

חומש עם רש"י • חיי שרה • תמישי

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CHAYEI SARA • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we reach the beautiful and moving climax of Eliezer's mission to find a shidduch for Yitzchak. After Eliezer presents Rivkah and her family with precious gifts of silver, gold, and garments, he requests to leave immediately the next morning to return to his master, Avraham. Although Rivkah's mother and brother try to delay her departure, Rivkah herself declares her willingness to go right away, showing her incredible resolve and emunah.

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

פסוק א

Pasuk 1

וַיּוֹצֵא הָעֶבֶד כְּלֵי כֶסֶף וְכֵלֵי זָהָב וּבְגָדִים וַיִּתֵּן לְרִבְקָה
to Rivkah and he gave and garments gold and vessels of silver vessels of the servant And he brought out
וּמִגְדָּנֹת נָתַן לְאָחִיהָ וּלְאִמָּהּ:
and to her mother to her brother he gave and precious fruits

רש"י

וּמִגְדָּנֹת. לְשׁוֹן מְגָדִים, שֶׁהָבִיא עִמּוֹ מִיְּנֵי פְרוֹת שֶׁל אֶרֶץ יִשְׂרָאֵל:
Yisrael the Land of of fruits kinds of with him for he brought precious fruits an expression of And precious things

פסוק ב

Pasuk 2

וַיֹּאכְלוּ וַיִּשְׁתּוּ הוּא וְהָאֲנָשִׁים אֲשֶׁר עִמּוֹ וַיִּלְּנוּ וַיִּקְוּמוּ
and they ate and they drank he and the men who were with him and they spent-the-night
בִּבְקָר וַיֹּאמֶר שְׁלַחְנִי לְאֲדֹנִי:
in the morning to my master send me and he said in the morning

רש"י

וַיִּלְּנוּ. כָּל לַיְנָה שֶׁפִּמְקָרָא לַיְנָה לַיְלָה אֶחָד:
one night is a lodging of that is in Scripture lodging every And they lodged

פסוק ג

Pasuk 3

וַיֹּאמֶר אָחִיהָ וְאִמָּהּ תֵּשֶׁב הַנַּעֲרָ אִתָּנוּ יָמִים אוֹ עֶשְׂרֵי אַחֵר תֵּלָה:
she may go afterwards ten or days with us the maiden let remain and her mother her brother And said

רש"י

ויאמר אחיה ואמה. ובתואל היכן היזה? היזה רוצה לעכב ובא מלאך והמיתו:
and killed him an angel and came to delay wanting he was was he where and Besuel and her mother her brother And said

רש"י

ימים. שנה, כמו ימים תהיה גאלתו ויקרא כ"ה, שפך נותנין לבתולה זמן י"ב
twelve time to a maiden they give for so 25 Vayikra his redemption shall be days just as a year Days
חֶדֶשׁ לְפָרִיָּס עֲצָמָה בְּתַכְשִׁיטִים כְּתוּבוֹת נ"ז :
57 Kesubos with ornaments herself to provide for months

רש"י

או עשור. י' חדשים; ואם תאמר ימים ממך, אין דרך המבקשים לבקש דבר
a matter to request those who request the way of it is not literally days you will say and if months ten ten or
מָעוֹט, וְאִם לֹא תִרְצֶה תֵּן לָנוּ מְרֻבָּה מִזֶּה:
than this more to us give you will want not and if small

פסוק ד

Pasuk 4

ויאמר אליהם אל תאחרו אתי ויהיה הצליח דרכי שלחוני
send me away my journey has made successful since Hashem me delay do not to them And he said
ואלכה לאדני:
to my master that I may go

פסוק ה

Pasuk 5

ויאמרו נקרא לנער ונשאלה את פיה:
her mouth — and let us ask to the girl let us call And they said

רש"י

ונשאלה את פיה. מפאן שאין משיאין את האשה אלא מדעתה בראשית
Bereishis with her consent except the woman — marry off that we do not from here her mouth — And we will ask
רבה :
Rabbah

פסוק ו

Pasuk 6

ויקראו לרבקה ויאמרו אליה התלכי עם האיש הזה ותאמר אלה:
I will go and she said this the man with Will you go to her and they said to Rivkah And they called

רש"י

ותאמר אלה. מעצמי, ואף אם אינכם רוצים:
willing you are not if and even of my own accord I will go And she said

פסוק ז

וַיִּשְׁלְחוּ אֶת רִבְקָה אֶחָתָם וְאֶת מִנְקָתָהּ וְאֶת עֶבֶד אַבְרָהָם וְאֶת אֲנָשָׁיו:
his men and — Avraham the servant of and — her nurse and — their sister Rivkah — And they sent

