

חומש עם רש"י • חיי שרה • ששי

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

CHAYEI SARA • 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the final years of Avraham Avinu's life on this world. After the marriage of Yitzchak, Avraham takes another wife named Keturah, who bears him more children. We see how Avraham carefully arranges his legacy, giving everything he owns to Yitzchak, while sending the other sons away to the East with gifts so they would not interfere with Yitzchak's inheritance.

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

פסוק א

Pasuk 1

וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וְשֵׁםָּהּ קֵטוּרָה:

Keturah and her name a wife and he took Avraham And he added

רש"י

קטורה. זו הקר, ונקראת קטורה על שנאים מעשיה פקטרת בראשית רבה

Rabbah Bereishis like incense her deeds that were beautiful because Keturah and she was called Hagar this is Keturah

, וּשְׁקָרָהּ פִּתְחָה, שֶׁלֹּא נִזְדוּגָה לְאָדָם מִיּוֹם שֶׁפָּרְשָׁה מֵאַבְרָהָם:

from Avraham that she separated from the day to any man she coupled so that not her opening and because she bound

פסוק ב

Pasuk 2

וַתֵּלֶד לוֹ אֶת זִמְרָן וְאֶת יֶקֶשׁ וְאֶת מִדְיָן וְאֶת מִדְיָן וְאֶת יִשְׁבָּק וְאֶת

and — Yishbak and — Midian and — Medan and — Yokshan and — Zimran — to him And she bore

שוּחַ:

Shuach

פסוק ג

Pasuk 3

וַיִּקְשֹׁן יֶלֶד אֶת שְׁבָא וְאֶת דֶּדָן וּבְנֵי דֶדָן הָיוּ אַשּׁוּרִים וְלִטּוּשִׁים

and Letushim Asshurim were Dedan and the sons of Dedan and — Sheba — begot And Yokshan

וְלֵאֲמִים:

and Leummim

רש"י

אשורים ולטושים. שם ראשי אמות בראשית רבה, ותרגום של אנקלוס

Onkelos of and the translation Rabbah Bereishis clans heads of the name of and Letushim Ashurim

אין לי ליִישְבו על לשון המקרא שִׁפְרָש לְמַשִּׁירָנו, לְשׁוֹן מִחְנָה, וְאִם
and if camp an expression of as camps for he explained the verse the wording of upon to settle it to me there is not
תֹּאמַר שְׂאִינוּ כֵן מִפְּנֵי הָאֱלֹ"ף שְׂאִינָה יְסוּדִית, הֲרִי לָנוּ תִּבּוֹת שְׂאִין
that there is not words we have behold a root letter which is not the Aleph because of so that it is not you will say
בְּרֹאשׁם אֱלֹ"ף וְנִתּוּסָפָה אֱלֹ"ף בְּרֹאשָׁם, כְּמוֹ חוֹמַת אֲנָךְ עֲמוֹס ז' שְׁהוּא מִן
from which is 7 Amos anach a wall of like at their beginning an Aleph and there was added an Aleph at their beginning
נָכָה רַגְלִים, וְכֵמוֹ אֲסוּף שָׁמֶן מ"ב ד , שְׁהוּא מִן וְרַחֲצֵת וְסִכָּת:
and anoint yourself and wash yourself from which is 4 Melachim II oil a flask of and like feet stricken of

רש"י

ולטושם. הם בעלי אהלים המתפזרים אנה ואנה ונוסעים איש באהלי אפדנו,
his palace in the tents of each man and travel and there here who spread out tents owners of they are And Letushim
וכן הוא אומר והנם נטשים על פני כל הארץ שמואל א' ל' שכן למ"ד
Lamed for indeed 30 I Shmuel the land all the face of upon were spread and behold they says it and so
וננו"ן מתחלפות זו בזו :
with this this interchange and Nun

פסוק ד

Pasuk 4

ובני מדין עיפה ועפר וחנוך ואבידע ואֶלְדָּעָה כָּל אֵלֶּה בְּנֵי
were descendants of these all and Eldaah and Abida and Enoch and Ephher Ephah Midian And the sons of
קטורה:
Keturah

