

חומש עם רש"י • חיי שרה • רביעי

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

CHAYEI SARA • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the incredible hashgacha pratis guiding Eliezer's mission to find a shidduch for Yitzchak Avinu. After witnessing the open miracles at the well, Eliezer praises Hashem for leading him straight to the family of his master, Avraham. Rivkah runs home to share the news, prompting her brother Lavan to rush out to meet Eliezer, enticed by the gold jewelry he saw on his sister. Lavan invites Eliezer into the house, where the camels are tended to and a meal is prepared.

Before he will eat, Eliezer insists on recounting his entire mission to the family. He details Avraham's immense wealth, the miraculous birth of Yitzchak, and the strict shevua he took not to choose a wife from the Canaanites. Eliezer then repeats the exact chain of events that just transpired at the well, showing how Hashem answered his tefillah instantly and led him directly to Rivkah.

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

פסוק א

Pasuk 1

וַיֹּאמֶר בְּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנִי אֲבִרָהָם אֲשֶׁר לֹא עָזַב חֶסְדּוֹ וְאֱמֻתּוֹ
and His truth His kindness withheld has not Who Avraham my master the God of Hashem blessed is and he said
מֵעַם אֲדֹנִי אֲנֹכִי בַּדֶּרֶךְ נָחֲנִי יְהוָה בֵּית אָחִי אֲדֹנִי:
my master the brothers of to the house of Hashem guided me on the path I my master from

רש"י

בדרך. דרך המזמון, דרך הישר, באותו דרך שהייתי צריה, וכן כל בית ולמד
and Lamed Beis every and so needing that I was way in that the straight the way the designated the way in the way
וה"א המשמשים בראש התבה ונקודים בפתח, מדברים בדבר הפשוט
that is clear of a matter they speak with a patach and are punctuated the word at the beginning of that serve and Heh
שנזכר כבר במקום אחר, או שהוא מכרר ונפר באיזו הוא מדבר:
is speaking he about which and recognizable clarified that it is or another in a place already that was mentioned

פסוק ב

Pasuk 2

וַתֵּרֶץ הַנַּעֲרָה וַתִּגַּד לְבֵית אִמָּהּ בְּדִבְרֵיהָ אֵלֶּה:
these like the words her mother to the house of and she told the maiden And ran

רש"י

לבית אמה. דרך הנשים היתה להיות להן בית לישב בו למלאכתן,
for their work in it to sit a house for them to have it was the women the way of her mother To the house of

וְאִין הִבֵּת מִגִּדַּת אֶלָּא לְאִמָּהּ:
and does not the daughter tell except to her mother

פסוק ג

Pasuk 3

וּלְרִבְקָה אָח וְשִׁמוּ לָבֹן וַיָּרֵץ לָבֹן אֶל הָאִישׁ הַחוּצָה אֶל הָעֵינָן:
And to Rivkah a brother Lavan and his name Lavan and ran Lavan to the man to outside the spring

רש"י

וַיֵּרֶץ. לָמָּה רָץ וְעַל מָה רָץ? וַיְהִי כִּרְאוֹת אֶת הַנּוֹם, אָמַר עֲשִׂיר הוּא
And he ran for what? And he ran what and on did he run what? And it was when seeing the ring — he said is a rich man

זֶה, וְנָתַן עֵינָיו בַּמָּמוֹן:
and he set this one on the money his eyes

פסוק ד

Pasuk 4

וַיְהִי כִּכְרֹאת אֶת הַנּוֹם וְאֶת הַצְּמָדִים עַל יָדֶי אֶחָתוֹ וּכְשָׁמְעוּ אֶת
— when he saw And it was the nose-ring — the hands of upon the bracelets and — and when he heard his sister

דְּבָרֶי רִבְקָה אֶחָתוֹ לֵאמֹר כֹּה דִּבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל הָאִישׁ וַהֲנִה
the words of Rivkah his sister saying thus spoke the man to me and he came the man to and behold the man

עֹמֵד עַל הַגָּמְלִים עַל הָעֵינָן:
he was standing by the camels by the spring

רש"י

עַל הַגָּמְלִים. לְשָׁמְרוֹן, כְּמוֹ וְהוּא עֹמֵד עֲלֵיהֶם כִּבְרֹאשִׁית יִיחָח', לְשָׁמְשָׁם:
by the camels to guard them like and he was standing by them עֲלֵיהֶם בְּרֹאשִׁית יִיחָח', לְשָׁמְשָׁם:
8 18 Bereishis

פסוק ה

Pasuk 5

וַיֹּאמֶר בּוֹא בְּרוּךְ יְהוָה לָמָּה תַעֲמֹד בַּחוּץ וְאֲנֹכִי פְנִיתִי הַבַּיִת וּמְקוֹם
And he said O blessed of Hashem why do you stand outside when I have cleared the house and a place

לַגָּמְלִים:
for the camels

רש"י

פְּנִיתִי הַבַּיִת. מֵעֲבוֹדַת אֱלִילִים בְּרֹאשִׁית רַבָּה:
I cleared the house from worship of idols Bereishis Rabbah

פסוק ו

Pasuk 6

וַיָּבֹא הָאִישׁ הַבַּיִתָּה וַיִּפְתַּח הַגָּמְלִים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לַגָּמְלִים
And he came the man into the house and he untied the camels and he gave straw and fodder for the camels

וּמִיָּם לְרַחֵץ רַגְלָיו וּרְגְלֵי הָאֲנָשִׁים אֲשֶׁר אֵתוּ:

were with him who the men and the feet of his feet to wash and water

רש"י

וַיִּפְתַּח. הִתִּיר זָמָם שְׁלֵהֶם, שָׁהָיָה סוּתָם אֶת פִּיהֶם שְׁלֵא יָרְעוּ בְּדֶרֶךְ

on the way they would graze so that not their mouth — closing for he was of theirs the muzzle he untied And he opened

בְּשָׂדוֹת אֲחֵרִים:

others in fields of

פסוק ז

Pasuk 7

וַיִּשֶׁם וַיּוֹשֶׁם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֲכַל עַד אִם דִּבַּרְתִּי דִּבְרֵי

my words I have spoken that until will I eat not and he said to eat before him and there was set And there was set

וַיֹּאמֶר דִּבֵּר:

speak and he said

רש"י

עַד אִם דִּבַּרְתִּי. הִרִי אִם מְשַׁמֵּשׁ בְּלִשׁוֹן אֲשֶׁר וּבְלִשׁוֹן כִּי, כְּמוֹ: עַד כִּי יָבֹא

comes that until like ki and in the meaning of asher in the meaning of serves im behold I have spoken that Until