פסוק ח

וַיְבָרְכוּ אֶת רִבְקָה וַיֹּאמְרוּ לָהּ אַחֲתָנוּ אַתְּ הִי לְאַלְפֵי רִבְבָה וַיִּירֶשׁ
and may inherit myriads thousands of become you our sister to her and they said Rivkah — And they blessed
זֶרְעָהּ אֶת שַׁעַר שׂוֹנְאֵיו:
his enemies the gate of — your offspring

רש"י

אֵת הִי לֵאמֹר רַבְבָּה. אַתְּ זֶרְעָה תִקְבְּלוּ אוֹתָהּ בְּרָכָה שֶׁנֶּאֱמַר לְאַבְרָהָם
to Avraham which was said blessing that shall receive and your seed you myriads thousands of mayest thou become —
בְּהָר הַמֹּרִיָּה וְהָרְבָּה אֲרָבָה אֶת זֶרְעָהּ וְגו', יְהִי רָצוֹן שְׂיֵהָא
that should be the will may it be etc your seed — I will multiply and greatly multiplying Moriah on the mountain of
אוֹתוֹ תִּזְרַע מִמֶּנּוּ וְלֹא מֵאִשָּׁה אַחֶרֶת:
another from a woman and not from you seed that

פסוק ט

וַתָּקָם רִבְקָה וַנַּעֲרֹתֶיהָ וַתִּרְפְּבֵנָה עַל הַגְּמָלִים וַתֵּלְכֶנָּה אַחֲרֵי הָאִישׁ וַיִּקַּח
and took the man after and they went the camels upon and they rode and her maidens Rivkah And arose
הָעֶבֶד אֶת רִבְקָה וַיֵּלֶךְ:
and he went Rivkah — the servant

פסוק י

וַיִּצְחָק בָּא מִבּוֹא בְּאֵר לַחֵי רֹאִי וְהוּא יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב:
the Negev in the land of was dwelling and he Roi Lachai Beer from coming had come And Yitzchak

רש"י

מִבּוֹא בְּאֵר לַחֵי רֹאִי. שֶׁהָלַךְ לְהַבִּיא הָגָר לְאַבְרָהָם אָבִיו שֶׁיִּשְׁאָנָהּ
that he should marry her his father to Avraham Hagar to bring for he went Roi Lachai the well of from coming
בְּרֵאשִׁית רַבָּה :
Rabbah Bereishis

רש"י

יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב. קְרוֹב לְאוֹתוֹ בְּאֵר, שֶׁנֶּאֱמַר וַיֵּסַע מִשָּׁם אַבְרָהָם אֶרְצָה
towards the land of Avraham from there and he journeyed as it is said well to that close the South in the land of dwelling
הַנֶּגֶב וַיֵּשֶׁב בֵּין קִדְשׁ וּבֵין שׁוֹר בְּרֵאשִׁית כ' וְשָׁם הָיָה הַבְּאֵר, שֶׁנֶּאֱמַר הִנֵּה
behold as it is said the well was and there 20 Bereishis Shur and between Kadesh between and he dwelt the South

וַיֵּצֵא יִצְחָק לְשׁוֹחַ בְּשָׂדֶה לְפָנֹת עָרֶב וַיִּשָּׂא עֵינָיו וַיֵּרָא
and he saw his eyes and he lifted evening towards the turning of in the field to pray Yitzchak And he went out
וַהֲנִה גַּמְלִים בָּאִים:
were coming camels and behold

רש"י

לשון. תפלה בראשית רבה, כמו ישפך שיחו תהילים ק"ב:
102 Tehillim his plaint he pours out as in Rabbah Bereishis prayer an expression of to meditate

וַתִּשָּׂא רִבְקָה אֶת עֵינֶיהָ וַתֵּרָא אֶת יִצְחָק וַתִּפֹּל מֵעַל הַגָּמֶל:
the camel from upon and she alighted Yitzchak — and she saw her eyes — Rivkah And she raised

רש"י

ותרא את יצחק. ראתה אותו הדור ותהא מפניו בראשית רבה:
Rabbah Bereishis at his presence and wondered majestic him She saw Yitzchak — And she saw

רש"י

ותפל. השמיטה עצמה לארץ, כתרגומו ואתרכינת, השתה עצמה לארץ ולא
and not to the ground herself she bent and she inclined as its translation to the ground herself she let slide And she fell
הגיעה עד הקרקע, כמו הטי נא כדה, ארכיני, ויט שמים תהילים י"ח,
18 Tehillim heavens and He bent incline your pitcher please incline like the ground until did she reach
וארכין, לשון מטה לארץ, ודומה לו כי יפל לא יוטל תהילים ל"ז,
37 Tehillim will he be cast not he falls though to it and similar to the ground bent an expression of and He bent
כלומר אם יטה לארץ לא יגיע עד הקרקע:
the ground until will he reach not to the ground he bends if meaning to say