פסוק ה

Pasuk 5

ויתן אברהם את כל אשר לו ליצחק:
to Yitzchak was to him that all of — Avraham And he gave

רש"י

ויתן אברהם וגו'. אמר ר' נחמיה ברכה דיאתיקי, שאמר לו הקב"ה
the Holy One to him for He said as a legacy the blessing Nehemiah Rabbi said etc. And Abraham gave
לאברהם והיה ברכה, הברכות מסורות בידיך לברך את מי שתרוצה, ואברהם
and Avraham that you wish whoever — to bless in your hand are delivered the blessings a blessing and be to Avraham
מסרו ליצחק בראשית רבה :
Rabbah Bereishis to Yitzchak delivered them

פסוק ו

Pasuk 6

ולבני הפילגשים אשר לאברהם נתן אברהם מתנות וישלחם
and he sent them gifts Avraham gave belonged to Avraham that the concubines and to the sons of
מעל יצחק בנו בעודנו חי קדמה אל ארץ קדם:
the East the land of to eastward alive while he was still his son Yitzchak away from

רש"י

הפילגשים. חסר כתיב, שלא היתה אלא פלגש אחת, היא הגר, היא קטורה
Keturah she is Hagar she is one concubine but there was for not it is written deficient The concubines

בראשית רבה. נשים בכתבה, פילגשים בלא כתבה, כדאמרינו בסנהדרין,
in Sanhedrin as we say a ketubah without concubines are with a ketubah Wives are Rabbah Bereishis

בנשים ופילגשים דדוד:
of Dovid and concubines regarding wives

רש"י

נתן אברהם מתנות. פירושו רבותינו שם טמאה מסר להם סנהדרין צ"א.
91 Sanhedrin to them he transmitted impurity the name of our Rabbis explained gifts Avraham gave

ד"א מה שנתן לו על אודות שרה ושאר מתנות שנתנו לו, הכל
all of it to him that were given gifts and other Sarah account of on to him was given that which another explanation

נתן להם, שלא רצה להנות מהם:
from them to benefit he wanted because not to them he gave

פסוק ז

Pasuk 7

ואלה ימי שני חיי אברהם אשר חי מאת שנה ושבעים
and seventy years one hundred he lived which Avraham the life of the years of the days of And these are

שנה וחמש שנים:
years and five years

רש"י

מאת שנה ושבעים שנה וחמש שנים. בן ק' כבן ע' ובן
and at the age of seventy was like one of one hundred at the age of years and five years and seventy years A hundred

ע' כבן ה' בלא חטא:
sin without five was like one of seventy

פסוק ח

Pasuk 8

ויגוע וימת אברהם בשיבה טובה זקן ושבע ויאסף אל
to and he was gathered and satisfied elderly good in an old age Avraham and he died And he expired

עמיו:
his peoples

פסוק ט

Pasuk 9

ויקברו אתו יצחק וישמעאל בניו אל מערת המכפלה אל שדה עפרון
Ephron the field of in Machpelah the cave of in his sons and Yishmael Yitzchak him And they buried

בן צחר החתי אשר על פני ממרא:
Mamre · facing which is the Hittite Zohar son of

יצחק וישמעאל. מכאן שעשה ישמעאל תשובה והוליך את יצחק לפניו, והיא שיבה
 old age and she before him Yitzhak — and led repentance Yishmael that did from here and Yishmael Yitzhak
 טובה שנאמר באברהם בראשית רבה :
 Rabbah Bereishis regarding Avraham that was said good

פסוק י

Pasuk 10

השדה אשר קנה אברהם מאת בני חת שמה קבר אברהם ושרה
 and Sarah Avraham was buried there Ches the sons of from Avraham bought which the field
 אשתו:
 his wife

פסוק יא

Pasuk 11

ויהי אחרי מות אברהם ויברך אלהים את יצחק בנו וישב יצחק
 Yitzhak and settled his son Yitzhak — God and blessed Avraham the death of after And it was
 עם באר לחי ראי:
 Roi Lachai Be'er near

