

חומש עם רש"י • תולדות • ראשון

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

TOLDOT • 1ST ALIYAH

CHAPTER PREVIEW

This aliyah opens by detailing the generations of Yitzchak Avinu and the deep, persistent tefillos of Yitzchak and Rivkah Imeinu as they davened for children. After twenty years of waiting, Hashem answers their tefillos, leading to the miraculous pregnancy of Rivkah and the dramatic birth of the twins, Eisav and Yaakov. Even before they are born, their contrasting spiritual natures begin to show, prompting Rivkah to seek divine guidance through prophecy.

As the boys grow into adulthood, their striking differences become fully clear. While Yaakov spends his time in the tents of Torah, Eisav becomes a hunter and a man of the field. The aliyah concludes with Eisav selling his birthright to Yaakov for a bowl of lentil stew, despising the sacred service, followed by Yitzchak moving to Gerar during a famine, where Hashem commands him not to leave Eretz Yisrael and promises to bless him in the merit of Avraham Avinu.

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

פסוק א

Pasuk 1

ואלה תולדות יצחק בן אברהם אברהם הוליד את יצחק:

Yitzchak — begot Avraham Avraham son of Yitzchak the generations of And these are

רש"י

ואלה תולדות יצחק. יעקב ועשו האמורים בפרשה:

in the parsha who are spoken of and Eisav Yaakov Yitzchak are the offspring of And these

רש"י

אברהם הוליד את יצחק. על ידי שכתב הכתוב יצחק בן אברהם הזמק לומר

to say it was needed Avraham son of Yitzchak the verse that wrote account of on Yitzchak — begat Avraham

אברהם הוליד את יצחק; לפי שהיו ליצני הדור אמורים מאבימלך נתעברה

became pregnant from Avimelech saying the generation cynics of that were because Yitzchak — begat Avraham

שרה, שהרי כמה שנים שהתה עם אברהם ולא נתעברה הימנו; מה עשה

did what from him she became pregnant and not Avraham with she stayed years how many for behold Sarah

הקב"ה? צר קלסתר פניו של יצחק דומה לאברהם, והעידו הכל אברהם

Avraham everyone and testified to Avraham similar Yitzchak of his face features of formed the Holy One Blessed Be He

הוליד את יצחק, וזהו שכתוב כאן יצחק בן אברהם, שהרי עדות יש שאברהם

that Avraham there is evidence for behold Avraham son of Yitzchak here that is written and this is Yitzchak — begat

הוליד את יצחק:

Yitzchak — begat

פסוק ב

וַיְהִי יִצְחָק בֶּן אַרְבָּעִים שָׁנָה בָּקָחַתוּ אֶת רִבְקָה בֵּת בְּתוּאֵל הָאֲרָמִי

the Aramean Betuel daughter of Rivkah — when his taking years forty a son of Yitzchak And was

מִפְדָּן אֶרֶם אָחוֹת לָבָן הָאֲרָמִי לוֹ לְאִשָּׁה:

for a wife to him the Aramean Lavan sister of Aram from Paddan

רש"י

בן ארבעים שנה. שְׁהָרִי כְּשָׁבָא אֲבָרָהָם מֵהָר מוֹרְיָה נִתְּבַשֵּׁר שְׁנוֹלָדָה רִבְקָה,

Rivkah that was born he received news Moriah from Mount Avraham when came for behold years forty Son of

וַיִּצְחָק הָיָה בֶּן ל"ז שָׁנָה, שְׁהָרִי בּוֹ בִּפְרָק מֵתָה שָׂרָה, וּמִשְׁנוֹלָד יִצְחָק עַד

until Yitzchak and from when born Sarah died time in that for behold years thirty seven age of was and Yitzchak

הָעֲקֻדָּה שָׁמְתָה שָׂרָה, ל"ז שָׁנָה הָיוּ – כִּי בֵּת צ' הָיְתָה כְּשֶׁנוֹלָד יִצְחָק,

Yitzchak when was born she was ninety daughter of for there were years thirty seven Sarah when died the Binding

וּבֵת קכ"ז כְּשֶׁמָּתָה – שְׁנֵי עָשָׂר וַיְהִי חַיִּי שָׂרָה וְגו' הָרִי לְיִצְחָק

to Yitzchak behold etc. Sarah the life of and were as it is said when she died one hundred twenty seven and daughter of

ל"ז שָׁנִים, וּבּוֹ בִּפְרָק נוֹלָדָה רִבְקָה; הִמָּתִין לָהּ עַד שֶׁתֵּהָא רְאוּיָה לְבִיָּאָה

for marriage fit that she would be until for her he waited Rivkah was born time and in that years thirty seven

ג' שָׁנִים וַיִּנָּשֶׂא:

and married her years three

רש"י

בֵּת בְּתוּאֵל מִפְדָּן אֶרֶם אָחוֹת לָבָן. וְכִי עֲדִין לֹא נִכְתַּב שֶׁהִיא בֵּת בְּתוּאֵל

Betuel daughter of that she was written not still and is it Lavan sister of Aram from Padan Betuel daughter of

וְאָחוֹת לָבָן וּמִפְדָּן אֶרֶם? אֵלָּא לְהַגִּיד שְׂבַחָהּ, שֶׁהִי בֵּת רָשָׁע וְאָחוֹת

and sister of a wicked man daughter of that she was her praise to tell rather Aram and from Padan Lavan and sister of

רָשָׁע וּמְקוֹמָהּ אֲנָשִׁי רָשָׁע וְלֹא לְמַדָּה מִמַּעֲשֵׂיהֶם:

from their deeds learn and did not wickedness men of and her place a wicked man

רש"י

מִפְדָּן אֶרֶם. עַל שֵׁם שְׁשָׁנִי אֶרֶם הָיוּ, אֶרֶם נְהָרִים וְאֶרֶם צוֹבָה, קוֹרָא אוֹתוֹ פְּדָן,

Padan it it calls Tzovah and Aram Naharaim Aram there were Arams that two account on Aram From Padan

לְשׁוֹן צֶמֶד בָּקָר, תַּרְגוּם פְּדָן תּוֹרִין; וַיֵּשׁ פּוֹתְרִין פְּדָן אֶרֶם כְּמוֹ שֶׁדָּה אֶרֶם,

Aram the field of like Aram Padan who explain and there are of oxen a Padan its Targum cattle a pair of an expression of

שֶׁבְּלְשׁוֹן יִשְׁמָעֵאל קוֹרִין לְשָׂדָה פְּדָן:

Padan a field they call Ishmael for in the language of

פסוק ג

וַיַּעֲתַר יִצְחָק לַיהוָה לֵנֹכַח אִשְׁתּוֹ כִּי עֲקָרָה הִוא וַיַּעֲתַר לוֹ

to him and was entreated she was barren because his wife opposite to HASHEM Isaac And Isaac pleaded

יְהוָה וַתֵּהָר רִבְקָה אִשְׁתּוֹ:

his wife Rivkah and conceived HASHEM

רש"י

ויעתר. הרבה והפציר בתפלה:

in prayer and urged He multiplied And Isaac entreated

רש"י

ויעתר לו. נתפצר ונתפס ונתפתה לו. ואומר אני, כל לשון

expression of every I and say by him and was influenced and was conciliated He was urged of him And He was entreated

עתר לשון הפצרה ורבוי הוא, וכן ועתר ענן הקטרת יחו' ח' –

8 Yechezkel the incense cloud of and a thick and likewise it and abundance urgency is an expression of

מרבית עלית העשן, וכן והעתרתם עלי דבריכם שם ל"ה, וכן

and likewise 35 there your words against Me and you multiplied and likewise the smoke the ascent of an abundance of