וַתֹּאמֶר אֶל הָעֶבֶד מִי הָאִישׁ הַלֹּזֵה הַהוּא בְּשָׂדֶה לְקִרְאָתָנוּ וַיֹּאמֶר
And said toward us in the field who is walking this is the man Who the servant to And she said
הָעֶבֶד הוּא אֲדֹנִי וַתִּקַּח הַצִּעִיר וַתִּתְּכֶס:
and she covered herself the veil and she took is my master He the servant

רש"י

ותתכס. לשון ותתפעל, כמו ותקבר ותשבר:
and it was broken and she was buried like and she was covered an expression of and she covered herself

וַיְסַפֵּר הָעֶבֶד לְיִצְחָק אֵת כָּל הַדְּבָרִים אֲשֶׁר עָשָׂה:

he had done that the things all of — to Yitzhak the servant And he told

רש"י

וַיְסַפֵּר הָעֶבֶד. גָּלָה לוֹ נִסִּים שֶׁנַּעֲשׂוּ לוֹ, שֶׁקָּפְצָה לוֹ הָאָרֶץ

the earth for him that leaped for him that were done miracles to him he revealed the servant And he related

וַשָּׁנִידְמָנָה לוֹ רִבְקָה בְּתַפִּלָּתוֹ בְּרֵאשִׁית רַבָּה:

Rabbah Bereishis through his prayer Rivkah for him and that was designated

פסוק טו

וַיְבִיֵּאָה יִצְחָק הָאֵלֶּלָה שָׂרָה אִמּוֹ וַיִּקַּח אֶת רִבְקָה וַתְּהִי לוֹ

to him and she became Rivkah — and he took his mother Sarah into the tent of Yitzhak And he brought her

לְאִשָּׁה וַיֵּאָהֲבָהּ וַיִּנָּחֶם יִצְחָק אַחֲרֵי אִמּוֹ:

his mother after Yitzhak and was comforted and he loved her for a wife

רש"י

הָאֵלֶּלָה שָׂרָה אִמּוֹ. וַיְבִיֵּאָהּ הָאֵלֶּלָה וְנַעֲשִׂית דְּגִמַּת שָׂרָה אִמּוֹ, כְּלוֹמַר

meaning to say his mother Sarah the likeness of and she became into the tent And he brought her his mother Sarah Into the tent of

וַתְּהִי הִיא שָׂרָה אִמּוֹ, שְׁכָל זְמַן שֶׁשָּׂרָה קִיָּמָה הָיָה נֵר דָּלוּק מִעֶרֶב שַׁבָּת

Shabbos from the eve of burning a candle there was was alive that Sarah the time for all his mother Sarah she was and behold

לְעֶרֶב שַׁבָּת וּבִרְכָּה מְצוּיָה בְּעֶסֶה וְעֹנָן קָשׁוּר עַל הָאֵלֶּל, וּמִשְׁמַתָּה פָּסְקוּ,

they ceased and since she died the tent over was attached and a cloud in the dough was found and a blessing Shabbos to the eve of

וּכְשָׁבָת רִבְקָה חָזְרוּ בְּרֵאשִׁית רַבָּה:

Rabbah Bereishis they returned Rivkah and when came

רש"י

אַחֲרֵי אִמּוֹ. דֶּרֶךְ אֶרֶץ כָּל זְמַן שֶׁאִמּוֹ שָׁל אָדָם קִיָּמָה, כְּרוּךְ הוּא אֶצְלָה;

with her he is bound is living a man of that the mother the time all the earth the way of his mother After

וּמִשְׁמַתָּה, הוּא מִתְנַחֵם בְּאִשְׁתּוֹ:

in his wife finds comfort he and once she dies

CHAPTER SUMMARY

The aliyah continues with Rivkah and her maids embarking on the journey back to Canaan with Eliezer. As they arrive, Yitzhak is returning from Beer-lahai-roi, having gone out to the field to daven Mincha. Rivkah sees Yitzhak, alights from her camel, and modestly veils herself upon learning his identity. Eliezer reports the success of his mission, and Yitzhak brings Rivkah into the tent of his mother Sarah, where he marries her, loves her, and finally finds comfort after his mother's passing.

The Torah is teaching us a tremendous yesod in how a person builds a true bayis ne'eman b'Yisrael. When Eliezer asks Rivka, "Will you go with this man?" her response is short and absolute: "I will go." Rashi is mechadesh on the spot that she meant, "I will go on my own, even if you do not want me to." She did not hesitate, she did not look back at the wealth of her father's house, and she did not let the doubts of her family hold her back. She recognized where her true avodah lay, and she ran toward it with complete emunah.

This is the secret of building a life of Torah and kedushah. Sometimes, when we want to make a spiritual move, to upgrade our learning, or to bring more yiras Shamayim into our homes, the world around us tries to hold us back. People might say, "Wait a bit, why rush? Take ten days, take a year." But the true ratzon of a Yid must be like Rivka's: "I will go." When you see an opportunity to connect to Hashem, you do not wait for permission from the street or even from your own comfort zone. You move forward with absolute clarity.

