanted to teach in the latter clause: “a **nine-month-old whose head emerged dead**”—from which we infer that **the reason** the next child is a firstborn for inheritance is specifically because **its head emerged dead**, but if **its head emerged alive**, the one who comes after it is not a firstborn **for inheritance either**—therefore, to keep the language consistent, **he taught in the first clause also** the term “its head.”

QUESTION

ומאי קא משמע לן, דכיון דמפיק ליה רישיה הוה [ליה] לידה?

The Gemara asks: **And** according to this, **what is** the Mishnah coming to teach us in the case of the nine-month-old? Is it **that once its head emerged, it is considered a birth**?

OBJECTION

תנינא: הוציא ראשו, אף על פי שחזרו — הרי זה כליד!

But **we** already **learned** this in a Mishnah regarding animal sacrifices: If a fetus **put out its head, even though it brought it back inside, it is like a newborn child**!

EXPLANATION

וכי תימא: אשמועינן בהמה, וקא משמע לן באדם, דאדם מבהמה לא גליף — דלית לה פרוזדור.

And if you would say: The other Mishnah teaches us about an animal, and this Mishnah teaches us about a human, because a human cannot be derived from an animal—since an animal does not have a vestibule (the womb is not concealed by thighs, so the head’s emergence is obvious, whereas by a woman it is hidden);

EXPLANATION

בהמה מאדם לא ילפא — משום דחשיב פרוצוף פנים דידיה.

and **an animal cannot be derived from a human**—because a human’s facial features are uniquely significant, so perhaps only by a human does the head count as a birth, and therefore both are needed;

OBJECTION

הא נמי תנינא: יצא כדרכו — משיצא רוב ראשו, ואיזהו רוב ראשו? משתצא פדחתו.

this is still difficult, because **this also we learned** in a Mishnah in Niddah regarding humans: If the fetus **emerged in the normal way**, it is considered born **from when most of its head emerged**; and **what is most of its head**? From when its forehead **emerges**! So we already know this halacha for humans.

REFUTATION

תְּיֻבָּתָא דְּשִׁמוּעַל, תְּיֻבָּתָא!

The Gemara concludes: **The refutation of Shmuel is indeed a conclusive refutation!**

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: פְּדִיחַת פּוֹטָרֶת בְּכָל מָקוֹם, חוּץ מִן הַנֶּחֱלָה.

Rabbi Shimon ben Lakish says: The emergence of the **forehead exempts** and is considered a birth in all cases, except for the matter of **inheritance**.

EXPLANATION

מָאִי טַעְמָא? "יָבִיר" אָמַר רַחֲמָנָא,

What is the reason? The Merciful One says regarding inheritance, "**He shall recognize**" the firstborn,

STATEMENT

וְרַבִּי יוֹחָנָן אָמַר: אֲפִילוּ לְנֶחֱלָה.

and Rabbi Yochanan says: Even for inheritance, the forehead is enough.

QUESTION

בְּכָל מָקוֹם, לְאִיתוּיֵי מָאִי?

The Gemara asks: When Reish Lakish says "**in all cases**," **what does this come to include?**

ANSWER

לְאִיתוּיֵי הָא דְּתַנּוּ רַבָּנִן: גִּיּוֹרֶת שֶׁיֵּצְאָה פְּדִיחַת וְלִדָּה בְּגִיּוֹרֶתָהּ, וְאַחֲרַיָּהּ כֶּה נִתְגַּיְרָה — אֵין נֹתְנִין לָהּ יָמֵי טוֹמְאָה וְיָמֵי טְהוּרָה, וְאֵינָהּ מְבִיָּאָה קֶרְבֵּן לִידָּה.

It comes to include that which the Rabbis taught in a Braisa: In the case of a **female convert** whose child's forehead **emerged while she was still a non-Jew, and afterwards she converted** and then completed the birth, we do not give her the **days of impurity and days of purity** of a Jewish woman who gave birth, and she does not bring a birth offering, because the birth is considered to have already happened in her non-Jewish state.

OBJECTION

מִיִּתְיָבִי: "יָבִיר" — זֶה הַפֶּת פָּנִים, וְאֵיזוֹ הִיא הַפֶּת פָּנִים? פְּרָצוּף פָּנִים עִם הַחוּטָם.

The Gemara **raises an objection** to Rabbi Yochanan: The Braisa says: "**He shall recognize**" — this refers to the **recognition of the face**. And what is the recognition of the face? The facial features together with the nose! This implies that the forehead alone is not enough for inheritance.

ANSWER

תָּנִי: "עַד הַחוּטָם".

The Gemara answers: **Teach** and correct the Braisa to say: “Up to the nose,” which includes the forehead.

OBJECTION

תא שְׁמַע: אֵין מְעִידִים אֶלָּא עַל פְּרָצוֹף פָּנִים עִם הַחוּטָם.

The Gemara says: **Come and hear** a kasha from a Mishnah: **We may only testify** to identify a dead man to permit his wife to remarry **upon seeing the facial features together with the nose!**

ANSWER

תְּנִי: “עַד הַחוּטָם.”