ויהי אחרי מות אברהם ויברך וגו'. נחמו תנחומי אבלים.
 mourners with consolations of He comforted him etc. and He blessed Avraham the death of after And it was
 ד"א אע"פ שמסר הקב"ה את הברכות לאברהם, נתיירא לברך את
 — to bless he feared to Avraham the blessings — the Holy One blessed that He entrusted even though Another explanation
 יצחק מפני שצפה את עשו יוצא ממנו, אמר יבא בעל הברכות ויברך את
 — and bless the blessings the Master of let come he said from him coming out Esav — that he foresaw because Yitzhak
 אשר ייטב בעיניו, ובא הקב"ה וברכו סוטה י"ד :
 14 Sotah and blessed him the Holy One blessed and came in His eyes it is good whom

CHAPTER SUMMARY

The aliyah continues with the histalkus of Avraham Avinu at the age of one hundred and seventy-five. He is buried in Me'aras HaMachpelah by his sons Yitzhak and Yishmael, who show their respect and teshuvah by letting Yitzhak lead. Following Avraham's passing, Hashem blesses Yitzhak, who establishes his home near Beer-lahai-roi.

The Torah tells us that Avraham Avinu gave everything he had to Yitzchak, "es kol asher lo." But lichoira, we see in the very next pasuk that he also gave gifts to the sons of the concubines and sent them away. The Chachamim in the Gemara ask, what is this inheritance that went b'davka to Yitzchak if there were still physical gifts left over for the others? Rashi brings down the beautiful Chazal that Avraham passed on the spiritual power of the berachah that Hashem had given him. Avraham said, "The key to all berachos is now in the hands of Yitzchak."

This is a massive chiddush in how we look at what we leave behind and what we build in our homes. A person can work his whole life to amass gashmius, physical assets and gifts to distribute. But the real inheritance, the "kol asher lo" that defines a Jewish home, is the ruchnius, the emunah, and the connection to Hashem. Avraham Avinu understood that physical gifts are just temporary things you send away to the East, but the true, everlasting berachah must be concentrated and handed down directly to the next generation to carry on the mesorah.

We sometimes get so busy worrying about providing the physical "gifts" for our children, making sure they have every material comfort, that we forget to focus on the main thing. The real legacy we give over is our own yiras Shamayim, our warmth for a mitzvah, and our d'veikus to Hashem. That is the ultimate berachah that sustains them long after we are gone, just as Hashem blessed Yitzchak immediately after Avraham passed away.

Today, when you sit down with your children or speak to a family member, don't just focus on their material needs. Spend five minutes sharing a warm vort, showing them your love for a mitzvah, or telling them how much you trust in Hashem, giving them the real, everlasting berachah of Avraham.

דף יומי • פכורות • דף מ"ט

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THE SUGYA

We start off on our daf by wrapping up the previous discussion about a mix-up of babies and how a Kohen can be paid. The Gemara explains how an authorization document, a *harsha'ah*, can actually be written for movable property when the defendant doesn't deny the claim but is just in doubt. Then, we move into a major new Mishnah that deals with a tragic case where a baby dies within thirty days of birth. The Tanna Kamma and Rabbi Akiva argue about the status of the thirtieth day itself—is it a *safek*, or do we say it is like the day before it, meaning the father is exempt from *pidyon haben*?

Next, the Gemara delves into the *lmdus* of this *machlokes*, explaining the *gezeirah shavah* from the census in the wilderness and how Rabbi Akiva views the rules of *binyan av* and two verses that come as one. We also learn a crucial halacha regarding *aveilus*, mourning, where everyone agrees that the thirtieth day is treated leniently. Finally, we begin a new Mishnah about the *chazakah* of whether a son was redeemed if his father passed away, and we introduce a classic *machlokes* between Rav and Shmuel about a father who tries to perform a *pidyon haben* early, within the first thirty days.

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עמוד א' DAF 49A

ANSWER

בבא בהרשאה.