And look at the reward for this swiftness. The moment she arrived, Yitzchak brought her into the tent of Sarah his mother, and the cloud of the Shechinah returned. Because she was willing to leave everything behind to go toward her destiny, she became the mother of Klal Yisrael. When we make that firm, unwavering decision to do what is right in the eyes of Hashem, we bring the Shechinah straight into our own homes.

Today, when you feel a push to do a mitzvah, to learn a shiur, or to make a spiritual change, do not hesitate or wait for a better time. Say "I will go" and take the first step immediately.

דף יומי • פכורות • דף מ"ח

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THE SUGYA

We start a new Mishnah that deals with a classic case of safeik, a doubt, in the mitzvah of pidyon haben. If a woman who never gave birth before has twin boys, we know for sure that one of them is the firstborn who needs to be redeemed, but we don't know which one. The Mishnah teaches that the father has to give five sela coins to the Kohen, because either way, he is obligated to redeem one of them. But what happens if one of the twins dies within thirty days, or if the father dies before redeeming them? The Tanna Kamma, Rabbi Meir, and Rabbi Yehuda argue about how we handle the estate and the Kohen's claim in these complicated scenarios.

The Gemara goes deep into the shakla v'tarya of this dispute, trying to pinpoint exactly when the father died and what the status of the estate is. We analyze whether the father died within thirty days of the birth—before the obligation of pidyon haben even kicked in—or after thirty days. This leads the Gemara to a fascinating discussion about the halachic status of brothers who divide an estate. Are they considered heirs, or do we view them as buyers who purchased their shares from one another? We also look at whether an oral debt, or a debt written in the Torah, can be collected from property that has been divided or sold.

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עמוד א' DAF 48A

מִשְׁנָה MISHNAH

MISHNAH

מִתְנַיִי מִי שֶׁלֹּא בִּפְרָה אִשְׁתּוֹ וַיִּלְדָּה שְׁנֵי זָכָרִים — נֹתֵן חֲמִשָּׁה סֵלָעִים לְכוֹהֵן.

MISHNAH: One whose wife had not previously given birth, and she now gave birth to two males—twins, and it is not known which of them is the firstborn—the father gives five sela coins to the Kohen, since one of them is definitely the firstborn.

MISHNAH

מִתְנַיִן אֶחָד מֵהֶן בְּתוֹךְ שְׁלֹשִׁים יוֹם — הָאֵב פָּטוּר.

If one of them died within thirty days of birth, the father is exempt from paying the redemption money, because he can claim that the one who died was the firstborn, and a firstborn who dies within thirty days does not require redemption.

MISHNAH

מִתְנַיִן הָאֵב וְהַבְּנִים קְיָיִמִּים, רַבִּי מֵאִיר אָמַר: אִם נָתַנוּ עַד שֶׁלֹּא חָלְקוּ — נָתַנוּ, וְאִם לֹא — פְּטוּרִין.

If the father died and the sons are still alive, Rabbi Meir says: If they gave the five sela coins to the Kohen before they divided their father's estate, they have given it and the Kohen may keep it; but if not—if they already divided the estate—they are exempt from giving the redemption money.

MISHNAH

רבי יהודה אומר: נתחייבו נכסים.

Rabbi Yehuda says: The property became obligated to pay the debt of redemption before the division; therefore, in either case, the sons must pay the Kohen from the estate.

MISHNAH

זָכָר וְנִקְבָּה — אֵין כָּאן לְכֹהֵן כָּלִים.

If she gave birth to a male and a female, and it is not known which was born first, there is nothing here for the Kohen, because we say the female might have been born first.

גְּמָרָא GEMARA

QUESTION

גְּמ' דְּמִית הָאב אֵימַת?

GEMARA: When did the father die?

OBJECTION

אֵילִימָא דְּמִית לְאַחַר שְׁלָשִׁים יוֹם — בְּהָא אָמַר רַבִּי מֵאִיר כִּי חָלְקוּ פְּטוּרִין? וְהָא אֲשַׁתְּעַבְדּוּ לָהּ (לנכסי) [נכסי]!

If we say that he died after thirty days, when the obligation to redeem had already set in, would Rabbi Meir say in this case that when they divided the estate they are exempt? But the property had already become liened to the Kohen for this debt while the father was still alive!