ונעתרות נשיקות שווא משלי כ"ז – דומות למרבות והנם למשא; אנקרי"ש רא

encresser a burden and they are as excessive they appear 27 Mishlei an enemy are the kisses of and importunate

בלע"ז:

in Old French

רש"י

לנכח אשתו. זה עומד בזוית זו ומתפלל וזו עומדת בזוית זו ומתפללת:

and prays this in a corner stands and this one and prays this in a corner stands This one his wife Facing

רש"י

ויעתר לו. לו ולא לה, שאין דומה תפלת צדיק בן צדיק

a righteous person son of a righteous person prayer of comparison for there is no of her and not of him of him And He was entreated

לתפלת צדיק בן רשע, לפיכך לו ולא לה יבמות ס"ד :

64a Yevamos of her and not of him therefore a wicked person son of a righteous person to the prayer of

פסוק ד

Pasuk 4

ויתרצצו הבנים בקרבה ותאמר אם כן למה זה אנכי ותלה לדרש את

— to inquire of and she went am I this why so if and she said within her the children And struggled

יהוה:

Hashem

רש"י

ויתרוצצו. ע"כ המקרא הזה אומר דרשני, שסתם מה היא רציצה זו וכתב אם

if and wrote this struggling was what for it hid expound me says this the verse on this account And they struggled

כן למה זה אנכי? רבותינו דרשוהו לשון ריצה; כשהיתה עוברת על פתחי

the entrances of by passing when she was running an expression of expounded it Our Rabbis I is this why so

תורה של שם ועבר יעקב רץ ומפרס לצאת, עוברת על פתח עבודת

worship of the entrance of by passing to go out and kick would run Yaakov and Ever Shem of Torah

אלילים, עשו מפרס לצאת. דבר אחר מתרועעים זה עם זה ומריבים

and quarrelled this one with this one they struggled explanation another to go out would kick Esav idols

בנחלת שני עולמות.

worlds two over the inheritance of

רש"י

ותאמר אם כן גדול צער העבור.
the pregnancy the pain of great is so if And she said

רש"י

למה זה אנכי. מתאוה ומתפללת על הריון:
pregnancy for and praying was longing that I is this why

רש"י

ותלך לדרוש. לבית מדרשו של שם:
Shem of study of to the house of to inquire and she went

רש"י

לדרוש את ה'. שיגיד לה מה תהא בסופה:
in her end will be what her that He tell Hashem — to inquire of

פסוק ה

Pasuk 5

ויאמר יהוה לה שני גיים גוים בבטנה ושני לאמים ממעיה
from your body peoples and two are in your womb nations nations Two to her Hashem And He said

יפרדו ולאם ולאם מאמץ ורב יעבד צעיר:
the younger shall serve and the older shall be mightier over another nation and one nation shall separate

רש"י

ויאמר ה' לה. על ידי שליח; לשם נאמר ברוח הקדש והוא אמר לה
to her said and he of Holiness with the Spirit it was said to Shem a messenger means of by to her Hashem And He said

בראשית רבה :
Rabbah Bereshis

רש"י

שני גוים בבטנה. גיים כתיב; אלו אנטונינוס ורבי, שלא פסקו מעל
from upon cease that did not and Rabbi Antoninus these are it is written exalted ones in your womb nations Two
שלחנם לא צנון ולא חזרת לא בימות החמה ולא בימות הגשמים עבודה זרה
Zarah Avodah the rains in the days of and not the summer in the days of not lettuce nor radish neither their table

י"א :
11a

רש"י

ושני לאמים. אין לאם אלא מלכות:
a kingdom except race there is no races And two

רש"י

ממעיה יפרדו. מן המעים הם נפרדים זה לרשעו וזה לתמו:
to his innocence and this one to his wickedness this one are separated they the bowels from shall be parted from your bowels

רש"י

מלאם יאמץ. לא ישוו בגדלה, כשה קם זה נופל, וכן הוא
it and-so falls this-one rises when-this-one in-greatness they-will-be-equal not than nation shall-be- and nation
stronger

אומר אמלאה החרבה יחזקאל כ"ו, לא נתמלאה צור אלא מחרבנה של
of from-the-ruin except Tzor was-filled not 26 Yechezkel from-the-ruined-one I-shall-be-filled says

ירושלים:

Yerushalayim

פסוק ו

Pasuk 6

וימלאו ימיה ללדת והנה תומם בבטנה:

in her womb twins and behold to give birth her days and were fulfilled

רש"י

וימלאו ימיה. אבל בתמר כתיב ויהי בעת לדתה בראשית ל"ח:כ"ז, שלא
27 38 Bereshit of her bearing at the time and it was it is written with Tamar but her days And were full

מלאו ימיה, כי לז' חדשים ילדתם:
months at seven because her days were full that not

רש"י

והנה תומם. חסר, ובתמר תאומים מלא, לפי ששניהם צדיקים; אבל כאן אחד
one here but righteous that both of them because full twins and by Tamar defective twins and behold

צדיק ואחד רשע:
wicked and one righteous

פסוק ז

Pasuk 7

ויצא הראשון אדמוני כלו פאדרת שער ויקראו שמו עשו:

Esav his name and they called hair like a mantle of all of him red the first And came out

רש"י

אדמוני. סימן הוא שיהא שופך דמים בראשית רבה :
Rabbah Bereshit blood a shedder of that he would be it is a sign red

רש"י

כלו כאדרת שער. מלא שער כטלית של צמר המלאה שער, פלוקי"דא
floccos hair that is full of wool of like a garment hair full of hair like a cloak of all of him

בלע"ז:

in foreign tongue

רש"י

ויקראו שמו עשו. הכל קראו לו כן, לפי שהיה נעשה ונגמר בשערו
with his hair and developed made that he was because so him called everyone Esau his name and they called

כבן שנים הרבה:

many years like one of

וְאַחֲרֵי כֵן יָצָא אָחִיו וַיְדֹ אַחֲזַת בְּעֶקֶב עָשׂוּ וַיִּקְרָא שְׁמוֹ יַעֲקֹב
Yaakov his name and He called Esav on the heel of was holding and his hand his brother came out so and after
וַיִּצְחָק בֶּן שֵׁשִׁים שָׁנָה בְּלִדְתָּם אֹתָם:
them when giving birth to years sixty was a son of and Yitzchak