The Gemara answers: This is a case **where** one of the fathers **comes with an authorization** document from the other father to claim the money on his behalf, so the Kohen cannot push him off.

QUESTION

והאמרי נהרדעי: לא כתבינו אדרכתא אמטלטלי!

The Gemara asks: **But didn't the Sages of Nehardea say: We do not write an authorization** document **on movable property**? Since money is movable property, how could an authorization be written for it?

ANSWER

הני מיילי היכא דכפריה, אבל היכא דלא כפריה — כתבינו.

The Gemara answers: **These words** apply only **where** the defendant **denied** the claim, **but where he did not deny** the claim, but merely says he does not know who to pay, **we do write** an authorization even for movable property.

משנה MISHNAH

MISHNAH

זכר ונקבה — אין כאן לכהן כלום.

The Mishnah had taught: If the births resulted in a **male and a female** and they got mixed up, **there is nothing here for the Kohen**.

גמרא GEMARA

BRAISA

תנא רב הונא: שני זכרים ונקבה — אין כאן לכהן כלום.

On this, **Rav Huna taught** a Braisa: If they gave birth to **two males and a female** who got mixed up, **there is nothing here for the Kohen**, because each father can claim that his wife gave birth to the female.

ANSWER

ותנא דידן, כיון דבשני אנשים הוא דמשפחת לה, באיש אחד ושתי נשים לא משפחת לה — לא מתני ליה.

The Gemara asks: **And** as for **our Tanna**, why did he not teach this case? The Gemara answers: **Since you find this** total exemption **by two men** who married two women, but **by one man and two wives you do not find it**—since the father would definitely have to pay for one firstborn—the Tanna **does not teach it**, as he prefers to teach cases where the halacha is identical for both scenarios.

משנה MISHNAH

MISHNAH

מתני' מת הבן בתוך שלשים יום, אף על פי שנתן לכהן — יחזיר.

MISHNAH: If the son dies **within thirty days** of birth, **even though** the father already **gave** the five sela coins **to the Kohen**, the Kohen **must return** the money.

MISHNAH

לאחר שלשים יום, אף על פי שלא נתן — יתן.

If he died **after thirty days**, **even though** the father **did not** yet **give** the money, **he must give** it now.

MISHNAH

מת ביום שלשים — כיום שלפניו.

If the baby **died on the thirtieth day**, its status is **like the day before it**, and the father is exempt.

MISHNAH

רבי עקיבא אומר: אם נתן — לא יטול, ואם לא נתן — לא יתן.

Rabbi Akiva says: The thirtieth day is a safek; therefore, **if** the father already **gave** the money, **he cannot take** it back, **and if he did not give it, he does not have to give it**.

QUESTION

גְּמ' מַאי טַעמִייהוּ דְּרַבְנָן?

GEMARA: What is the reason of the Rabbis who hold that the thirtieth day is like the day before it?

ANSWER

גְּמָרִי "חֹדֶשׁ" "חֹדֶשׁ" מִמְדָּבָר, מָה הָתָם "וְנִמְעָלָה" אֲףִי הֵכָא נִמְי וְנִמְעָלָה.

They **derive** the word "month" written here by a gezeirah shavah from the word "month" written regarding the census in **the wilderness; just as there** it means a month "and upward"—meaning after thirty days have passed—**so too here**, it means a month **and upward**, which excludes the thirtieth day itself.

EXPLANATION

וְרַבִּי עֲקִיבָא מְסַפֵּקָא לִיה, מִדְּאִיצְטְרִיהּ לְמַכְתָּב "וְנִמְעָלָה" גַּבִּי עֲרֻכִין, וְלֹא גְמָרִי מִמְדָּבָר — הוּוּ לְהוּ שְׁנֵי כְּתוּבִים הֵבָאִים כְּאַחַד, וְכָל שְׁנֵי כְּתוּבִים הֵבָאִים כְּאַחַד — אֵין מְלַמְדִין.