EXPLANATION

אָלָא, דְּמִית בְּתוֹךְ שְׁלָשִׁים יוֹם, מֵאִי שָׁנָא כִּי חָלְקוּ — דְּאֲזִיל לְגַבִּי הָאִי וּמִדְּחִי לִיהּ, דְּאֲזִיל לְגַבִּי הָאִי וּמִדְּחִי לִיהּ;

Rather, we must say that he died within thirty days, before the obligation set in, so the debt is on the firstborn himself and not on the father's estate. But if so, what is different when they divided the estate? Why are they exempt? Is it because the Kohen goes to this brother and he pushes him off by saying 'prove I am the firstborn,' and the Kohen goes to that brother and he pushes him off in the same way?

OBJECTION

כִּי לֹא חָלְקוּ נָמִי — לִיזִיל לְגַבִּי הָאִי וּלְיִזִּיל לְגַבִּי הָאִי וּלְיִדְחִייהּ!

If so, when they did not divide the estate as well, let the Kohen go to this brother and let him push him off, and let him go to that brother and let him push him off! Why does Rabbi Meir say that if they paid before dividing, the Kohen may keep it?

STATEMENT

אָמַר רַבִּי יְרֵמְיָה: זֹאת אוֹמְרָת, שְׁנֵי יוֹסֵף בֶּן שְׁמַעוֹן שֶׁהָיוּ בְּעִיר אַחַת, וְלָקְחוּ שָׂדֶה בְּשׁוֹתְפוֹת — בְּעַל חוֹב גּוֹבֶה אוֹתָהּ מֵהֶם,

Rabbi Yirmeya said: That is to say—we can infer from Rabbi Meir's ruling—that if there were two people named Yosef ben Shimon who lived in one city, and they bought a field in partnership, a creditor of one of them can collect his debt from the m from this field, even though he does not know which Yosef ben Shimon is his debtor.

EXPLANATION

דאָמער ליה...: אי פֿדידך מסיקנא — מנא דידך קא שקילנא, ואי בחכרה... מסיקנא — מנא דתכרה קא שקילנא.

Because the creditor can say to each of them: If I am claiming against you, I am taking your share of the field, and if I am claiming against your partner, I am taking your partner's share of the field. Here too, before they divide, the estate is held in partnership, so the Kohen can collect from the joint property.

OBJECTION

אמר רבא: מפדי נכסי דבר איניש אינון ערבין ביה, מי איפא מידי דלדידיה לא מצי תבע ליה, ולערב מצי תבע ליה?

Rava said: Now consider, a person's property is a guarantor for him to pay his debt. Is there any case where he cannot claim from the debtor himself, and yet he can claim from the guarantor? Since the Kohen cannot claim from either brother personally, how can he claim from the property?

PROOF

והתנן: המלוה את חבירו על ידי ערב — לא יפרע מן הערב, וקיימא לן דלא יתבע מן הערב תחלה!

But didn't we learn in a Mishnah: One who lends to his fellow by means of a guarantor shall not collect from the guarantor first; and we establish this to mean that he may not claim from the guarantor initially before demanding payment from the debtor! Thus, Rabbi Yirmeya's explanation is difficult.

RESOLUTION

אלא אמר רבא: לעולם שמת לאחר שלשים יום, ואי דאיפא נכסי טובא — הכי נמי דשקיל,

Rather, Rava said: Actually, we are dealing with a case where the father died after thirty days, and if there is a lot of property in the estate, indeed, the Kohen takes his five sela coins even after they divided it.

EXPLANATION

והכא במאי עסקינן? כגון דליפא אלא חמש סלעים.

And with what are we dealing here? For example, where there is only five sela coins worth of property in the entire estate.

STATEMENT

ודכולי עלמא אית להו דרב אסי, דאמר רב אסי: האחין שחלקו — מחצה יורשין ומחצה לקוחות,

And everyone holds of the rule of Rav Assi, as Rav Assi said: Brothers who divided an estate are considered half heirs and half buyers from one another.

STATEMENT

ודכולי עלמא מלוה הפתובה בתורה

And everyone agrees that a debt written in the Torah, such as the redemption of the firstborn...

EXPLANATION

לֹא פְּכֻתוּבָה בְּשֵׁטֶר דְּמִנְיָא,

The obligation of redemption is **not like** a debt **written in a document**, which would create a lien on all properties, but rather **it is compared** to an oral loan.

EXPLANATION

וְדְכוּלִי עֲלֵמָא אֵית לְהוּ דְּרַב פַּפָּא, דְּאָמַר רַב פַּפָּא: מְלִיָּה עַל פֶּה גֻבָּה מִן הַיּוֹרְשִׁין וְאִינוּ גֻבָּה מִן הַלְקוּחוֹת.

And everyone, both Rabbi Meir and Rabbi Yehuda, **holds** the rule of Rav Pappa, as Rav Pappa says: **An oral loan can be collected from the heirs** out of the estate they inherited, **but it cannot be collected from the purchasers** who bought land from the debtor during his lifetime. Since the brothers divided the estate, each is considered an heir for half and a purchaser for the other half, meaning only half the estate is subject to collection.