שִׁילָה בְּרֵאשִׁית מ"ט וְזֶהוּ שֶׁאָמְרוּ חֲזו"ל: כִּי מְשַׁמֵּשׁ בְּד' לְשׁוֹנוֹת, וְהָאֶחָד אֵי, וְהוּא

and it is ei and the one meanings in four serves ki our Sages that said and this is forty-nine Bereishis Shiloh

אם:

im

פסוק ח

Pasuk 8

וַיֹּאמֶר עֶבֶד אַבְרָהָם אֲנִי:

I am Avraham the servant of And he said

פסוק ט

Pasuk 9

וַיְהִי וַיְבָרֶךְ אֶת אֲדֹנָי מְאֹד וַיִּגְדַּל וַיִּתֵּן לוֹ צֹאן וּבָקָר וְכֶסֶף

and silver and cattle sheep to him and He gave and he became great greatly my master — has blessed and Hashem

וְזָהָב וְעֶבְדִּים וְשִׁפְחוֹת וְגַמְלִים וְחֲמֹרִים:

and donkeys and camels and maidservants and male servants and gold

פסוק י

Pasuk 10

וַתֵּלֶד שָׂרָה אִשְׁתּוֹ אֲדֹנָי בֶּן לְאֲדֹנָי אַחֲרֵי זְקִנְתָּהּ וַיִּתֵּן לוֹ אֶת כָּל

all — to him and he gave her old age after to my master a son my master the wife of Sarah And she bore

אֲשֶׁר לוֹ:

is his that

רש"י

ויתן לו את כל אשר לו. שטר המתנה הראה להם:
to them he showed the gift the deed of is his that all — to him And he gave

פסוק יא

Pasuk 11

וישבני אדני לאמר לא תקח אשה לבני מבנות הקנעני
the Canaanite from the daughters of for my son a wife take you shall not saying my master And made me swear
אשר אנכי ישב בארצו:
in his land dwell I whom

רש"י

לא תקח אשה לבני מבנות הקנעני. אם לא תלך תחלה אל בית
the house of to first you will go not if the Canaanite from the daughters of for my son a wife you shall take not
אבי ולא תאבה לקחת אחריה:
after you to go she will consent and not my father

פסוק יב

Pasuk 12

אם לא אל בית אבי תלך ואל משפחתי ולקחת אשה לבני:
for my son a wife and you shall take my family and to you shall go my father the house of to not if

פסוק יג

Pasuk 13

ואמר אל אדני אלי לא תלך האשה אחרי:
after me the woman will go not perhaps my master to And I said

רש"י

אלי לא תלך האשה. אלי פתיב, בת היתה לו לאליעזר, והיה מחזר
seeking and he was to Eliezer to him there was a daughter it is written Unto me the woman will follow not Unto me
למצא עלה שיאמר לו אברהם לפנות אליו להשיאו בתו, אמר לו אברהם
Avraham to him said his daughter to marry to him to him to turn Avraham to him that he would say a pretext to find
בני ברוך ואתה ארוך ואין ארוך מדבק בברוך:
to a blessed one dinging a cursed one and there is not are cursed and you is blessed my son

פסוק יד

Pasuk 14

ויאמר אלי יהוה אשר התהלכתי לפניו ישלח מלאכו אתך
with you His angel will send before Him I have walked Whom Hashem to me And he said
והצליח דרכך ולקחת אשה לבני משפחתי ומבית
and from the house of from my family for my son a wife and you shall take your journey and He will make
successful

אָבִי:

my father

פסוק טו

Pasuk 15

אִז תִּנָּקֶה מֵאֲלֹתַי כִּי תָבוֹא אֶל מִשְׁפַּחְתִּי וְאִם לֹא יִתְּנוּ לְךָ
to you they will give not and if my family to you come when from my oath you will be freed then
וְהָיִיתָ נָקִי מֵאֲלֹתַי:
from my oath free then you will be

פסוק טז

Pasuk 16

וְאַבְא הַיּוֹם אֶל הָעֵינַן וְאָמַר יְהוָה אֱלֹהֵי אֲדֹנִי אֲבָרְהָם אִם יִשְׁפָּד נָא
please You are if Avraham my master God of Hashem and I said the spring to today And I came
מִצְלִיחַ דְּרָכֵי אֲשֶׁר אָנֹכִי הֹלֵךְ עָלֶיהָ:
upon it am walking I which my way making successful

רש"י

וּבֹא הַיּוֹם. הַיּוֹם יֵצְאתִי וְהַיּוֹם בָּאתִי, מִכָּאן שֶׁקָּפְצָה לוֹ הָאָרֶץ. אָמַר רַבִּי אַחָא
Acha Rabbi said the land for him that leaped from here I arrived and today I went out Today today And I came
יָפָה שִׁיחָתָן שֶׁל עֲבָדֵי אֲבוֹת לִפְנֵי הַמָּקוֹם מִתּוֹרָתָן שֶׁל בְּנִים,
the children of than the Torah the Omnipresent before the Patriarchs the servants of of the conversation More beautiful is
שֶׁהָרִי פָּרְשָׁה שֶׁל אֱלִיעֶזֶר כְּפוּלָה בְּתוֹרָה וְהִרְבָּה גּוֹפִי תוֹרָה לֹא נִתְּנוּ אֵלָּא
except given were not Torah essential laws of and many in the Torah is repeated Eliezer of the section for behold
בְּרִמְיָה בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis by an allusion

פסוק יז

Pasuk 17

הִנֵּה אָנֹכִי נֹצֵב עַל עֵינַי הַמַּיִם וְהָיָה הָעֵלְמָה הַיְצִיאת לְשֹׂאֵב
to draw who comes out the young woman and it shall be the water the spring of by am standing I behold
וְאָמַרְתִּי אֵלֶיהָ הִשְׁקִינִי נָא מְעֻט מַיִם מִכַּדֶּיךָ:
from your jar water a little please give me to drink to her and I say

פסוק יח

Pasuk 18

וְאָמְרָה אֵלַי גַּם אַתָּה שְׂתֶה וְגַם לְגַמְלֶיךָ אֲשָׂאֵב הֲאִשָּׁה אֲשֶׁר
whom is the woman she I will draw for your camels and also drink you both to me and she says
הַכֵּיחַ יְהוָה לְבֶן אֲדֹנִי:
my master for the son of Hashem has designated

רש"י

גם אתה. גם לרבות אנשים שְׁעִמּוֹ:
that are with him the men to include also you also

רש"י

הוכיח. בָּרַר וְהוֹדִיעַ, וְכֵן כָּל הוֹכָחָה שֶׁבַּמִּקְרָא בְּרוּר דָּבָר:
a matter is clarification of that is in Scripture expression of proof every and so and made known and clarified selected