רש"י

וְאַחֲרֵי כֵן יָצָא אָחִיו וַיְדֹ אַחֲזַת בְּעֶקֶב עָשׂוּ וַיִּקְרָא שְׁמוֹ יַעֲקֹב
its plain meaning according to that expounds it Aggadah from I heard etc. his brother came out so And after
הָיָה אֹחִיו בּוֹ לְעֶקֶבוֹ, יַעֲקֹב נֹוצַר מִטֶּפֶה רִאשׁוֹנָה וְעָשׂוּ מִן הַשְּׁנִיָּה; יָצָא
the second from and Esav first from a drop was formed Yaakov to restrain him onto him holding he was with justice
וְלָמַד מִשְׁפּוּפֶרֶת שְׂפִיָּה קֶצֶרָה, תֵּן לָהּ שְׁתֵּי אֲבָנִים זֶה אַחֵר זֶה – הַנִּכְנָסֶת
this one after this one stones two into it put is narrow whose mouth from a tube and learn Go
רִאשׁוֹנָה תֵּצֵא אַחֲרֹנָה וְהַנִּכְנָסֶת אַחֲרֹנָה תֵּצֵא רִאשׁוֹנָה; נִמְצָא עָשׂוּ הַנּוֹצֵר
Esav it turns out first will come out last and the one entering last will come out first the one entering
בְּאַחֲרֹנָה יָצָא רִאשׁוֹן וַיַּעֲקֹב שְׁנוֹצֵר רִאשׁוֹנָה יָצָא אַחֲרוֹן, וַיַּעֲקֹב בָּא לְעֶקֶבוֹ,
came and Yaakov last came out first who was formed and Yaakov first came out at the last who was formed
שְׂפִיָּה רִאשׁוֹן לְלֶדָה כְּרִאשׁוֹן לִיצִירָה, וַיִּפְטַר אֶת רַחֲמָה וַיִּטַּל אֶת הַבְּכוֹרָה
— and take her womb — and open for formation as first for birth first so that he be to restrain him
מִן הַדִּין:
from the birthright

רש"י

בְּעֶקֶב עָשׂוּ. סִימָן שָׂאִין זֶה מִסְפִּיק לְגַמְרֵי מַלְכוּתוֹ עַד שָׁזָה עוֹמֵד וְנוֹטֵלָה
and takes it arises that this one until his reign to finish has time this one that not A sign Esav On the heel of
הַיָּמָנוּ:
from him

רש"י

וַיִּקְרָא שְׁמוֹ יַעֲקֹב. הַקֶּבֶץ; דָּ"א אָבִיו קָרָא לוֹ יַעֲקֹב עַל שֵׁם
account of on Yaakov him called his father another explanation the Holy One blessed be Yaakov his name And He called
He
אַחֲזִית הָעֶקֶב:
the heel the grasping of

רש"י

בֶּן שֵׁשִׁים שָׁנָה. י' שָׁנִים מִשְׁנִשְׁאָה עַד שְׁנַעֲשִׂית בֵּת י"ג שָׁנָה וַרְאוּיָה
and fit years thirteen daughter of that she became until from when married her years ten years sixty son of
לְהַרְיוֹן, וַי' שָׁנִים הָלָלוּ צָפָה וְהִמָּתִין לָהּ, כְּמוֹ שֶׁעָשָׂה אָבִיו לְשָׂרָה; כִּיֹּן שָׁלָא
that not since for Sarah his father that did just as for her and waited he looked these years and ten for pregnancy
נִתְעַבְרָה, יָדַע שֶׁהִיא עֲקָרָה, וְהִתְפַּלֵּל עָלֶיהָ יְבוֹמוֹת ס"ד, וְשִׁפְחָה לֹא רָצָה
did he want not and a maidservant 64a Yevamos for her and he prayed is barren that she he knew she became pregnant
לְשֵׂא, לְפִי שֶׁנִּתְקַדַּשׁ בְּהָר הַמֹּרִיָּה לְהִיּוֹת עוֹלָה תְּמִימָה:
unblemished a burnt-offering to be Moriah on the mountain of that he was sanctified because to marry

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֲשׂוֹ אִישׁ יָדָע צִיד אִישׁ שָׂדֶה וַיַּעֲקֹב אִישׁ
 a man and Yaakov the field a man of hunting knowledgeable in a man Esav and became the youths And grew
 תָּם יָשָׁב אֹהֲלִים:
 tents dwelling in wholesome

רש"י

ויגדלו ... ויהי עשו. כל זמן שהיו קטנים, לא היו נפרים במעשיהם, ואין
 and no by their deeds distinguished they were not young that they were time all Esav and was and they grew
 אדם מדקדק בהם מה טיבם; כיון שנעשו בני של עשרה שנה, זה פרש
 separated this one years ten three sons of they became since their nature what them scrutinized man
 לבתי מדרשות וזה פרש לע"ז:
 to idol worship separated and this one study to houses of

רש"י

ידע ציד. לצוד ולרמות את אביו בפיו ושואלו אבא, האיה מעשרין
 does one tithe how Father and asking him with his mouth his father — and to deceive to entrap hunting understanding
 את המלח ואת התבן? פסבור אביו שהוא מדקדק במצות תנחומא:
 Tanchuma in mitzvos is meticulous that he his father reckoning the straw and — the salt —

רש"י

איש שדה. כמשמעו, אדם פטל וצודה בקשתו חיות ועופות:
 and birds beasts with his bow and hunting idle a man according to its meaning the field a man of

רש"י

תם. אינו בקי בכל אלה, פלבו כן פיו, מי שאינו חריף לרמות קרוי תם:
 plain is called to deceive ingenious who is not one his mouth so like his heart these in all expert he is not plain

רש"י

ישב אהלים. אהליו של שם ואהליו של עבר:
 Eber · and the tent of Shem · the tent of tents dwelling in

וַיֶּאֱהָב יִצְחָק אֶת עֲשׂו כִּי צִיד בְּפִיו וּרְבֵקָה אֶהָבֵת אֶת יַעֲקֹב:
 Yaakov — loved and Rivkah was in his mouth game because Esav — Yitzhak And loved

רש"י

בפיו. כתרגומו בפיו של יצחק. ומדרשו בפיו של עשו, שהיה צד
 trapping that he was Esav of in the mouth and its Midrashic explanation Yitzhak of in the mouth as its Targum In his mouth
 אותו ומרמהו בדבריו:
 with his words and deceiving him him

וַיֵּזֶד יַעֲקֹב נֹזֵיד וַיָּבֹא עֲשׂוֹ מִן הַשָּׂדֶה וְהוּא עֵיִף:

was exhausted and he the field from Esav and came a stew Yaakov And cooked

רש"י

ויזד. לשון בשול, בתרגומו:

as its Targum boiling an expression of And Jacob cooked

רש"י

והוא עיף. ברציחה, כמה דתימא כי עיפה נפשי להרגים ירמיהו ד' בראשית

Bereshit 4 Yirmeyahu before murderers my soul is faint for which you say like that through murder was faint and he

רבה :

Rabbah

פסוק יב

וַיֹּאמֶר עֲשׂוֹ אֶל יַעֲקֹב הִלְעִיטֵנִי נָא מִן הָאָדָם הָאֵדָם הִזֶּה כִּי עֵיִף אָנֹכִי

I am faint for this the red the red from please feed me Yaakov to Esav And he said

על כן קרא שמו אדום:

Edom his name he called . therefore

רש"י

הלעיטני. אפתח פי ושפה הרבה לתוכה, כמו ששנינו אין אוכסין את הגמל

the camel — fatten one may not that we learned just as into it much and pour my mouth I will open pour into me

אבל מלעיטין אותו:

it one may stuff but

רש"י

מן האדם האדם. עדשים אדמות, ואותו היום מת אברהם, שלא יראה את עשו

Esav — he would see so that not Avraham died day and that red lentils the red the red from

בן בנו יוצא לתרבות רעה, ואין זו שיבה טובה שהבטיחו הקב"ה;

the Holy One blessed be that promised him good old age this and is not bad to culture going out his son son of He

לפיכך קצר הקב"ה ה' שנים משנותיו, שיצחק חי ק"פ שנה

years one hundred eighty lived that Yitzhak from his years years five the Holy One blessed be shortened therefore He

וזו קע"ה, ובשל יעקב עדשים להכרות את האבל. ולמה עדשים?

lentils and why the mourner — to provide a meal for lentils Yaakov and cooked one hundred seventy five and this one