EXPLANATION

וְהָכָא בְּחֵמֶשׁ וְלֹא בְּחֵצֵי חֵמֶשׁ קָמִיפְלָגִי,

And here, in our Mishnah, they are actually arguing **about** the principle of whether the Torah requires **five** sela coins **and not half of five** sela coins.

STATEMENT

דְּרַבִּי מֵאִיר סָבַר: חֵמֶשׁ וְלֹא חֵצֵי חֵמֶשׁ,

As Rabbi Meir holds: The Torah requires **five** sela coins **and not half of five**. Since the priest can only collect two and a half sela coins from the portion they inherited as heirs, he gets nothing, because we do not give a partial redemption.

STATEMENT

וְרַבִּי יְהוּדָה סָבַר: חֵמֶשׁ וְאַפִּילוּ חֵצֵי חֵמֶשׁ.

And Rabbi Yehuda holds: The Torah requires **five** sela coins, **and even half of five** is given if that is all that can be collected. Therefore, the priest collects the two and a half sela coins.

QUESTION

אִי הָכִי, רַבִּי יְהוּדָה אוֹמֵר נִתְחַיְבוּ נִכְסִים, נִתְחַיְיב גַּבְרָא מִיבְעֵי לֵיהּ!

The Gemara asks: **If so**, that Rabbi Yehuda agrees the priest loses half the amount because of the division, then when **Rabbi Yehuda says** in the Mishnah: **The property became obligated**, he should have said: **The person became obligated!** After all, the obligation is on the brothers themselves to pay whatever they can, while the property itself is no longer fully bound!

OBJECTION

וְעוֹד, תַּנְיָא: רַבִּי יְהוּדָה אוֹמֵר: הָאֶחָד שֶׁחֲלָקוּ, אִם יֵשׁ עֶשְׂרֶה זָוִי לָזֶה וְעֶשְׂרֶה זָוִי לָזֶה — חֲיִיבִין, וְאִם לֹא — פְּטוּרִין.

And furthermore, it was taught in a Braisa: **Rabbi Yehuda says: Brothers who divided** their father's estate, **if there are ten dinars**, which is two and a half sela, **for this brother and ten dinars for that brother**, they are **obligated** to pay the priest; **and**

if not, they are exempt.

QUESTION

מאי עשרה זוז לזה ועשרה זוז לזה?

The Gemara analyzes this Braisa: **What is the meaning of ten dinars for this brother and ten dinars for that brother?**

INFERENCE

אילימא בין דירושה בין דלקוחות, וחמש ואפילו חצי חמש — אי הכי, מאי אידיא עשרה? אפילו בציר מעשרה נמי!

If we say it means the total value of their shares, **whether** from the portion of **inheritance** or the portion of **purchasers**, and Rabbi Yehuda holds that the mitzva is **five sela and even half of five**, if so, **why specifically** mention **ten dinars**? **Even less than ten dinars also** should be collected, since the priest is entitled to whatever partial amount is available!

INFERENCE

אלא פשיטא, עשרה זוז דירושה לזה, ועשרה זוז דירושה לזה, אלמא: חמש ולא חצי חמש סבירא ליה!

Rather, it is obvious that the Braisa means there are **ten dinars of pure inheritance for this brother and ten dinars of pure inheritance for that brother**, which together make five sela of collectable inheritance. **Consequently**, we see that Rabbi Yehuda holds: **Five sela and not half of five!** This contradicts our previous explanation of Rabbi Yehuda's view.

RESOLUTION

אלא, דכולי עלמא חמש ולא חצי חמש, והכא בדרב אסי ורב פפא קמיפלגי.

Rather, we must explain **that everyone** agrees to the rule of **five and not half of five**, and **here they argue** about the rulings of **Rav Assi and Rav Pappa**. Rabbi Meir accepts their view that the brothers are considered purchasers and the priest cannot collect, while Rabbi Yehuda rejects their view and holds that the division does not make them purchasers.

STATEMENT

ואיכא דמתני ליה אסיפא, נתחייבו הנכסים, דמית האב אימת?

And there are those who teach this entire discussion **on the latter clause** of the Mishnah, where Rabbi Yehuda says **the property became obligated**. The Gemara asks: **When did the father die?**

QUESTION

אילימא דמית לאחר שלשים, מכלל דרבי מאיר סבר כי חלקו פטורין? הא אישתעבדו להו נכסי!

If we say that he died **after thirty days**, when the obligation was already fully established, **does this imply that Rabbi Meir holds that when they divided the property they are exempt?** But the property was already **liened** for the redemption before they divided it!

QUESTION

אלא בתוך שלשים, כי חלקו, אמאי מחייב רבי יהודה? ליזיל לגבי האי לידחייה, וגבי האי לידחייה!