The Gemara answers: Here too, **teach**: “Up to the nose.”

OBJECTION

תא שְׁמַע: פְּדֻחַת בְּלֹא פְּרָצוֹף פָּנִים, פְּרָצוֹף פָּנִים בְּלֹא פְּדֻחַת — אֵין מְעִידִין עַד שִׁיהוּ שְׁנֵיהֶם עִם הַחוּטָם.

The Gemara says: **Come and hear** another kasha: If they saw the **forehead without the facial features**, or the **facial features without the forehead**, we may not testify until both are present together with the nose!

OBJECTION

וְאָמַר אַבְי, וְאִיתִימָא רַב כְּהָנָא: מַאי קָרָא? “הַפֶּרֶת פְּנֵיהֶם עֲנָתָה בָּם!”

And Abaye said, and some say it was Rav Kahana: What is the pasuk for this? “The recognition of their face witnesses against them.” This proves that the nose is absolutely required for recognition!

ANSWER

שְׁאֵנִי עֲדוּת אִשָּׁה, דְּאַחֲמִירוּ בֵּהּ רַבָּנָן.

The Gemara answers: **The testimony for a woman’s remarriage is different**, because the Rabbis were **extra stringent** about it to prevent a woman from marrying while her husband might still be alive.

QUESTION

וּמִי אַחֲמִירוּ? וְהָא תַּנּוּ: הוֹחֲזָקוּ לְהִיּוֹת מַשְׂיָאִים עַד מִפִּי עֵד, מִפִּי אִשָּׁה, מִפִּי עֶבֶד, מִפִּי שֹׁפֵחַ!

The Gemara asks: **And did they make it more stringent?** But didn’t we learn in a Mishnah: **They established to permit marriage based on hearsay from a witness, from a woman, from a slave, or from a maidservant!** This shows they were lenient!

ANSWER

כִּי אֲקִילוּ רַבָּנָן בְּסוּפָּהּ, בְּתַחֲלָתָהּ לָא אֲקִילוּ רַבָּנָן.

The Gemara answers: **When the Rabbis were lenient, it was in the end** of the process, regarding who is kosher to testify; but **in the beginning** of the process, regarding the clarity of the identification itself, **the Rabbis were not lenient.**

ANSWER

וְאִיבָעִית אִימָא:

And if you want, say instead another answer:

SUMMARY

The Gemara first establishes that a vow made on the consent of the public can be nullified for a mitzvah, bringing a story of a children's teacher who was reinstated because no other teacher was as meticulous as him. Moving into the eighth perek, the Mishnah details the cases of a bechor for inheritance versus a bechor for the Kohen. A child born after a miscarriage where the head emerged, or after a non-viable fetus, is a bechor for inheritance but not for the Kohen. In the Gemara, Shmuel rules that the emergence of a non-viable fetus's head does not exempt the next child from redemption, as the head is only significant for a viable child. The Gemara resolves a kasha on Shmuel by explaining that when the Mishnah says "its head" regarding a miscarriage, it actually means most of its body, using that terminology only to match the latter clause of the Mishnah.

למעשה

WHAT TO TAKE HOME

The Gemara on our daf brings down a beautiful, deep yesod regarding the power of a vow. Ameimar teaches us that even a vow taken on the consent of the public, which is normally so strict that it has no way of nullification, can indeed be nullified for the sake of a mitzvah. We see this in the story of the local schoolteacher who was banned because he was too harsh with the children. When the community realized they could not find another teacher who was as meticulous and successful in teaching the children Torah, Ravina reinstated him. The spiritual growth of the children was a mitzvah that overrode the absolute strictness of the vow.

Look at the incredible value Hashem places on a mitzvah, and specifically on the chinuch of Jewish children. The halakha is willing to bend its most rigid structures of vows just to ensure that a child receives the best possible Torah learning. If the Torah goes to such lengths to protect and elevate a mitzvah, we must ask ourselves: how do we view our own daily mitzvos? Do we treat them as optional chores, or do we realize that a mitzvah is a force so powerful it breaks through all barriers?

This is our avodah. When a person decides to do a mitzvah, or to help another Yid with their spiritual growth, Hashem opens up paths that seemed completely blocked. Nothing stands in the way of a mitzvah. When you run to do a mitzvah today, remember that you are engaging with a spiritual reality that transcends all limitations.

Today, when you perform a mitzvah, whether it is taking a few extra minutes to learn with your child, helping a friend understand a difficult point in learning, or simply saying a brachah with extra kavana, do it with the joy and energy of knowing that this mitzvah has the power to break through any barrier in the world.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׂוּי פֶשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחַשֵׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רַמְיָה:
כִּי הִחַרְשָׁתִּי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זֶה תִּלְךָ אֵינִי עֹלָה עֲלִיָּה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֲסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדֵּר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאַלְהֵי:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוֹר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זִרְעַ לִבְנֵי לוֹט סָלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צִאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שְׁמָרִים לְבַקֵּר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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