And Rabbi Akiva is **in doubt** about this gezeirah shavah; since it was **necessary** to write "and upward" regarding valuations, and we **do not** derive it from the wilderness, they are **two verses that come as one** to teach the same rule, and there is a rule that **any two verses that come as one do not teach** their rule to other cases.

EXPLANATION

אוּ דְלָמָא: כִּי אֵין מְלַמְדִין — לְעֵלְמָא, אֲכָל לְגוּפִייהוּ — מְלַמְדִין, וּמִשּׁוּם הֵכָי מְסַפֵּקָא לִיה.

Or perhaps, when do we say they **do not** teach? That is **to the rest of the Torah**, but to their own subject of redemption they **do** teach; and because of this doubt, he is **uncertain** about the status of the thirtieth day.

STATEMENT

אָמַר רַב אֲשִׁי: הַכֹּל מוּדִים לְעֻנְיָן אֲבִילוּת, יוֹם שְׁלָשִׁים כְּיוֹם שְׁלִפְנָיו.

Rav Ashi said: Everyone agrees regarding mourning that the thirtieth day is like the day before it, and if a child dies on the thirtieth day, we do not observe mourning for him.

PROOF

וְאָמַר שְׁמוּאֵל: הִלָּכָה כְּדִבְרֵי הַמֵּיקָל בְּאַבָּל.

And Shmuel said: The halacha is in accordance with the words of the lenient authority in matters of mourning.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי יֵת הָאָב כְּתוּבָה שְׁלָשִׁים — בְּחֻזְקַת שְׁלָא נִפְדָּה, עַד שִׁיבִיא רְאִיָּה שְׁנִפְדָּה;

MISHNAH: If the father dies **within thirty** days of the son's birth, the son is **under the presumption** of not having been redeemed, until he brings proof that he was redeemed;

MISHNAH

לְאַחַר שְׁלֹשִׁים יוֹם — בְּחֻזְקַת שְׁנִפְדָּה, עַד שִׁיאֲמָרוּ לוֹ שֶׁלֹּא נִפְדָּה.

if the father died **after thirty days**, the son is **under the presumption of having been redeemed**, until they tell him that he **was not redeemed**.

MISHNAH

הוּא לְפִדּוֹת וּבְנוֹ לְפִדּוֹת — הוּא קוֹדֵם לְבְנוֹ;

If a man has **himself to redeem** and his son to redeem, he takes precedence over his son;

MISHNAH

רַבִּי יְהוּדָה אָמַר: בְּנוֹ קוֹדֵם, שְׁמִצְוָתוֹ עַל אָבִיו וּמִצְוַת בְּנוֹ עָלָיו.

Rabbi Yehudah says: His son takes precedence, because his **own mitzvah** was incumbent upon his father, and his son's mitzvah is incumbent upon him.

גְּמָרָא GEMARA

STATEMENT

גְּמ' אֵיתָּמַר: הַפּוֹדֶה אֶת בְּנוֹ בְּתוֹךְ שְׁלֹשִׁים יוֹם,

GEMARA: It was stated: In the case of one who redeems his son within thirty days,

STATEMENT

רַב אָמַר: בְּנוֹ פָּדוּי, וּשְׁמוּאֵל אָמַר: אֵין בְּנוֹ פָּדוּי.

Rav says: His son is redeemed, and Shmuel says: His son is not redeemed.

EXPLANATION

דְּכוּלֵּי עָלְמָא "מַעֲכָשִׁיו" — אֵין בְּנוֹ פָּדוּי,

The Gemara notes: **For everyone agrees** that if he said the redemption should take effect "from now," his son is **not redeemed**, because the obligation does not yet exist.

EXPLANATION

לְאַחַר שְׁלֹשִׁים יוֹם וְאֵיתָּנָהוּ לְמַעוֹת — וְדַאי בְּנוֹ פָּדוּי.

If he said it should take effect **after thirty days**, and the **money is** still **intact** in the hands of the Kohen, his son is **certainly redeemed**.