Rather, it must be that the father died **within thirty** days, before the obligation was established, and the obligation is on the firstborn himself. But **when they divided** the property, **why does Rabbi Yehuda obligate** them? **Let** the priest **go to this** brother, **and he will push him away** by saying 'I am not the firstborn,' **and** let him **go to this** other brother, **and he will push him away** with the same claim!

STATEMENT

אמר רבי ירמיה: זאת אומרת, שני יוסף בן שמעון שהיו בעיר אחת, ולקח אחד מהם שדה מחבירו — בעל חוב גובה ממנו,

Rabbi Yirmeya said: That is to say, from Rabbi Yehuda's ruling we can learn a law regarding **two** people named **Yosef ben Shimon** who lived in one city, and one of them bought a field from his fellow, and a creditor who holds a debt against one Yosef ben Shimon comes to collect. **The creditor can collect from** this field,

EXPLANATION

דאמר ליה: אי בדידה מסיקנא — מנתא דידה קא שקילנא, ואי בחברה מסיקנא — משתעבדא לי מקמי דידה.

as the creditor can say to him: If I am owed by you, I am taking your own share of the field; and if I am owed by your fellow, then this field was **liened to me before you** bought it from him. Here too, the priest can collect from either brother.

OBJECTION

אמר רבא: מפדי נכסוהי דבר איניש אינון ערבין ביה,

Rava said: Now consider, a person's property is his guarantor for his debt. How can you collect from the property when you cannot even prove who the debtor is?

STATEMENT

וכולה כלישנא קמא.

And all the rest of the Gemara's discussion here is like the first version that we brought above.

מִשְׁנָה MISHNAH

MISHNAH

מתני' שתי נשים שלא בפרו וילדו שני זכרים — נותן עשרה סלעים לכהן.

MISHNAH: Two wives of one man who had not previously given birth, and they gave birth to two males, and the babies got mixed up, the father gives **ten sela coins to the priest**, because each is certainly a firstborn to his mother.

MISHNAH

מת אחד מהן בתוך שלשים יום, אם לכהן אחד נתן — יחזיר לו חמש סלעים,

If one of them died within thirty days, if he had given the ten sela to one priest, that priest must return five sela to him, because the father was never obligated to redeem the child who died.

MISHNAH

וְאִם לְשְׁנֵי כֹהֲנִים נָתַן — אֵינוֹ יָכוֹל לְהוֹצִיא מֵיָדָם.

But if he had given five sela each to two different priests, he cannot extract the money from their hands, as each priest can claim that the five sela he received was for the living child.

MISHNAH

זָכָר וּנְקֵבָה, אוֹ שְׁנֵי זָכָרִים וּנְקֵבָה — נוֹתֵן חֲמִשׁ סֵלָעִים לַכֹּהֵן;

If one gave birth to a male and the other to a female, or if they gave birth to two males and a female, and they were mixed up, the father gives five sela coins to the priest, because there is definitely at least one firstborn male who needs redemption.

MISHNAH

שְׁתֵּי נְקֵבוֹת וְזָכָר, אוֹ שְׁנֵי זָכָרִים וּשְׁתֵּי נְקֵבוֹת — אֵין פֶּאֶן לַכֹּהֵן כָּלוּם.

But if they gave birth to two females and a male, or two males and two females, there is nothing here for the priest, because we can always say that a female was born first and exempted the male.

MISHNAH

אַחַת בְּפֶרָה וְאַחַת שְׁלֹא בְּפֶרָה, וַיֵּלְדוּ שְׁנֵי זָכָרִים — נוֹתֵן חֲמִשׁ סֵלָעִים לַכֹּהֵן,

If one wife had already given birth and one had not previously given birth, and they gave birth to two males, the father gives five sela coins to the priest, because one of them is definitely a firstborn.

MISHNAH

מֵת אֶחָד מֵהֶן בְּתוֹךְ שְׁלֹשִׁים יוֹם — הָאֵב פָּטוּר.

If one of them died within thirty days, the father is exempt from paying, because he can claim that the one who died was the firstborn.

MISHNAH

מֵת הָאֵב וְהַבָּנִים קַיָּיִמִּים, רַבִּי מֵאִיר אוֹמֵר: אִם נָתַנוּ עַד שֶׁלֹּא חָלְקוּ נִתְּנוּ, וְאִם לֹא פִטְוִרִין.

If the father died and the sons are alive, Rabbi Meir says: If they gave the redemption money to the priest before they divided the estate, they have given it; but if not, they are exempt.

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: נִתְחַיְבוּ נִכְסִים, זָכָר וּנְקֵבָה אֵין לַכֹּהֵן כָּלוּם.

Rabbi Yehuda says: The property became obligated and the priest collects. If they gave birth to a male and a female, there is nothing here for the priest.