פסוק יט

Pasuk 19

אֲנִי טָרָם אֲכָלָה לְדַבֵּר אֶל לְבִי וְהִנֵּה רִבְקָה יֹצֵאת וְכִדָּה עַל
upon with her pitcher was coming out Rivkah and behold my heart to speaking finished had not yet I
שְׂכֻמָּה וַתֵּרֶד הָעֵינָה וַתִּשָּׂאב וְאָמַר אֵלֶיהָ הַשְׁקִינִי נָא:
please give me drink to her and I said and she drew to the spring and she went down her shoulder

רש"י

טָרָם אֲכָלָה. טָרָם שֶׁאֲנִי מְכַלֶּה, וְכֵן כָּל לְשׁוֹן הוּנָה, פְּעָמִים שֶׁהוּא מְדַבֵּר
speaks that it sometimes continuous action expression of every and so was finishing that I before I finished Before
בְּלִשׁוֹן עָבָר וְיָכוֹל לְכַתֵּב טָרָם כְּלִיתִי, וּפְעָמִים שֶׁמְדַבֵּר בְּלִשׁוֹן עָתִיד,
future in the language of that it speaks and sometimes I finished before have written and it could past in the language of
כִּמוֹ כִּי אָמַר אִיּוֹב, הֲרִי לְשׁוֹן עָבָר, כִּכָּה יַעֲשֶׂה אִיּוֹב אִיּוֹב א', הֲרִי
behold this is chapter 1 Iyyov Iyyov would do thus past the language of behold this is Iyyov said for like
לְשׁוֹן עָתִיד, וּפְרוּשׁ שְׁנֵיהֶם לְשׁוֹן הוּנָה, כִּי אֹמֵר הָיָה אִיּוֹב
Iyyov was saying for continuous action the language of both of them is and the explanation of future the language of
אוֹלֵי חֲטָאוֹ בְּנֵי וְגו', וְהָיָה עוֹשֶׂה כָּהֵן:
so doing and he was etc. my children sinned perhaps

פסוק כ

Pasuk 20

וַתַּמְהֵר וַתּוֹרֵד כִּדָּה מֵעַלֶיהָ וַתֹּאמֶר שְׂתֵה וְגַם גִּמְלֶיהָ אֶשְׁקָה
I will water your camels and also drink and she said from upon her her pitcher and she lowered And she hurried
וְאֶשְׂתֵּה וְגַם הִגְמְלִים הִשְׁקָתָה:
she watered the camels and also and I drank

פסוק כא

Pasuk 21

וְאֶשְׂאֵל אֶתְּהָ וְאָמַר בֵּת מִי אַתְּ וַתֹּאמֶר בֵּת בְּתוּאֵל בֶּן נַחוֹר
Nachor son of Besuel daughter of and she said are you whom daughter of and I said — her And I asked
אֲשֶׁר יָלְדָה לוֹ מִלְכָּה וְאֲשֶׁם הִנָּזַם עַל אִפָּהּ וְהִצְמִידִים עַל יָדֶיהָ:
her hands upon and the bracelets her nose upon the ring and I placed Milkah to him bore whom

רש"י

ואשאל. ואשם. שנה הסדר, שהרי הוא תחלה נתן ואחר כך שאל, אלא שלא
so that not but asked so and after gave first he for behold the order he changed and I placed And I asked
יתפשוהו בדבריו ויאמרו האיה נתת לה ועדין אינה יודע מי היא:
she is who knowing you are not and yet to her did you give how and say in his words they would catch him

פסוק כב

Pasuk 22

ואקד ואשתחוה ליהוה ואברך את יהוה אלהי אדני אברהם אשר
Who Avraham my master God of Hashem — and I blessed to Hashem and I prostrated And I bowed
הנחני בדרך אמת לקחת את בת אחי אדני לבנו:
for his son my master the brother of the daughter of — to take truth in a path of guided me

פסוק כג

Pasuk 23

ועתה אם ישכם עשים חסד ואמת את אדני הגידו לי ואם לא הגידו לי
me tell not and if me tell my master — and truth kindness doing you are if And now
ואפנה על ימין או על שמאל:
the left to or the right to and I will turn

רש"י

על ימין. מבנות ישמעאל:
Yishmael from the daughters of the right to

רש"י

על שמאל. מבנות לוט, שהיה יושב לשמאלו של אברהם:
Avraham of to his left dwelling who was Lot from the daughters of the left To

פסוק כד

Pasuk 24

ויען לבן ובתואל ויאמרו מיהו יצא הדבר לא נוכל דבר
to speak we are able not the matter came forth from Hashem and they said and Besuel Lavan And answered
אליה רע או טוב:
good or bad to you

רש"י

ויען לבן ובתואל. רשע היה, וקפץ להשיב לפני אביו:
his father before to answer and he jumped he was a wicked person and Besuel Lavan And answered

רש"י

לא נוכל דבר אליך. למאן בדרך הזה לא על ידי תשובת דבר רע ולא
and not bad a word a response of means of by not this in the matter to refuse to you to speak be able We cannot
על ידי תשובת דבר הגון, ונכר שמה יצא הדבר, לפי דבריה
your words according to the matter went out that from Hashem and it is recognizable proper a word a response of means of by

פסוק כה

Pasuk 25

הִנֵּה רִבְקָה לְפָנֶיךָ קַח וְלֵךְ וּתְהִי אִשָּׁה לְבִן אֲדֹנֶיךָ כַּאֲשֶׁר דָּבַר
has spoken as your master to the son of a wife and let her be and go take before you Rivkah here is
יְהוָה:
Hashem

פסוק כו

Pasuk 26

וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת דְּבָרֵיהֶם וַיִּשְׁתַּחוּ אֶרֶצָה
to the ground and he prostrated their words — Avraham the servant of heard when And it was
לִיהוָה:
to Hashem

רש"י

וַיִּשְׁתַּחוּ אֶרֶצָה. מִכָּאן שְׂמוּדִים עַל בְּשׂוּרָה טוֹבָה:
good tidings for that we thank from here to the ground And he prostrated

CHAPTER SUMMARY

The aliyah concludes with Eliezer finishing his detailed retelling of the events at the well and asking Lavan and Besuel for their decision. Recognizing the hand of Hashem in the entire story, Lavan and Besuel declare that the matter is decreed by Hashem and they cannot refuse. They agree to let Rivkah go and become Yitzchak's wife, prompting Eliezer to immediately bow down to the ground in deep gratitude and praise to Hashem.