EXPLANATION

כִּי פְּלִיגִי לְאַחַר שְׁלֹשִׁים יוֹם, וְנִתְּעַכְּלוּ הַמַּעוֹת,

Where they differ is when he said it should take effect **after thirty days**, and the **money was spent** or lost before the thirty days were up;

EXPLANATION

רב אָמַר: בְּנוֹ פְּדוּי, מִיַּדִּי דִּהְיָה אֶקִּידוּשִׁי אִשָּׁה, הֲתָם לָאוּ אֵף עַל גַּב דְּנִתְעַכְּלוּ הַמַּעוֹת — הוּוּ קִידוּשִׁי,

Rav says: His son is redeemed, just as it is by the kiddushin of a woman; there, is it not the case that even though the money was spent, the kiddushin is valid when the time arrives?

עמוד ב' DAF 49B

STATEMENT

הָכָא נָמִי לָא שָׁנָא.

So **here, too**, the halacha is **no different**, and the money should effect the redemption once the thirty days are up.

ANSWER

וּשְׁמוּאֵל אָמַר לָהּ:

And Shmuel could **say to you** in response: There is a big difference between the two cases.

ANSWER

הֲתָם — בְּיָדוֹ לְקַדְּשָׁהּ מֵעַכְשָׁיו,

There, regarding kiddushin, it is **in his power to betroth her from now**, meaning at the time he gives her the money, **here**, however, regarding pidyon haben,

ANSWER

הָכָא — אֵין בְּיָדוֹ לְפָדוֹתוֹ מֵעַכְשָׁיו.

it is **not in his power to redeem him from now**, because the Torah's obligation of redemption has not yet arrived. Therefore, the money cannot effect anything later if it is already spent.

STATEMENT

וְאֵף עַל גַּב דְּמִיָּמָא לָן, דְּכָל הֵיכָא דְּפִלְיָגִי רַב וּשְׁמוּאֵל — הֲלִכְתָּא פְּרַב בְּאִסּוּרֵי וְכִשְׁמוּאֵל בְּדִינֵי,

And even though we maintain as a rule that wherever Rav and Shmuel disagree, the halacha is like Rav in ritual matters and like Shmuel in monetary matters,

RULING

הָכָא הֲלִכְתָּא פְּוִיתִיָּה דְּשְׁמוּאֵל.

here, even though pidyon haben is a ritual matter, the **halacha is like Shmuel** that the son is not redeemed.

QUESTION

תֵּנּוּ: מֵת בְּתוֹךְ שְׁלֹשִׁים יוֹם, אֵף עַל פִּי שְׁנָתָן לַכֹּהֵן — יַחְזִיר לוֹ חֲמֵשׁ סֶלָעִים.

The Gemara asks: But **we learned** in our Mishnah: If the firstborn **dies within thirty days** of birth, **even though** the father already **gave** the money **to the Kohen**, the Kohen **must return to him** the **five sela** coins.

INFERENCE

טעמא דמת, הא לא מת — בנו פדוי!

We see that the **reason** the Kohen must return the money is only because the baby **died**; **but** if he **did not die**, then even though the money was given early, **his son is redeemed**! This is a kasha on Shmuel.

ANSWER

הכא במאי עסקינן? דאיתנהו למעות.

The Gemara answers: **Here** in the Mishnah, **with what case are we dealing?** It is a case **where the coins are** still extant in the Kohen's possession when the thirty days are completed.

QUESTION

תא שמע: בחזקת שלא נפדה עד שיאמרו לו שנפדה!

The Gemara objects: **Come and hear** a kasha from the next clause of the Mishnah: If the father dies within thirty days, the son is **in the presumption of not being redeemed, until they tell him that he was redeemed**. But if they do tell him that he was redeemed, the redemption is valid, even though the money was given early!

ANSWER

התם נמי דאיתנהו למעות בעיניהו.

The Gemara answers: **There too**, it is a case **where the coins are** still extant in their original state in the hands of the Kohen.

STATEMENT

תני תנא קמיה דרב יהודה: הפודה את בנו בתוך שלשים יום — בנו פדוי.