שדומות לגלגל, שהאבלות לגלגל החוזר בעולם ועוד מה עדשים אין

do not have lentils what and furthermore in the world that turns is a wheel because mourning to a wheel because they resemble

להם פה, כה האבל אין לו פה, שאסור לדבר, ולפיכך המנהג

the custom is and therefore to speak for it is forbidden a mouth to him does not have the mourner so a mouth to them

להכרות האבל בתחלת מאכלו ביצים, שהם עגלים ואין להם

to them and do not have round because they are eggs his food at the beginning of the mourner to provide a meal for

פֶּה, פֶּה אָבֵל אֵין לוֹ פֶּה, כִּדְאֻמְרֵינוּ בְּמוֹעֵד קָטָן מוֹעֵד קָטָן כֹּא: אָבֵל כָּל
all of a mourner 21b Katan Moed Katan in Moed as we say a mouth to him does not have a mourner so a mouth
שְׁלֹשָׁה יָמִים הָרֵאשׁוֹנִים אֵינוֹ מַשִּׁיב שָׁלוֹם לְכָל אָדָם וְכִ"שׁ שְׂאִינוֹ שׂוֹאֵל
greet that he does not and all the more so person to any greeting respond does not the first days three
בְּתַחֲלָה, מִג' וְעַד ז' מַשִּׁיב וְאֵינוֹ שׂוֹאֵל וְכו'; בְּרִשִׁי יָשָׁן:
old in Rashi etc. greet and does not he responds seven and until from three initially

פסוק יג

Pasuk 13

וַיֹּאמֶר יַעֲקֹב מְכֹרָה כִּיּוֹם אֶת בְּכֹרְתִי לִי:

to me your birthright — as this day sell Yaakov And Yaakov said

רש"י

מכרה כיום. כְּתַרְגוּמוֹ כִּיּוֹם דְּלָהֵן, כִּיּוֹם שֶׁהוּא בְּרוּר, כֶּה מְכַר לִי מְכִירָה בְּרוּרָה:
certain a sale to me sell so certain that it is just as the day of this like a day as its translation this day sell

רש"י

בכרת. לִפִּי שֶׁהַעֲבוּדָה בְּבָכוּרוֹת, אָמַר יַעֲקֹב אֵין רָשָׁע זֶה כֹּדֵאי שִׁיקְרִיב
that he sacrifice worthy this wicked man is not Yaakov said was in the firstborn that the service since Your birthright
לְהַקְבִּ"ה:
to the Holy One blessed be He

פסוק יד

Pasuk 14

וַיֹּאמֶר עֲשׂוֹ הִנֵּה אֲנֹכִי הוֹלֵךְ לָמוּת וְלָמָּה זֶה לִי בְּכֹרָה:

birthright to me this and why to die going I am behold Esav And he said

רש"י

הנה אנכי הולך למוות. מְתַנַּדְּדֵת וְהוֹלֶכֶת הִיא הַבְּכוּרָה שֶׁלֹא תֵּהָא כָּל עֵת הָעֲבוּדָה
the service time all will be for not the birthright it is and going unstable to die going I am Behold
בְּבָכוּרוֹת, כִּי שִׁבְט לְוִי יִטַּל אוֹתָהּ, וְעוֹד אָמַר עֲשׂוֹ: מַה טִּיבָה שֶׁל עֲבוּדָה
service of the nature what is Esav said and furthermore it will take Levi the tribe of for in the firstborns
זו? אָמַר לוֹ: כַּמָּה אֲזִקְרוֹת וְעֲנָשִׁין וּמִיתוֹת תְּלוּיִין בָּהּ כְּאוֹתָהּ שֶׁשָּׁנִינוּ,
which we learned like that on it are dependent and death penalties and punishments prohibitions how many to him said this
אלו הן שְׁבִמִיתָה: שְׁתוּיִי יַיִן וּפְרוּעֵי רֹאשׁ; אָמַר: אֲנִי הוֹלֵךְ לָמוּת עַל יָדָהּ,
account of it on to die am going I he said head and with unshorn wine drunk with who are in death are these
אם כֵּן מַה חֲפֵץ לִי בָּהּ?
in it to me desire is what so if

פסוק טו

Pasuk 15

וַיֹּאמֶר יַעֲקֹב הִשְׁבַּעָה לִּי כִּיּוֹם וַיִּשְׁבַּע לוֹ וַיִּמְכֹּר אֶת בְּכֹרְתוֹ לְיַעֲקֹב:

to Yaakov his birthright — and he sold to him and he swore first to me Swear Yaakov And said

פסוק טז

וַיַּעֲקֹב נָתַן לַעֲשׂוֹ לֶחֶם וּנְזִיד וְעֶדְשִׁים וַיֹּאכַל וַיֵּשֶׁת׃ וַיֵּלֶךְ
 and he went and he arose and he drank and he ate lentils and stew of bread to Esav gave and Yaakov
 וַיְבֹז עָשׂוֹ אֶת הַבְּכֹרָה׃
 the birthright — Esav and he despised

רש"י

וַיְבֹז עָשׂוֹ. הַעֲוֵה הַכָּתוּב עַל רָשָׁעוֹ שֶׁבָּזָה עֲבוֹדָתוֹ שֶׁל מְקוֹם׃
 the Omnipresent of the service of that he despised his wickedness about the verse testified Esau And Esau despised

פסוק יז

וַיְהִי רָעַב בְּאֶרֶץ מִלְכָּד הָרָעַב הָרִאשׁוֹן אֲשֶׁר הָיָה בִּימֵי אַבְרָהָם
 Avraham in the days of was which the first the famine besides in the land a famine And there was
 וַיֵּלֶךְ יִצְחָק אֶל אַבִּימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים גְּרָרָה׃
 to Gerar Philistines king of Avimelech to Yitzchak and went

פסוק יח

וַיֵּרָא אֵלָיו יְהוָה וַיֹּאמֶר אֵל תֵּרֵד מִצְרַיִמָּה שָׁכֵן בְּאֶרֶץ אֲשֶׁר אִמָּר
 I will say that in the land dwell to Mitzrayim go down do not and said Hashem to him And appeared
 אֵלָיךְ׃
 to you

רש"י

אֵל תֵּרֵד מִצְרַיִמָּה. שֶׁהָיָה דַעְתּוֹ לָרֶדֶת מִצְרַיִמָּה, כְּמוֹ שֶׁיֵּרֵד אָבִיו בִּימֵי הָרָעָב׃
 the famine in the days of his father went down just as to Mitzrayim to go down his mind for was to Mitzrayim go down do not
 אָמַר לוֹ: אֵל תֵּרֵד מִצְרַיִמָּה, שֶׁאַתָּה עוֹלָה תְּמִימָה, וְאִין חוּצָה לְאֶרֶץ כְּדָאִי
 fitting the Land outside and is not unblemished a burnt-offering for you are to Mitzrayim go down do not to him He said
 לָךְ׃
 for you

פסוק יט

גּוֹר בְּאֶרֶץ הַזֹּאת וְאֶהְיָ עִמָּךְ וְאַבְרָכְךָ כִּי לָךְ וּלְזֶרְעֶךָ אֶתֵּן אֶת
 — I will give and to your offspring to you for and I will bless you with you and I will be this in the land dwell
 כָּל הָאֲרָצֹת הָאֵל וְהִקְמַתִּי אֶת הַשְּׂבָעָה אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם אָבִיךָ׃
 your father to Avraham I swore that the oath — and I will establish these the lands all