לְמַעַשָּׂה WHAT TO TAKE HOME

Look at the incredible focus of Eliezer. He arrives at the house of Bethuel and Laban after a long, exhausting journey, and they immediately set a lavish meal before him. Lichoira, the man is hungry and tired. But Eliezer refuses to take even a single bite, declaring, "I will not eat until I have told my tale." He understood that he was on a holy mission for his master, Avraham, and nothing, not even his own physical comfort or basic hunger, could be allowed to delay his avodah.

We often find ourselves in the middle of doing something important, a mitzvah or a crucial task for our family, when a distraction presents itself. It might be a comfortable seat, a quick snack, or a notification on our phone. The yetzer hara loves to whisper, "Take a break, eat something first, deal with it later." But Eliezer teaches us the yesod of alacrity in our avodas Hashem: when you have a holy task in front of you, you do not pause for personal indulgence until the job is done.

Today, when you start a mitzvah, a learning seder, or an important task that helps another Yid, make a kabbalah to stay focused until it is completed. Do not let minor physical desires or distractions put your holy mission on hold.

דף יומי • בכורות • דף מ"ז

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THE SUGYA

We begin the daf by clarifying a basic point about the halachic recognition of a firstborn for inheritance versus other areas of halacha. The main focus of our sugya then shifts to a major dispute between Rabbi Yohanan and Reish Lakish regarding a ger (convert) who had children while he was still a gentile, and then went on to convert and have more children as a Jew. Does his first son born after the conversion get the double portion of a firstborn for inheritance, or do we say he already had the "first of his strength" before converting?

This leads the Gemara into a beautiful, deep analysis of the shita of each Amora. We see how this machlokes is directly tied to another dispute of theirs regarding whether a ger who had children as a gentile has already fulfilled the mitzva of pirya v'rivya (being fruitful and multiply). The Gemara works through the shakla v'tarya to explain why both disputes had to be stated, and then begins bringing kashas on Rabbi Yohanan from our Mishnah and from various braitos.

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

EXPLANATION

”יכיר” לחוד, וּהַפֶּרֶת פָּנִים לְחֹד.

The requirement of “**He shall recognize**” with regard to a firstborn for inheritance is **discrete**, and the **recognition** of a husband’s **face** to permit his wife to remarry is **discrete**; they are two completely different halachic concepts.

STATEMENT

אֵיתָמַר: הָיוּ לוֹ בָּנִים בְּגִיּוּתוֹ וְנִתְגַּיֵּיר —

It was stated that Amoraim argued over this case: If a man **had children when he was a gentile and he** subsequently **converted**, and then had another son born in holiness —

STATEMENT

רַבִּי יוֹחָנָן אָמַר: אֵין לוֹ בְּכוֹר לְנֶחֱלָה, וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: יֵשׁ לוֹ בְּכוֹר לְנֶחֱלָה.

Rabbi Yochanan says: He does not have a firstborn with regard to inheritance, meaning the son born after conversion does not get a double portion; **and Rabbi Shimon ben Lakish says:** He does have a firstborn with regard to inheritance.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: אֵין לוֹ בְּכוֹר לְנֶחֱלָה — דָּהָא הָנָה לִיה “יְרֵאשִׁית אֹנֹן”,

The Gemara explains: **Rabbi Yochanan says:** He does not have a firstborn with regard to inheritance, as this man already **had** what was physically “**the first of his strength**” before he converted, so the new son is not the first of his strength.

EXPLANATION

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: יֵשׁ לוֹ בְּכוֹר לְנֶחֱלָה — גֵּר שֶׁנִּתְגַּיֵּיר כְּקָטָן שְׁנוֹלָד דְּמִי.

And Rabbi Shimon ben Lakish says: He does have a firstborn with regard to inheritance, because a convert who just converted is considered like a child just born, and his previous children are halachically discounted.

STATEMENT

וְאֵדוּ לְטַעַמֵיהוּ, דְּאִיתְמַר: הָיוּ לוֹ בָּנִים בְּגִיּוּתוֹ וְנִתְגַּיֵּיר —

And they follow their regular line of reasoning on this principle, as it was stated in another dispute: If a man had children when he was a gentile and he subsequently converted —

STATEMENT

רַבִּי יוֹחָנָן אָמַר: קָיִים פְּרִיָּה וּרְבִיָּה, וְרַבִּי שְׁמַעוֹן בֶּן לָקִישׁ אָמַר: לֹא קָיִים.

Rabbi Yochanan says: He has already fulfilled the mitzva of being fruitful and multiplying; and Rabbi Shimon ben Lakish says: He has not fulfilled it.

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: קָיִים — "לֹא תהוּ בְּרָאָה לְשָׁכֶת יִצְרָה",

Rabbi Yochanan says: He has fulfilled it, because the ultimate purpose of the mitzva is as the pasuk says, "He did not create it to be a waste; He formed it to be inhabited," and this man has indeed contributed to the world's population.

EXPLANATION

וְרַבִּי שְׁמַעוֹן בֶּן לָקִישׁ אָמַר: לֹא קָיִים פְּרִיָּה וּרְבִיָּה — גֵּר שֶׁנִּתְגַּיֵּיר כְּקָטָן שֶׁנּוֹלַד דְּמִי.

And Rabbi Shimon ben Lakish says: He has not fulfilled the mitzva of being fruitful and multiplying, because a convert who just converted is considered like a child just born, so his previous children do not count for him at all.

EXPLANATION

וְצָרִיכָא, דְּאִי אִיתְמַר בְּהָא קַמְיִיתָא, בְּהָא קֹאמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ, מְשׁוּם דְּבִגְיּוּתָן לָאוּ בְּנֵי נַחֲלָה בִּינְהוּ,

The Gemara notes: And it is necessary to state their opinions in both disputes. As, if it were stated only in that first case of inheritance, we would say that it is only in this case that Rabbi Shimon ben Lakish says his opinion that the new son gets the double portion, because in their gentile state they are not subject to the halakhot of inheritance, so those children are completely ignored for inheritance.

EXPLANATION

אַבָּל בְּהָא אֵימָא מוֹדָה לִיה לְרַבִּי יוֹחָנָן, דְּ"לֹא תהוּ בְּרָאָה לְשָׁכֶת יִצְרָה", וְהָא עֲבַד לִיה שְׁכָתָא.

But with regard to that case of being fruitful and multiplying, say he concedes to Rabbi Yochanan, because the pasuk says "He did not create it to be a waste; He formed it to be inhabited," and he has indeed performed an action that enables the world to be inhabited.