The Gemara relates: A certain **Tanna recited** a Braisa before Rav Yehuda: **One who redeems his son within thirty days, his son is redeemed**.

OBJECTION

אמר ליה: שמואל אמר אין בנו פדוי, ואת אמרת בנו פדוי?!

Rav Yehuda **said to him: Shmuel said** that **his son is not redeemed**, and you say in your Braisa that **his son is redeemed**?! How can you teach a Braisa that contradicts Shmuel?

RULING

ואף על גב דקיימא לן כרב באיסורי וכשמואל בדיני, הכא הלכתא כותיה דשמואל.

And even though we maintain that the halacha is like Rav in ritual matters and like Shmuel in monetary matters, here the halacha is like Shmuel.

מִשְׁנָה MISHNAH

MISHNAH

הוא לפדות וכו' לפדות — הוא קודם לבנו וכו'.

We learned in the Mishnah: If there is a need for **himself to be redeemed** and for **his son to be redeemed**, he takes **precedence over his son**, etc.

BRAISA

תנו רבנן: הוא לפדות ובנו לפדות — הוא קודם לבנו.

The Rabbis taught in a Braisa: If there is a need for **himself** to be redeemed and for **his son** to be redeemed, he takes precedence over his son.

BRAISA

רבי יהודה אומר: בנו קודמו, שמיצו על אביו, ומצות בנו עליו.

Rabbi Yehuda says: His son takes precedence over him, because his own mitzvah of redemption was originally incumbent upon his father, who failed to do it, whereas the mitzvah of his son is directly incumbent upon him from the start.

STATEMENT

אמר רבי ירמיה: הפהל מודים היכא דליכא אלא חמש סלעים — הוא קודם לבנו,

Rabbi Yirmeya said: Everyone agrees that where there are only five sela coins available in total, he takes precedence over his son.

EXPLANATION

מאי טעמא? דמצוה דידיה עדיף.

What is the reason? Because his own mitzvah is preferable and comes before a mitzvah he performs for others.

EXPLANATION

כי פליגי היכא דאיכא חמש משועבדות וחמש פני חורין.

Where they disagree is in a case where there are five selas worth of **liened** property that was sold to buyers, and five selas worth of **unencumbered** property.

EXPLANATION

רבי יהודה סבר: מלוה הפתובה בתורה — כפתובה בשטר דמיא,

Rabbi Yehuda holds: A debt written in the Torah is like a debt written in a document,

EXPLANATION

ודידיה אזיל וטריף ממשעבדי, ובהני חמש פני חורין — פריק ליה לבריה.

and therefore the Kohen for **his own** redemption can go and collect from the **liened** property, and with these five selas of **unencumbered** property, the father **redeems his son**. In this way, both mitzvos are fulfilled.

EXPLANATION

ורבנן סברי: מלוה הפתובה בתורה — לאו כפתובה בשטר דמיא,

And the Rabbis hold: A debt written in the Torah is **not** like a debt written in a document, and cannot be collected from sold property.

EXPLANATION

הלכה מצוה ידידה עדיף.

Therefore, his own mitzvah is preferable, and he must use the unencumbered property to redeem himself, leaving the son unredeemed.

משנה MISHNAH

MISHNAH

מתני' חמש סלעים של בן — במנה צורי.

MISHNAH: The five sela coins of the redemption of the son must be paid in Tyrian currency.

MISHNAH

שלשים של עבד, חמשים של אוגס ושל מפתה, ומאה של מוציא שם רע — כולם בשקל הקדש, במנה צורי.

The thirty shekels of a slave, the fifty of a rapist and of a seducer, and the hundred of a defamer — all of them must be paid in the shekel of the Sanctuary, which is in Tyrian currency.

MISHNAH

וכולן נפדין בכסף ובשוקה כסף, חוץ משקלים.

And all of them can be redeemed with silver or with the equivalent of silver, except for the half-shekels for the Beis HaMikdash, which must be paid in actual coins.

גמרא GEMARA

GEMARA

גמ' מנה צורי. אמר רבי אסי: מנה של צור.