רש"י

הָאֵל. כְּמוֹ הָאֵלָה׃
 these is like The-l

וְהִרְבֵּיתִי אֶת זְרַעְךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְנָתַתִּי לְזַרְעֲךָ אֶת כָּל
 all — to your offspring and I will give the heavens like the stars of your offspring — and I will multiply
 הָאָרֶץ וְהִתְבָּרְכוּ בְּזַרְעֲךָ כָּל גּוֹיֵי הָאָרֶץ:
 the earth the nations of all in your offspring and shall bless these the lands
 themselves

רש"י

והתברכו בזרעך. אדם אומר לבנו יהא זרעך פזרעו של יצחק, וכן
 And so Yitzchak of like the seed your seed May it be to his son says A man through your seed And shall bless themselves
 בכל המקרא, וזה אב לקלן בך יברך ישראל לאמר ישמך וגו'
 etc. May God make you saying Yisrael shall bless By you for all of them is the prototype and this the Scripture in all
 בראשית מ"ח:כ'; ואף לענין הקללה מצינו כן והיתה האשה לאלה
 the woman And shall become so we have found of the curse regarding the matter And even 20 48 Bereishis
 במדבר ה', שהמקלל שונאו אומר תהא כפלוגית, וכן והנחתם
 And so like such-a-woman May you be says his enemy that one who curses 5 Bamidbar for a curse
 שמכם לשבועה לבחירי ישעיהו ס"ה, שהנשבע אומר אהא כפלוגי
 May I be says that one who swears 65 Yeshayahu to My chosen for an oath your name And you shall leave
 אם עשיתי בך וכה:
 thus I have done if like such-a-person

עָקַב אֲשֶׁר שָׁמַע אֶבְרָהָם בְּקוֹלִי וַיִּשְׁמַר מִשְׁמַרְתִּי מִצְוֹתַי חֻקֹּתַי
 My statutes My commandments My charge and kept to My voice Avraham hearkened that because
 וְתוֹרָתִי:
 and My teachings

רש"י

שמע אברהם בקולי. כשנסייתי אותו:
 him when I tested to My voice Avraham hearkened

רש"י

וישמר משמרת. גזרות להרחקה על האזהרות שבתורה, כגון שניות
 secondary relatives such as that are in the Torah the warnings from for distancing decrees My charge And he kept
 לעריות ושבות לשבת יבמות כ"א:
 21a Yevamos for Shabbos and Rabbinic prohibitions to forbidden relations

רש"י

מצותי. דברים שאלו לא נכתבו ראויין הם להצטוות, כגון גזל ושפיכות
 and spilling of robbery such as to be commanded they are fitting they were written not that if matters My commandments
 דמים:
 blood

חֲקוֹתַי. דְּבָרִים שֶׁיֵּצֵר הָרָע וְאַמּוֹת הָעוֹלָם מְשִׁיבִין עֲלֵיהֶם, כְּגוֹן אֲכִילַת
 eating of such as against them argue the world and the nations of evil that the inclination matters My ordinances
 חֲזִיר וּלְבִישַׁת שֶׁטֶטְנִז, שָׁאִין טַעַם בְּדָבָר, אֲלֵא גִזְרַת הַמֶּלֶךְ וְחֲקוֹתָיו עַל
 upon and His enactments the King the decree of but in the matter reason that there is no shatnez and wearing pig

עבדיו:

His servants

וְתוֹרָתִי. לְהַבִּיאַת תּוֹרָה שֶׁבָּעַל פִּה הַלָּכָה לְמֹשֶׁה מִסִּינַי בְּרֵאשִׁית רַבָּה :

Rabbah Bereishis from Sinai to Moshe a halachah mouth that is on the Torah to include and My laws

CHAPTER SUMMARY

The first aliyah begins with the birth and early life of Yaakov and Eisav after years of tefillah by Yitzchak and Rivkah. It records the famous selling of the bechorah, where Eisav callously sells his spiritual rights to Yaakov for a pot of lentils, demonstrating his utter contempt for the holy work of the birthright. Finally, the aliyah transitions to Yitzchak's journey to Gerar during a famine, where Hashem instructs him to remain in the Holy Land, renewing the divine brachos and covenant originally given to Avraham.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the kasha that stands out in this aliyah: How could Esau sell something as holy as the bechorah for a simple bowl of red lentil soup? The pasuk tells us the answer right at the end: "Vayivez Esau et habechorah", Esau despised the birthright. When a person is focused purely on the immediate taavah of the moment, when he is "ayin" and hungry for what is right in front of his eyes, the real, eternal spiritual taafkid loses all its chasivus. To Esau, the avodah of the bechorah wasn't a geschackte zechus, it was just a burden that got in the way of his physical desires.

We see the absolute opposite in Yaakov Avinu, the "ish tam yoshev ohalim." Yaakov understood what true chashuvus is. He didn't care about a temporary bowl of soup; he valued the eternal avodas Hashem of the bechorah so deeply that he was ready to give up his physical meal to acquire it. The chiddush here is not just about a historical transaction between two brothers, but a sevara for our daily living: what we value in the quiet moment reveals who we truly are.

In our daily lives, the yetzer hara constantly tries to pull us into Esau's way of thinking, making us trade away precious, eternal spiritual opportunities for a momentary "bowl of soup", a extra few minutes of sleep, a rush to finish davening, or a quick distraction. Mimeila, our avodah is to pause and recognize the infinite value of a mitzvah, a posuk of Chumash, or a moment of kavana before we throw it away for something temporary.

Today, when a physical temptation or distraction threatens to pull you away from a mitzvah or learning, stop for five seconds and say to yourself: "I will not trade my bechorah for a bowl of soup."

דף יומי • בכורות • דף נ"א

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THE SUGYA

We start off on our daf finishing up the discussion about which Torah payments require Tyrian shekels, with the Gemara explaining why the Tanna had to list cases like the rapist and the defamer specifically. We then move into a fascinating discussion about what kinds of items can be used for payments and redemptions. The Mishnah teaches that while most monetary obligations can be paid with either coins or equivalent value, certain things like the half-shekels, second tithe, and appearance-offering money must be paid davka with actual minted coins.

This leads us directly into a new Mishnah regarding Pidyon Haben, the redemption of a firstborn son. The Tanna Kamma rules that a father cannot redeem his son with slaves, promissory notes, land, or consecrated items. We also learn that the redemption is not complete until the Kohen actually receives the money, though the Kohen is allowed to give the five sela'im back to the father as a gift afterward. The Gemara immediately jumps into a beautiful shakla v'tarya analyzing the source of this Mishnah, contrasting the Rabbis' view with that of Rabbi Yehuda HaNasi, who has a different approach to what can be used for redemption.

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

עמוד א' DAF 51A

GEMARA

זוזא מאכא בְּהֶרִיחַ דְּלֹא נָפִיק,

Chanan had **an impaired dinar with him, which was not in circulation** because of its poor condition,

GEMARA

תָּקַע לִיה אַחֲרִינָא וְיִהְיֶה נִיּוֹלָה.

so **he struck him another time** to incur a second fine of half a dinar, **and gave it**, the full dinar, **to him** as payment for both blows.

מִשְׁנָה MISHNAH

MISHNAH

שְׁלֹשִׁים שָׁל עֶבֶד, חֲמִשִּׁים שָׁל אֹיִם וְשָׁל מִפְתָּה וְכו'.