EXPLANATION

וְאִי אִיתְמַר בְּהָא, בְּהָא קֹאמַר רַבִּי יוֹחָנָן, אַבָּל בְּהָא אֵימָא מוֹדָה לִיה לְרַבִּי שְׁמַעוֹן בֶּן לָקִישׁ, צָרִיכָא.

And if their dispute were stated only with regard to this mitzva of being fruitful and multiplying, we would say that it is only in this case that Rabbi Yochanan says his lenient opinion, because of the concept of "He formed it to be inhabited." But

with regard to that case of inheritance, say he concedes to Rabbi Shimon ben Lakish that the previous sons are disregarded. Therefore, both disputes are **necessary**.

QUESTION

תנן: מי שלא היו לו בנים, ונשא אשה שכבר ילדה, עודה שפחה ונשתחררה, עודה גויה ונתגיירה, ומשפאתה לישראל ילדה — ולדה בכור לנחלה ואינו בכור לפהו.

The Gemara raises a kasha against Rabbi Yochanan: **We learned in our Mishnah: One who did not have sons and he married a woman who had already given birth; or if he married a woman who gave birth when she was still a maidservant and she was then emancipated; or one who gave birth when she was still a gentile and she then converted, and when she came to join the Jewish people she gave birth to a male — that offspring is a firstborn with regard to inheritance but is not a firstborn with regard to redemption from a kohen.**

INFERENCE

ילדה ממאן? אילימא מישראל שלא היו לו בנים — מאי איריא גיורת ושפחה? אפילו בת ישראל נמי!

The Gemara analyzes this: From whom did she bear this child? **If we say she bore him from a Jew who did not previously have sons, why does the Mishnah speak specifically of a convert or a maidservant? Even a Jewish woman who already had children would also produce a son who is a firstborn for inheritance to this father!**

OBJECTION

אָלָא לָאו מִגֵּר שֶׁהָיוּ לוֹ בָּנִים וְנִתְגַּיֵּיר, וְקִתְנֵי בְכוֹר לְנַחֲלָה!

Rather, is it not referring to a case where she bore the child from a convert who had sons when he was a gentile and then converted? And yet the Mishnah teaches that this son is a firstborn with regard to inheritance! This directly contradicts Rabbi Yochanan's ruling.

ANSWER

לָא, לְעוֹלָם מִיִּשְׂרָאֵל שֶׁלֹּא הָיוּ לוֹ בָּנִים, וְ"אִינוּ בְכוֹר לְנַחֲלָה" אֵינְסֻרִיכָא לֵיהּ.

The Gemara answers: **No; actually, she bore the child from a Jew who did not have sons, and the reason the Mishnah mentioned a convert or maidservant is because the clause "but is not a firstborn with regard to a kohen" was necessary for it to teach.**

EXPLANATION

לְאַהֲוִקֵּי מִדְּרַבֵּי יוֹסִי הַגְּלִילִי, דָּאָמַר: בְּכוֹר לְנַחֲלָה וְלִפְהוֹ, שְׁנַאֲמַר: "פֶּטֶר רָחֵם בְּיִשְׂרָאֵל" — עַד שִׁפְטֵרוֹ רָחֵם מִיִּשְׂרָאֵל, קָא מְשַׁמַּע לֹן דְּלָא.

This was needed **to exclude the opinion of Rabbi Yosei HaGelili, who says:** Such a son is a firstborn both with regard to inheritance and with regard to a kohen, as it is stated: "Whatever opens the womb among the children of Israel" — implying that a child is not considered a firstborn for redemption **unless they open a womb of a woman from the Jewish people**, so her previous births as a gentile do not count. Therefore, the Tanna of our Mishnah comes to teach us that this is **not** the halacha, and he is exempt from redemption.

QUESTION

תָּא שְׁמַע: הָיוּ לוֹ בָּנִים בְּגִיּוּתוֹ וְנִתְגַּיֵּיר, יֵשׁ לוֹ בְּכוֹר לְנַחֲלָה!

The Gemara suggests: **Come and hear** a proof from a Braisa: If a man had sons when he was a gentile and he converted, he **does have a firstborn with regard to inheritance!** This is a direct kasha on Rabbi Yochanan.

ANSWER

אמר רבינא, ואיתימא רב אחא: הא ודאי רבי יוסי הגלילי הוא, דאמר "פטור רחם בישראל" — עד שיפטרו רחם מישראל, ויליף איהו מינה דידה.

Ravina said, and some say it is Rav Acha who said: This Braisa is certainly in accordance with the opinion of Rabbi Yosei HaGelili, who says that "whatever opens the womb among the children of Israel" means it is not a firstborn unless they open a womb of a woman from the Jewish people. And he derives the halacha of the father, his case of a male convert, from her case, that of a female convert, that we disregard children born before conversion. But Rabbi Yochanan holds like the Rabbis who argue with Rabbi Yosei HaGelili.

STATEMENT

אמר רב אדא בר אהבה: לוייה שילדה — בנה פטור מחמש סלעים.

Rav Adda bar Ahava says: With regard to the daughter of a Levite who gave birth to a firstborn boy, her son is exempt from the obligation of five sela coins for his redemption.

QUESTION

דאיצבר ממאן? אילימא דאיצבר מכהן ומלוי, מאי איריא לוייה? אפילו ישראלית נמי!

The Gemara asks: From whom did she become pregnant? If we say that she became pregnant from a kohen or a Levite, why does Rav Adda bar Ahava refer specifically to the daughter of a Levite? Even the daughter of an Israelite who marries a kohen or Levite would produce a son who is also exempt!

OBJECTION

אלא דאיצבר מישראל, "למשפחתם לבית אבתם" כתיב!

Rather, you must say that she became pregnant from an Israelite. But why should the son be exempt? "By their families, by their fathers' houses" is written in the Torah, meaning a child's tribal status follows the father, so this child is an Israelite!

ANSWER

אמר רב פפא: דאיצבר מגוי.

Rav Pappa said: We are dealing with a case where she became pregnant from a gentile, so the child has no paternal lineage and his status is determined solely by his mother.

EXPLANATION

ולא תימא אליבא דמאן דאמר אין מזהמין את הולד, אלא אפילו למאן דאמר מזהמין את הולד, לוי פסול מיקרי.

And do not say that this is only according to the one who says that a gentile's seed does not taint the child to disqualify him from the priesthood. Rather, even according to the one who says that they do taint the child, he is still exempt from redemption, because even if he is disqualified from the priesthood, he is still called a disqualified Levite, and Levites are exempt.

ANSWER

מִרְבִּי הַדֶּרֶךְ יוֹסֵף אָמַר מִשְׁמִיחַ דְּרַבָּא: לְעוֹלָם דְּאִיעֲבַר מִיִּשְׂרָאֵל, וְשֶׁאֵין הֵתֵם, דְּאָמַר קְרָא "פֶּטֶר רַחֵם" — בְּפֶטֶר רַחֵם תִּלָּא רַחֲמָנָא.