GEMARA: Regarding the Mishnah's mention of Tyrian currency, Rabbi Assi said: This means the maneh of Tyre.

GEMARA

רבי אמי אמר: דינרא (ערבא) [ערבא].

Rabbi Ami said: It is equivalent to an Arabian dinar.

GEMARA

רבי חנינא אומר: איסטרא סרסא דמיזדבנא תמנא בדינרא, חמש מינייהו לפדיון הבן.

Rabbi Chanina says: It refers to a Syrian sela, eight of which are sold for a large golden dinar; five of these Syrian selas are required for the redemption of the son.

SUMMARY

The daf clarifies that a harsha'ah is valid for money when there is no denial of the claim, and discusses Rav Huna's Braisa regarding a mix-up of two males and a female. The Mishnah rules that if a baby dies within thirty days, the Kohen must return the redemption money, but if he dies after thirty days, the father must still pay; the Rabbis hold the thirtieth day is like the day before, while Rabbi Akiva rules it is a safek. In the Gemara, Rav Ashi notes that for mourning, everyone agrees the thirtieth day is like the day before, following the rule of leniency in aveilus. The next Mishnah establishes the chazakah of redemption after thirty days and discusses the precedence of redeeming oneself versus one's son, leading into the famous machlokes between Rav and Shmuel where Shmuel holds that if a father redeems his son early and the money is spent before thirty days, the redemption is invalid because the obligation had not yet arrived.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara is bothered by a fascinating machlokes between Rav and Shmuel about a father who gives the five sela coins to the Kohen within the first thirty days of his son's life, telling him that the pidyon should take effect only after the thirty days are up. If the money gets spent in the meantime, Rav says the child is redeemed, comparing it to kiddushin. But Shmuel says the child is not redeemed. Why? Because by kiddushin, the man has the power to marry the woman right now, whereas by pidyon haben, the father has absolutely no power to redeem the child today. Shmuel is teaching us a deep yesod: you cannot create a future kinyan or halachic reality if you are completely powerless to make it happen right now.

Lichoira, this speaks directly to our own avodas Hashem. How often do we make grand plans for the future? We tell ourselves, "Next month, when my schedule clears up, I will start learning a new masechta," or "After the Yomim Tovim, I will start davening with more kavanah." We try to set up a future spiritual reality while remaining completely passive and powerless in the present. But the Torah is telling us: if you do not have a connection to the mitzvah right now, if you do not take even one small, active step today, that future resolution has nothing to stand on. It is like trying to redeem a child before the obligation has even arrived.

To make a real change, you cannot just rely on a future date on the calendar. You have to create a "now." If you want a future of growth, you must find a way to make yourself connected to that growth today, even in a small, miniature way.

Today, do not wait for the "perfect time" to start a new spiritual goal. Take one small, concrete action toward that goal right now, even if it is just learning one halacha or saying one perek of Tehillim, to anchor your future aspirations in today's reality.

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 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 נִשְׂאָתָּ עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשׁוֹטָף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֶתֶר לִי מִצָּר תִּצְרֶנִּי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֶד אִין הָבִין בְּמִתְג וְרָסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
רַבִּים מִכְּאוּבִים 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 אֱלֹהִים מְעוּזִי לָמָּה זִנְחָתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר 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 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 שִׁיתֵּמוּ כַּגִּלְגָּל כְּקֹשׁ 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 שְׁמִים וְאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שְׁמֶרְךָ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שְׁמֶרְךָ יְהוָה צִלָּה עַל יַד מִיָּנָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמַר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמַר צִאתְךָ וּבואְךָ מֵעַתָּה וְעַד עוֹלָם:

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שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעַה בְּקוֹלִי תַהֲיֶינָה אָזְנֶיךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמַר יְהוָה אֲדֹנִי מִי יַעֲמֵד:

כִּי עָמַד הַסְּלִיחָה לְמַעַן תִּגְוֶרָא:

קוֹיֵתִי יְהוָה קִוְּתָה 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.'