We learned in the Mishnah: **The thirty** shekels paid to the owner **of a** Canaanite **slave** killed by an ox, **the fifty** shekels paid by **a rapist and by a seducer, etc.**, are all paid in the shekel of the Sanctuary.

גְּמָרָא GEMARA

QUESTION

הא תו למה לי? הא תנא ליה רישא!

The Gemara asks: **Why do I need this additional** mention of these cases? **The Tanna already taught this in the first clause** of the Mishnah, which stated that all Torah payments are in Tyrian shekels!

ANSWER

אונס ומוציא שם רע איצטריד,

The Gemara answers: It **was necessary** to explicitly list the cases of the **rapist and the defamer**,

EXPLANATION

סלקא דעתך אמינא: כיון דלא כתיב בהו "שקלים", אימא זוזי בעלמא,

since **it might enter your mind to say**: Since the term "shekels" is not written regarding them, but rather "money," say that they pay **merely** ordinary **dinars** and not shekels which are worth four dinars.

EXPLANATION

קא משמע לן דמילף קא ילפי מהדרי.

Therefore, the Tanna **comes to teach us that they derive from one another** through a gezerah shavah, and all require Tyrian shekels.

משנה MISHNAH

MISHNAH

חזין מן השקלים.

The Mishnah taught: All monetary obligations are redeemed with coins or equivalent value, **except for the half-shekels**.

גמרא GEMARA

BRAISA

תנא: חזין מן השקלים, ומעשר, ותרומה.

A Tanna **taught** in a Braisa: **Except for the half-shekels, and second tithe, and the appearance-offering money**, which must be paid specifically in coins.

EXPLANATION

שקלים — דתנו: מצרפין שקלים לדרבנות, מפני משאוי הדרך.

The rule regarding **shekels** is **as we learned in a Mishnah**: **We may combine** copper **shekels into darics**, which are gold coins, **because of the burden of the journey**, but they must remain in the form of coins.

EXPLANATION

מעשר — דכתיב: "וצרת הכסף בידך",

The rule regarding second **tithe** is **as it is written**: "**And you shall bind up the money in your hand**," which the Sages expound to mean money that has a form, i.e., a minted coin.

EXPLANATION

וְהִרְאִיּוֹן — תָּנִי רַב יוֹסֵף: שְׁלֹא יָבִיא סִינָה לְעוֹזָרָה.

And the rule regarding the appearance-offering money is as Rav Yosef taught: So that one should not bring unrefined silver into the Temple Courtyard, but rather proper coins.

MISHNAH מִשְׁנָה

MISHNAH

מִתְנִי' אֵין פּוֹדִין לֹא בַעֲבָדִים, וְלֹא בְשִׁטְרוֹת, וְלֹא בְקַרְקָעוֹת, וְלֹא בְהֶקְדָּשׁוֹת.

MISHNAH: One may not redeem a firstborn son neither with Canaanite slaves, nor with promissory notes, nor with land, nor with consecrated items.

MISHNAH

כָּתַב לְכֹהֵן שֶׁהוּא חַיִּיב לִיתֵּן חֲמִשָּׁה סֵלָעִים — חַיִּיב לִיתֵּן לוֹ, וּבְנֹו אֵינוֹ פְּדוּי.

If the father wrote to a Kohen that he is obligated to give him five sela'im, the father is obligated to give them to him because of his written commitment, but his son is not redeemed until the Kohen actually receives the money.

MISHNAH

לְפִיכָךְ, אִם רָצָה הַכֹּהֵן לִיתֵּן לוֹ בְּמִתְנָה — רִשְׁאִי.

Therefore, if the Kohen wished to give the five sela'im back to him as a gift, he is permitted to do so, and the redemption is valid.

MISHNAH

הַמַּפְרִישׁ פְּדִיּוֹן בְּנוֹ, וְאָבֵד — חַיִּיב בְּאַחֲרִיּוֹתוֹ, שֶׁנֶּאֱמָר: "יִהְיֶה לְךָ" ו"פָּדָה תִּפְדֶּה".

One who designates the redemption money for his son and it was lost before reaching the Kohen, is responsible for its replacement, as it is stated: "Shall be yours" to Aaron, and only then "you shall surely redeem," meaning the son is not redeemed until the money is in the Kohen's possession.

GEMARA גְּמָרָא

STATEMENT

גַּמְ' מִתְנִיתִין דְּלֹא כְּרַבִּי, דִּתְנִינָא: רַבִּי אֱלִיָּהוּ: בְּכֹהֵן פּוֹדִין בְּכוֹר אָדָם, חוּץ מִן הַשְּׁטָרוֹת.

GEMARA: Our Mishnah is not in accordance with Rabbi Yehuda HaNasi, as it is taught in a Braisa: Rabbi says: With anything of value one may redeem a firstborn of man, except for promissory notes.

QUESTION

מַאי טַעְמָא דְּרַבִּי?

What is the reason of Rabbi Yehuda HaNasi?

ANSWER

דְּרִישׁ רִיבּוּי וּמִיעוּטִי,

The Gemara answers: **He expounds** the verses using the method of **amplifications and restrictions**.

EXPLANATION

“וּפְדוּיוֹ מִבֶּן חֹדֶשׁ תִּפְדֶּה” — רִיבָה, “בְּעֶרְכְּךָ כֶּסֶף חֲמִשָּׁת שֶׁקֶלִים” — מִיַּעַט, “תִּפְדֶּה” — רִיבָה.

The phrase "And its redemption from a month old you shall redeem" is an **amplification**; "according to your valuation, silver of five shekels" is a **restriction**; "you shall redeem" is again an **amplification**.

EXPLANATION

רִיבָה וּמִיַּעַט וְרִיבָה, רִיבָה הַכֹּל.

And the rule is: When the Torah **amplified, and restricted, and amplified, it amplified everything**.

EXPLANATION

מֵאִי רַבִּי? רַבִּי כָּל מִילִי, וּמֵאִי מִיַּעַט? מִיַּעַט שְׁטָרוֹת.

What did it amplify? It amplified all things, including land and slaves. **And what did it restrict? It restricted only promissory notes**, which have no intrinsic value.

STATEMENT

וְרַבֵּנּוּ דִּרְשִׁי כָּלֵל וּפְרָט:

And the Rabbis expound the verses using the method of **a generalization and a detail**:

EXPLANATION

“וּפְדוּיוֹ מִבֶּן חֹדֶשׁ” — כָּלֵל, “בְּעֶרְכְּךָ כֶּסֶף חֲמִשָּׁת שֶׁקֶלִים” — פְּרָט, (פְּדָה) “תִּפְדֶּה” — חִזּוּר וְכָלֵל.

"And its redemption from a month old" is a **generalization**; "according to your valuation, silver of five shekels" is a **detail**; "you shall redeem" is once again a **generalization**.

EXPLANATION

כָּלֵל וּפְרָט וְכָלֵל, אִי אֵתָּה דָן אֶלָּא כַּעֲשֵׂי הַפְּרָט.

And the rule is: When there is **a generalization, a detail, and a generalization**, you may judge only in accordance with the **nature of the detail**.

EXPLANATION

מָה הַפְּרָט מְפֹרָשׁ — דָּבָר הַמְּטַלְטֵל וְגוּפוֹ מְמוּן, אֵף כָּל דָּבָר הַמְּטַלְטֵל וְגוּפוֹ מְמוּן.

Just as the detail is explicitly defined as something that is movable and its body is intrinsic money, i.e., silver coins, so too, anything that is movable and its body is intrinsic money may be used.