Mar, the son of Rav Yosef, said in the name of Rava: Actually, we are dealing with a case where she became pregnant from an Israelite, and it is different there, as the pasuk says "whatever opens the womb" — the Merciful One made the exemption dependent on the opening of the womb of a Levite woman, regardless of the father's identity.

QUESTION

תָּנוּ: מִי שֶׁהָיוּ לוֹ בָּנִים וְנִשְׂאָ אִשָּׁה שְׁלֹא יָלְדָה, נִתְגַּיְרָה מְעוּבָרָת, נִשְׁתַּחֲרָרָה מְעוּבָרָת.

The Gemara raises a kasha: We learned in our Mishnah: One who had sons and married a woman who had not previously given birth; or a woman who converted while pregnant; or a maidservant who was emancipated while pregnant —

STATEMENT

וְיָלְדָה הִיא וְכֹהֵנֶת הִיא, וְלוֹיָהּ הִיא, וְאִשָּׁה שֶׁכָּבַד יָלְדָה.

and she gave birth; and similarly, if she is a kohen's daughter, or she is a Levite's daughter, or a woman who had already given birth — in all these cases, the child is exempt from redemption.

STATEMENT

וְכֵן מִי שְׁלֹא שִׁחַתָּה אַחֲרֵי בַּעֲלָהּ שְׁלֹשָׁה חֳדָשִׁים וְנִשְׂאָת וְיָלְדָה, וְאִין יָדוּעַ אִם בֶּן תִּשְׁעָה לְרֵאשׁוֹן אִם בֶּן שִׁבְעָה לְאַחֲרוֹן — בְּכוֹר לַכֹּהֵן וְאִינוּ בְּכוֹר לַנֶּחֱלָה.

And so too, one who did not wait three months after her husband died or divorced her, and she remarried 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 second husband — he is a firstborn with regard to a kohen but is not a firstborn with regard to inheritance.

INFERENCE

מִכָּלָל (דְּכֹהֵנָה) [דְּכֹהֵנָת] וְלוֹיָהּ פֶּטוּרִין, דְּאִיעֲבַר מִמָּאן?

The Gemara infers: From the fact that the Mishnah lists them as exempt, it is clear that a kohen's daughter and a Levite's daughter are exempt from redeeming their firstborn. From whom did she become pregnant in this case?

QUESTION

אֵילִימָא דְּאִיעֲבַר מִכֹּהֵן וְלוֹי — אִי הָכִי מָאִי אִירְיָא כֹּהֵנָת וְלוֹיָהּ? אִפִּילוּ בֵּת יִשְׂרָאֵל נָמִי!

If we say that she became pregnant from a kohen or a Levite, if so, why does the Mishnah speak specifically of a kohen's daughter or a Levite's daughter? Even the daughter of an Israelite would produce a son who is also exempt!

QUESTION

אָלָא דְּאִיעֲבַר מִגּוֹי — כֹּהֵנָת פֶּטוּרָה?

Rather, you must say that she became pregnant from a gentile. But is a kohen's daughter really exempt in such a case?

OBJECTION

וְהָאָמַר רַב פָּפָא: בְּדִיק לָן רַבָּה, כֹּהֵנָת שְׁנַתְעַבְרָה מִגּוֹי מָהוּ?

But didn't Rav Pappa say: Rabbah tested us with this question: A kohen's daughter who became pregnant from a gentile, what is the halacha regarding her son's redemption?

ANSWER

וְאָמַינָא לֵיהּ: לָאוּ הֵינְנוּ דְרַב אַדָּא בַר אַהֲבָה, דְּאָמַר: לְוִיָּה שְׂיָלְדָה בְּנָה פְטוּר מִחֲמִשׁ סֵלָעִים?

And I said to him: Is this not the same as the ruling of Rav Adda bar Ahava, who said: A Levite's daughter who gave birth, her son is exempt from five sela coins?

EXPLANATION

וְאָמַר לִי: הֲכִי הַשְׁתָּא?! בְּשָׁלְמָא לְוִיָּה בְקַדּוּשְׁתָּהּ קָיָמָא, דְּתַנִּינָא: לְוִיָּה שְׂנַשְׁבִּית אוֹ שְׂנַבְעָלָה בְּעִילָת זִנוּת — נוֹתְנִין לָהּ מִן הַמַּעֲשֵׂר וְאוֹכְלָתָּ.

And he said to me: How can you compare them?! Granted, a Levite's daughter remains in her sanctity even after having relations with a gentile, as it was taught in a Braisa: A Levite's daughter who was taken captive or who had relations of a harlot's nature, we still give her from the tithe and she may eat it.

OBJECTION

אֲלָא כְּהֻנָּתָא, כִּיּוֹן דָּאִי בְּעִילָהּ, הִוָּיָא זָרָה!

But a kohen's daughter, once a gentile has relations with her, she becomes a stranger, disqualified from her priestly status, so her son should be obligated in redemption! Thus, the Mishnah cannot be referring to a pregnancy from a gentile.

EXPLANATION

הֲנִיחָא לְמַר בְּרִיָּה דְרַב יוֹסֵף מִשְׁמִיָּה דְרַבָּא, דְּאָמַר דְּאֵיעֵבֵר מִיִּשְׂרָאֵל, מוֹקִי לָהּ בְּדָאֵיעֵבֵר מִיִּשְׂרָאֵל,

The Gemara asks: This works out well according to Mar, the son of Rav Yosef, in the name of Rava, who said that she became pregnant from an Israelite; he can establish the Mishnah's case of a kohen's daughter as where she became pregnant from an Israelite.

QUESTION

אֲלָא לְרַב פָּפָא בְּמָאִי מוֹקִי לָהּ?

But according to Rav Pappa, who holds that a pregnancy from an Israelite does not exempt the child, how does he establish the Mishnah's case of a kohen's daughter?

ANSWER

לְעוֹלָם דְּאֵיעֵבֵר מִכְּהֵן, וְהִיא בֵּת יִשְׂרָאֵל, וְאִמָּאִי קָרִי לָהּ "כְּהֻנָּתָא"? דִּבְנָה כְּהֵן.

The Gemara answers: Actually, she became pregnant from a kohen, and she is really the daughter of an Israelite. And why does the Mishnah call her "a kohen's daughter"? Because her son is a kohen, and therefore exempt from redemption.