MISHNAH

שְׁתֵּי נָשִׁים שֶׁל שְׁנֵי אֲנָשִׁים שְׁלֹא בְּכֻרוֹ, וַיֵּלְדוּ שְׁנֵי זָכָרִים — זֶה נוֹתֵן חֲמִשׁ סֵלָעִים לַכֹּהֵן וְזֶה נוֹתֵן חֲמִשׁ סֵלָעִים.

If two wives of two different men had not previously given birth, and they gave birth to two males, and the babies got mixed up, this father gives five sela coins to the priest and that father gives five sela coins.

MISHNAH

מת אחד מהם בתוך שלושים — אם לפהן אחד נתנו, יחזיר להם חמש סלעים.

If one of them died within thirty days, if they had given the ten sela to one priest, he must return five sela to them.

MISHNAH

אם לשני כהנים נתנו — אינן יכולין להוציא מידם.

If they had given the money to two priests, they cannot extract the money from their hands.

MISHNAH

זכר ונקבה — האבות פטורין, והבן חייב לפדות את עצמו;

If they gave birth to a male and a female, the fathers are exempt, but the son is obligated to redeem himself when he grows up, since he might be the firstborn.

MISHNAH

שתי נקבות וזכר, או שתי נקבות ושני זכרים — אין כאן לפהן כלום.

If they gave birth to two females and a male, or two females and two males, there is nothing here for the priest.

MISHNAH

אחת בכרה ואחת שלא בכרה, של שני אנשים, וילדו שני זכרים — זה שלא בכרה אשתו נותן חמש סלעים לפהן;

If one wife had already given birth and one had not previously given birth, belonging to two different men, and they gave birth to two males, this father whose wife had not previously given birth gives five sela coins to the priest.

MISHNAH

זכר ונקבה — אין כאן לפהן כלום.

If they gave birth to a male and a female, there is nothing here for the priest.

גמרא GEMARA

GEMARA

גמי מאי שנא שני כהנים, דאזיל לגבי האי ומדחי ליה, ואזיל לגבי האי ומדחי ליה?

GEMARA: What is the difference regarding two priests, that the father cannot collect, because he goes to this priest and he pushes him away, and he goes to that priest and he pushes him away?

QUESTION

פהן אחד נמי ליזיל לגבי האי ולידחיה, וליזיל לגבי האי ולידחיה!

If he gave it to one priest, let us also say that the priest can go to this child's claim and push him away, and go to that child's claim and push him away, and keep all ten sela!

ANSWER

Shmuel said:

SUMMARY

The Gemara resolves the machlokes between Rabbi Meir and Rabbi Yehuda by analyzing the nature of the father's estate after his death. Rava explains that we are dealing with a case where the father died after thirty days, meaning the obligation of pidyon haben had already set in, but the entire estate is only worth five sela coins. When the brothers divide this small estate, we apply the rule of Rav Assi that brothers who divide are considered half heirs and half buyers. Since a Torah-mandated debt like pidyon haben has the status of an oral loan, it cannot be collected from purchasers, meaning the Kohen can only collect half the debt from the portion they inherited as heirs. Rabbi Meir holds that the Torah requires a full five sela coins for redemption and not a partial payment, so the Kohen gets nothing once they divide. Rabbi Yehuda, however, holds that the Kohen can collect even a partial payment of two and a half sela coins, which represents the portion of the estate they inherited as heirs.

למעשה WHAT TO TAKE HOME

The Gemara is bothered by a deep question about how we view brothers who divide up their father's estate. Rav Assi teaches us a powerful rule: brothers who divide are considered "half heirs and half buyers" from one another. By dividing the inheritance, they are no longer just a single unit carrying on their father's legacy; they have become like strangers buying and selling to each other, which lichaira weakens the connection to their father's obligations.

There is a profound lesson in avodas Hashem here. When we stand together in unity, we are like heirs holding onto a single, undivided inheritance. We carry the weight of our father's legacy together, and the kedushah flows naturally. But the moment we start dividing, separating ourselves, and saying "this is mine and that is yours," we lose that collective strength. We become like "buyers", separate individuals who have to negotiate and protect our own borders.

To keep the legacy of our fathers alive, we must strive to remain undivided. When we look at another Yid, we shouldn't see a separate entity or a business partner, but a real brother sharing the exact same inheritance. Maimonides, we carry the obligations of Hashem's Torah together as one family.

Today, make a conscious effort to avoid dividing yourself from others. When a family member or a fellow Yid in the bais medrash asks for help, don't think about where your boundary ends and theirs begins. Step up to help them with the mindset that we are all heirs to the same legacy, working together for our Father in Heaven.

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 נִהַפֵּה לְשׁוֹדֵי בַּחֲרֹבְנִי 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 לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג וְרָסוֹן עָדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד 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 קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ 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 וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמְעֵאלִים 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 כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמָךְ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמָךְ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבואְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְיָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

וְהוּא יַפְדֶּה 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.'