EXPLANATION

יֵצְאוּ קִרְקָעוֹת — שְׂאִין מְטַלְטְלִין, יֵצְאוּ עֲבָדִים — שֶׁהוּקָשׁוּ לְקִרְקָעוֹת, יֵצְאוּ שְׁטָרוֹת — שְׂאֵף עַל פִּי שְׂמַטְלְטְלִין, אֵין גּוּפָן מְמוּן.

This **excludes land**, which is not movable; it **excludes slaves**, which are compared to land; and it **excludes promissory notes**, because even though they are movable, their body is not intrinsic money.

QUESTION

אָמַר לִיה רַבִּינָא לְמַרְיָמָה: וְרַבִּי, רִיבּוּיִי וּמִיַּעוּטִי דִּרְיִישׁ?

Ravina said to Mareimar: Does Rabbi Yehuda HaNasi really expound using amplifications and restrictions?

OBJECTION

וְהָא רַבִּי כָּלְלִי וּפְרָטִי דְרִישׁ בְּמַדְצֵעַ!

But doesn't Rabbi expound generalizations and details regarding the awl used for piercing a Hebrew slave's ear?

BRAISA

דְּתַנִּיא: "מַדְצֵעַ" — אֵין לִי אֶלָּא מַדְצֵעַ, מִנֵּין לְרַבּוֹת הַסּוּל וְהַסִּירָא וְהַמַּחֲט וְהַמְקַדָּח וְהַמַּכְתֵּב?

As it is taught in a Braisa: From the word "awl" I only know an awl; from where do we derive to include a thorn, a needle, a drill, or a stylus?

BRAISA

תִּלְמוּד לֹאמַר "וְלָקַחְתָּ" — לְרַבּוֹת כָּל דָּבָר שֶׁנִּלְקַח בְּיָד, דְּבָרֵי רַבִּי יוֹסִי בְּרַבִּי יְהוּדָה.

The verse teaches: "And you shall take," to include anything that is taken in the hand; these are the words of Rabbi Yosei bar Rabbi Yehuda who expounds amplifications.

BRAISA

רַבִּי אֹמֵר: "מַדְצֵעַ" — מָה מַדְצֵעַ מֵיִחוּד שֶׁל מִתְּכָת, אִף כָּל שֶׁל מִתְּכָת.

But Rabbi says: "Awl"—just as an awl is uniquely made of metal, so too, anything used must be of metal.

OBJECTION

וְאִמְרִינוּ: בְּמַאי קָא מִיפְלָגִי? רַבִּי דְרִישׁ כָּלְלִי וּפְרָטִי, וּרְבִי יוֹסִי בְּרַבִּי יְהוּדָה דְרִישׁ רִיבּוּי וּמִיעוּטִי.

And we said in explaining this dispute: In what do they differ? Rabbi expounds generalizations and details, and Rabbi Yosei bar Rabbi Yehuda expounds amplifications and restrictions! This contradicts our assumption about Rabbi's method.

RESOLUTION

אֵין בְּעֻלְמָא רַבִּי כָּלְלִי וּפְרָטִי דְרִישׁ,

The Gemara answers: Yes, generally Rabbi expounds generalizations and details,

EXPLANATION

וְהָאכָא כְּדִתְנָא דְבִי רַבִּי יִשְׁמַעְיָאֵל.

but here, regarding redemption, he expounds in accordance with that which the school of Rabbi Yishmael taught.

EXPLANATION

דְּתַנָּא דְבִי רַבִּי יִשְׁמַעְיָאֵל: "בְּמִים" "בְּמִים" שְׁתֵּי פְעָמִים, אֵין זֶה כָּלֵל וּפְרָט, אֶלָּא רִיבּוּ וּמִיעוּט.

For the school of Rabbi Yishmael taught: "In water," "in the water," written two times, this is not expounded as a generalization and a detail, but rather as an amplification and a restriction.

EXPLANATION

וְרַבֵּנּוּ אָמְרִי: כְּדִאֲמַרֵּינוּ בְּמַעֲרָבָא, כָּל מְקוֹם שֶׁאֵתָּה מוֹצֵא שְׁתֵּי כְּלָלוֹת הַסְּמוּכִים זֶה לָזֶה — הֵטֵל פָּרֹט בֵּינֵיהֶם, וְדוּגִים בְּכָלֵל וּפְרָט.

And the Rabbis say: We expound as they say in the West, Eretz Yisrael: **Wherever you find two generalizations adjacent to each other, place the detail between them and judge them as a generalization, a detail, and a generalization.**

מִשְׁנָה MISHNAH

MISHNAH

ולא בקדושות.

The Mishnah taught: **And not with consecrated items.**

גְּמָרָא GEMARA

QUESTION

פְּשִׁיטָא, לֹא דִידֵיהּ נִינְהוּ!

The Gemara asks: Isn't this **obvious? They are not his** to give, as they belong to the Temple!

ANSWER

אִמָּא:

The Gemara answers: You might **say** that we are dealing with a case of minor sanctity, so the Tanna had to teach us this.

עֲמוּד ב' DAF 51B

מִשְׁנָה MISHNAH

MISHNAH

ולא הקדושות בכל אלו.

And nor may **consecrated** items be redeemed **with any of these** items mentioned above, namely Canaanite slaves, documents, and land.

MISHNAH

כָּתַב לְכֹהֵן שֶׁהוּא חַיִּיב לוֹ חֲמִשָּׁה סֵלָעִים חַיִּיב לִיתֵּן לוֹ כּו'.

The Mishnah teaches: If the father of a firstborn **wrote to a Kohen that he is obligated to him five sela coins, he is obligated to give them to him**, but his son is not redeemed, etc.

גְּמָרָא GEMARA

STATEMENT

אמר עולא: דבר תורה בנו פדוי, מאי טעמא אין בנו פדוי? גזירה נשמה יאמרו פודין בשטר.

Ulla said: By Torah law, his son is redeemed immediately when the father gives the note to the Kohen. If so, what is the reason the Sages said his son is not redeemed? It is a Rabbinic decree, lest people say that one may redeem a firstborn son with a third-party promissory note, which is invalid because the Torah requires actual money.

BRAISA

תני תנא קמיה דרב נחמן: בנו פדוי לכשיתן.

A Tanna taught a Braisa in the presence of Rav Nachman: His son is redeemed when the father actually gives the money.

STATEMENT

אמר ליה רב נחמן: זו דברי רבי יוסי ברבי יהודה (סתימתא) [סתימתא], ואמרי לה: זו דברי רבי אלעזר ברבי שמעון סתימתא, אבל חכמים אומרים: אין בנו פדוי.

Rav Nachman said to him: This Braisa is the statement of Rabbi Yosei son of Rabbi Yehuda, which was recorded as unattributed, and some say it: This is the statement of Rabbi Elazar son of Rabbi Shimon, recorded as unattributed; but the Sages say: His son is not redeemed at all with this note.

RULING

והלכתא: אין בנו פדוי.

And the halacha is: His son is not redeemed.

מִשְׁנָה MISHNAH

MISHNAH

לפיכך אם רצה הכהן ליתן לו במתנה — רשאי.

The Mishnah continues: Therefore, if the Kohen wished to give the five sela coins back to him as a gift, he is permitted to do so.

גְּמָרָא GEMARA

STATEMENT

תנינא להא דתנו רבנן: נתנו לעשרה כהנים בבת אחת — יצא, בזה אחר זה — יצא, ונטלו וקחזירו לו — יצא.