STATEMENT

אֵיתָמַר: כְּהֵן שָׁמַת וְהִנִּיחַ בֶּן חָלָל —

It was stated that Amoraim argued over this case: If a kohen died and left a son who is a chalal, a disqualified kohen born from a forbidden marriage —

STATEMENT

רַב חֲסִידָא אָמַר: הֵבֵן חֲזִיב לְפִדּוֹת אֶת עֲצָמוֹ, רַבָּה בַר רַב הוֹנָא אָמַר: אֵין חֲזִיב לְפִדּוֹת אֶת עֲצָמוֹ.

Rav Chisda says: The son is obligated to redeem himself; and Rabbah bar Rav Huna says: He is not obligated to redeem himself.

EXPLANATION

כָּל הַיֵּכָא דְּמֵת הָאָב לְאַחַר שְׁלֹשִׁים, דְּכוּלֵּי עֲלָמָא לָא פְּלִיגִי דְּאִין הֵבֵן חַיִּיב לְפָדוֹת אֶת עַצְמוֹ, שְׁהָרִי זָכָה אָבִיו בְּפָדְיוֹנוֹ.

The Gemara clarifies: In any case where the father died after thirty days of the child's life, everyone agrees that the son is not obligated to redeem himself, because his father already acquired his redemption money, as the father was a kohen and did not have to pay anyone.

EXPLANATION

כִּי פְּלִיגִי הַיֵּכָא דְּמֵת הָאָב בְּתוֹךְ שְׁלֹשִׁים יוֹם,

Where they argue is where the father died within thirty days of the child's birth, before the obligation of redemption took effect.

EXPLANATION

רַב חֲסִידָא אָמַר: הֵבֵן חַיִּיב לְפָדוֹת אֶת עַצְמוֹ, דְּהָא לֹא זָכָה אָבִיו (לְפָדְיוֹנוֹ) [בְּפָדְיוֹנוֹ].

Rav Chisda says: The son is obligated to redeem himself, because his father did not yet acquire his redemption money before he died.

EXPLANATION

רַבָּה בַּר רַב הוּנָא אָמַר: אִין הֵבֵן חַיִּיב לְפָדוֹת עַצְמוֹ, דְּאָמַר לִיה: אֶתִּינָא מִכָּח גִּבְרָא דְּלֹא מְצִית לְאַשְׁתַּעֲוִי דִּינָא בְּהַדִּיהּ.

And Rabbah bar Rav Huna says: The son is not obligated to redeem himself, because he can say to the kohen: I come from the power of a man, my father, with whom you cannot have a legal claim, since he was a kohen and exempt.

QUESTION

תֵּנוּ: נִתְגִּיירָה מְעוּבֶּרֶת — בְּכוֹר לִכְהֵן, וְאַמַּאי?

The Gemara raises a kasha: We learned in our Mishnah: If she converted while pregnant, the child is a firstborn with regard to a kohen and must be redeemed. But why?

OBJECTION

לֵימָא לִיה: אֶתִּינָא מִכָּח גִּבְרָא דְּלֹא מְצִית לְאַשְׁתַּעֲוִי דִּינָא בְּהַדִּיהּ!

Let him say to the kohen: I come from the power of a man, my gentile father, with whom you cannot have a legal claim, since gentiles are exempt from the mitzva of redeeming the firstborn!

ANSWER

שְׂאֵנִי גוֹי דְּלִית לִיה חַיִּים.

The Gemara answers: A gentile is different, as he has no halachic lineage to his child, so the child cannot claim to come from his power.

STATEMENT

אמר רבי שמעון יאסינא, אמר רבי שמעון בן לקיש: כהן שמת בתוך שלושים והניח בן חלל — הבן חייב לפדות את עצמו, שלא זכה האב בפדיונו.

Rabbi Shimon Yasiny said in the name of Rabbi Shimon ben Lakish: A kohen who died within thirty days and left a son who is a chalal — the son is obligated to redeem himself, because the father did not acquire his redemption money.

STATEMENT

מת לאחר שלושים יום — אין הבן חייב לפדות עצמו, שהרי זכה האב בפדיונו.

If the father died after thirty days — the son is not obligated to redeem himself, because his father already acquired his redemption money.

INFERENCE

וכן מי שלא שהתה אחרי בעלה שלשה חדשים וכו'. בכור לנחלה הוא דלא הוי, הא כפשוט שקיל.

The Gemara analyzes the next clause of the Mishnah: And so too, one who did not wait three months after her husband died or divorced her, etc. The Gemara infers: It is only as a firstborn with regard to inheritance that he is not considered, but he does take a portion as an ordinary son.

QUESTION

ואמאי? לייזיל לגבי האי ולידחייה, ולגבי האי ולידחייה!

But why should he get anything? Let the heirs of the first husband go to him and push him away, saying "prove you are his son," and let the heirs of the second husband go to him and push him away!

ANSWER

אמר רבי ירמיה: לא נצרכא אלא לבא אחרי, והכי קאמר: בכור לפהו, והבא אחרי אין בכור לנחלה.

Rabbi Yirmeyah said: This was only necessary for the child who comes after him, and this is what the Mishnah is saying: The doubtful child is a firstborn with regard to a kohen, and the one who comes after him is not a firstborn with regard to inheritance.

QUESTION

ולכתבו הרשאה להדדי!

The Gemara asks: But let the doubtful child and the other brothers write a power of attorney to one another to claim the estate together!

OBJECTION

וכי תימא: מתניתין שלא בהרשאה — הא מוקמינן לה קמן דבהרשאה!

And if you say that our Mishnah is dealing with a case without a power of attorney, but we established earlier that the Mishnah is indeed dealing with a case with a power of attorney!

PROOF

מְסִיעֵה לִיה לְרַבִּי יַנַּאי, דָּאָמַר רַבִּי יַנַּאי: הוֹכְרוּ וּלְבִסּוּף נִתְעַרְבוּ — כּוֹתְבִין הַרְשָׁאָה זֶה לָזֶה, לֹא הוֹכְרוּ וּבִסּוּף נִתְעַרְבוּ — אֵין כּוֹתְבִין הַרְשָׁאָה זֶה לָזֶה.

The Gemara answers: This supports Rabbi Yannai, as Rabbi Yannai said: If they were once recognized and ultimately became mixed up, they may write a power of attorney to one another; but if they were never recognized and ultimately became mixed up, they may not write a power of attorney to one another.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' אִי זֶהוּ בְּכוֹר לִנְחָלָה וְלַכֹּהֵן?

MISHNAH: Who is considered a firstborn with regard to inheritance and with regard to a kohen?

MISHNAH

הַמִּפֹּלֶת שִׁפִּיר מֵלֹא מִיָּם, מֵלֹא דָם, מֵלֹא גְּנִינִין, הַמִּפֹּלֶת כְּמִין דְּגִים וְחִגְבִּים שְׂקָצִים וְרִמָּשִׁים, וְהַמִּפֹּלֶת לְיוֹם אַרְבָּעִים — הֵבֵא אַחֲרֵיהֶם בְּכוֹר לִנְחָלָה וְלַכֹּהֵן.

If a woman miscarries a gestational sac filled with water, filled with blood, or filled with multi-colored matter; or if she miscarries something shaped like fish, grasshoppers, detestable creatures, or creeping things; or if she miscarries on the fortieth day of pregnancy — the child who comes after them is a firstborn with regard to inheritance and with regard to a kohen, because these miscarriages do not count as offspring.

MISHNAH

יּוֹצֵא דּוֹפָן, וְהֵבֵא אַחֲרָיו — שְׁנֵיהֶן אֵינָן בְּכוֹר, לֹא לִנְחָלָה וְלֹא לַכֹּהֵן.

One born via caesarean section, and the one who comes after him — both of them are not a firstborn, neither with regard to inheritance nor with regard to a kohen.

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: הָרֵאשׁוֹן לִנְחָלָה, וְהַשֵּׁנִי לְחֵמֶשׁ סֵלָעִים.

Rabbi Shimon says: The first child, born via caesarean, is a firstborn with regard to inheritance, and the second child, born naturally, is a firstborn with regard to redemption for five sela coins.

גְּמָרָא GEMARA

EXPLANATION

גְּמ' רֵאשׁוֹן לִנְחָלָה לֹא — "וַיָּלְדוּ לוֹ" בְּעֵינָן,

GEMARA: The Gemara explains the first Tanna's view: Why is the first child, born via caesarean, not a firstborn with regard to inheritance? Because we require "and they bear to him" in a natural way, which was not the case here.

EXPLANATION

לְחֵמֶשׁ סֵלָעִים נָמִי לֹא — "פֶּטֶר רָחֵם" בְּעֵינָן.

Why is he **also not** a firstborn **with regard to five sela coins**? Because **we require** "whatever opens the womb," and a caesarean birth does not open the womb.

EXPLANATION

שְׁנֵי לִנְחָלָה לֹא — "רִאשִׁית אוֹנוֹ" בְּעֵינָיו,

Why is the **second** child **not** a firstborn **with regard to inheritance**? Because **we require** "the first of his strength," and this second child was preceded by the firstborn of caesarean.

EXPLANATION

לְחֵמֶשׁ סְלָעִים נָמִי לֹא — קֶסֶבֶר: בְּכוֹר לְדָבָר אֶחָד לֹא הָיָה בְּכוֹר.

Why is he **also not** a firstborn **with regard to five sela coins**, even though he opened the womb? Because the Tanna holds: **A firstborn with regard to only one matter is not considered a firstborn.**

STATEMENT

רַבִּי שִׁמְעוֹן אוֹמֵר: הָרִאשׁוֹן לִנְחָלָה, וְהַשֵּׁנִי לְחֵמֶשׁ סְלָעִים.

The Gemara quotes: **Rabbi Shimon says: The first is** a firstborn **with regard to inheritance**, and the **second is** a firstborn **with regard to five sela coins**.

EXPLANATION

רַבִּי שִׁמְעוֹן לְטַעְמִיָּהּ, דָּאָמַר: "תֵּלֵד" לְרִבּוֹת יוֹצֵא דוֹפָן.

The Gemara explains: **Rabbi Shimon** is consistent **with his reasoning**, as he said elsewhere that the word "she shall bear" comes **to include a caesarean birth** as a halachic birth.

EXPLANATION

וְהַשֵּׁנִי לְחֵמֶשׁ סְלָעִים, קֶסֶבֶר: בְּכוֹר לְדָבָר אֶחָד הָיָה בְּכוֹר.

And the second is a firstborn **with regard to five sela coins**, because he holds: **A firstborn with regard to only one matter is indeed considered a firstborn.**

SUMMARY

The Gemara establishes that Rabbi Yohanan holds a convert who had children as a gentile does not have a firstborn for inheritance after converting, because he already had "the first of his strength," and he has also already fulfilled the mitzva of *pirya v'rivya* because he helped populate the world. Reish Lakish, however, holds that a convert is like a newborn child; therefore, he has not fulfilled *pirya v'rivya* and his first son born after conversion is indeed a firstborn for inheritance. After demonstrating why both disputes are necessary, the Gemara challenges Rabbi Yohanan's shita from a Mishnah discussing a maidservant or gentile who converted and gave birth, and then brings a strong kasha from a baraita that explicitly states a convert who had sons as a gentile and then converted does have a firstborn for inheritance.

In our sugya, we find a beautiful machlokes between Rabbi Yoḥanan and Reish Lakish about a convert who had children before he became a Yid. Reish Lakish holds "ger she-nisgayer k'katan she-nolad dami", a convert is like a newborn baby, starting completely fresh. But Rabbi Yoḥanan is mechadesh that even so, regarding the mitzvah of populating the world, "lo tohu bera'ah lasheves yetzarah," the children he had before still count. The physical reality of what he built in the world cannot be erased; those children are still here, inhabiting the world.

This teaches us a profound yesod in our own avodas Hashem. Sometimes we want to make a complete break from our past. We want to start fresh, to be like a "katan she-nolad," and we think that to do so, we must completely ignore or throw away everything we did before we became frum, or before we took our learning seriously. But the Torah is telling us: everything you built, every spark of good, every positive action you did even in your spiritual "prior life" is not lost. Hashem values the "sheves," the constructive reality you created, and it remains a part of your spiritual ledger.

Today, look back at a period in your life before you were as committed or as focused as you are now. Instead of viewing those years as entirely lost or empty, find one good habit, one act of kindness, or one piece of worldly wisdom you acquired then, and consciously elevate it into your avodah today.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

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

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

פֿאַרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶּשַׁע כָּסוּי חֲטָאָה:
אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶּשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עוֹן חֲטָאתִי סֵלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֶף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
שִׁמְחוּ בִּיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פֿאַרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֶיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הָר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים:
מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וַיִּתְּעֲצּוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחָדֵם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֵל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֵם בְּסַעֲרָה וּבְסוּפָתָהּ תִּבְהַלֵּם:

מִלֵּא פְּנִיָּהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּהּ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָהּ אֵל יָנוּם שְׁמֶרֶה:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרֶה יְהוָה צִלָּהּ עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרְאתִיהָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלְתִּי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבָקֵר שְׁמָרִים לְבָקֵר:

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

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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