The Gemara comments: We have learned in our Mishnah that which the Rabbis taught explicitly in a Braisa: If he gave it to ten Kohanim at one time, he has fulfilled his obligation. If he gave it one after the other, he has fulfilled his obligation. If the Kohen took it and returned it to him, he has fulfilled his obligation.

STATEMENT

וכך היה מנהגו של רבי טרפון, שהיה נוטל ומחזיר.

And this was the practice of Rabbi Tarfon, who would take the redemption money and return it.

STATEMENT

ובשמיני חכמים בדבר אמרו: קיים זה הלכה זו.

And when the Sages heard of the matter, they said: This individual has fulfilled this halacha.

QUESTION

הלכה זו ותו לא? אלא, קיים זה אף הלכה זו.

The Gemara asks: Did he fulfill only **this halacha and nothing more**? Surely Rabbi Tarfon fulfilled all the mitzvos! **Rather**, they meant: **This individual fulfilled even this halacha**, which is a difficult one to perform properly.

STATEMENT

רבי חנינא הוה רגיל (משקיל) [דלשקיל] ומהדר, חזייה ליהוה גברא דהוה קא אגיל ואתי קמיה, אמר ליה: לא גמרת ויהיבת — מידעם ביש, הילכך אין בנו פדוי.

The Gemara relates: **Rabbi Chanina was accustomed to take** the redemption money **and return** it. One time, **he saw a certain man who was walking back and forth before him**, hinting that he wanted the money back. Rabbi Chanina **said to him: You did not conclusively resolve and give** the money with a whole heart, but rather you gave it only on condition that I return it. This is **a bad thing, and therefore his son is not redeemed**.

משנה MISHNAH

MISHNAH

המפריש פדיון בנו ואבד — חייב באחריותו.

The Mishnah teaches: **One who designates the redemption money for his son and it was lost, is responsible for its replacement**.

גמרא GEMARA

QUESTION

מנלן?

The Gemara asks: **From where do we derive this?**

ANSWER

אמר רבי שמעון בן לקיש: אתיא "עֶרֶךְ" "עֶרֶךְ" מעֶרְכִּין.

Rabbi Shimon ben Lakish said: It is derived by a gezeirah shavah of "**valuation**" and "**valuation**" from the passage of **valuations**. Just as one is responsible for valuations until they reach the Kohen, so too here.

ANSWER

רב דימי אמר רבי יונתן: "וכל בכור בן־הראשון תפדה ולא יראו פני־ריקם", ויליף "ריקם" "ריקם" מעולת ראיה, מה עולת ראיה חייב באחריותו, אף פדיון הבן חייב באחריותו.

Rav Dimi said that Rabbi Yonatan said: The pasuk says, "**And all the firstborn of your sons you shall redeem, and none shall appear before Me empty,**" and he learns a gezeirah shavah of "**empty**" and "**empty**" from the burnt-offering of appearance. Just as with the burnt-offering of appearance, one is responsible for its replacement if it is lost, so too with the redemption of the son, one is responsible for its replacement.

OBJECTION

מתקין לה רב פפא: קרא לקרא?

Rav Pappa objects to this: Do we need to compare **verse to verse** to find a source?

RESOLUTION

אָלאַ אָמַר רַב פֶּפֶּא: הָא כְּדָקְתַּנִּי טַעְמָא — "יִהְיֶה לָךְ... אַךְ פְּדֵה תַּפְדָּה".

Rather, Rav Pappa said: This halacha is as the Mishnah itself teaches the reason, from the pasuk: "They shall be yours... nevertheless you shall surely redeem."

EXPLANATION

וְכִי אֵיתִּמַר דְּרִישׁ לְקִישׁ — אֲרִישָׁא אֵיתִּמַר: מֵת לְאַחַר שְׁלֹשִׁים יוֹם, אָף עַל פִּי שְׁלָא נָתַן — יִתֵּן.
מָנָא לִן? אָמַר רַבִּי שְׁמַעוֹן בֶּן לָקִישׁ: אֲתִּיא "עֶרְךָ" "עֶרְךָ" מִעֶרְכִּין.

And when the statement of Reish Lakish was stated, it was stated on the first clause of the Mishnah: If the son died after thirty days, even though the father did not yet give the money, he must give it. From where do we derive this? Rabbi Shimon ben Lakish said: It is derived by a gezeirah shavah of "valuation" and "valuation" from valuations.

STATEMENT

רַב דִּימִי אָמַר רַבִּי יוֹנָתָן: "וְכָל בְּכוֹר בְּנֶיךָ תַּפְדָּה וְלֹא יֵרָאוּ פָנַי רִיקָם", מֵה לְהֵלֵן יוֹרְשֵׁין חֲיִיבִין, אָף כָּאן יוֹרְשֵׁין חֲיִיבִין.

Rav Dimi said that Rabbi Yonatan said: The pasuk says, "And all the firstborn of your sons you shall redeem, and none shall appear before Me empty." Just as there, by the burnt-offering of appearance, if the father died, the heirs are obligated to bring it, so too here, the heirs are obligated to pay the five sela coins.

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי' הַבְּכוֹר נוֹטֵל פִּי שְׁנַיִם בְּזֻכְסֵי הָאָב, וְאִינוֹ נוֹטֵל פִּי שְׁנַיִם בְּזֻכְסֵי הָאֵם, וְאִינוֹ נוֹטֵל בְּשִׁבְחָה, וְלֹא בְּרָאוּי כְּבִמוֹחֲזָק.

MISHNAH: The firstborn takes a double portion in the property of the father, but he does not take a double portion in the property of the mother. And he does not take a double portion in the enhancement of the property after the father's death, nor in property that was merely due to the father as he does in property that was actually possessed by the father.

SUMMARY

The Gemara explains that the Tanna listed the rapist and defamer to teach that they require Tyrian shekels through a gezerah shavah, even though the Torah uses the word "money" instead of "shekels" by them. We learn that second tithe, half-shekels, and appearance-offering money must be paid in minted coins, with the Gemara bringing the source for each. In the Mishnah of Pidyon Haben, we see that a father cannot redeem his son with slaves, land, promissory notes, or consecrated items, and he remains responsible for the money if it is lost before reaching the Kohen. The Gemara explains that our Mishnah follows the Rabbis, who expound the verses using the method of "generalization, detail, and generalization" (klal u'prat u'klal), which limits the redemption to movable property with intrinsic value, thereby excluding land, slaves, and notes. Rabbi Yehuda HaNasi, however, uses the method of "amplification and restriction" (ribuy u'mi'ut), which is much more inclusive and only excludes promissory notes because they have no intrinsic value.

Finally, the Gemara addresses a kasha on Rabbi's consistency in using these hermeneutical rules, resolving it by explaining that here he is following a specific rule of the school of Rabbi Yishmael.

למנצח WHAT TO TAKE HOME

In our sugya, the Gemara discusses the halachah of a father who designates five sela'im to redeem his firstborn son, but the money gets lost before it reaches the Kohen. The halachah is clear: he is still fully responsible to replace it. Why? Because the Torah says "yihyeh lach", it must actually belong to the Kohen, and "padoh tifdeh", the redemption is only complete when the payment is fully delivered. Until the Kohen actually holds that money in his hand, the father's obligation has not been fulfilled.

Think about what this means for our own avodas Hashem. How often do we "designate" a mitzvah in our minds, or even start the process, but never actually follow through to the finish line? We might decide to learn a specific shiur, resolve to call a lonely person, or set aside money for tzedakah. In our minds, we feel a sense of accomplishment just from making the decision. We think, "I already set it aside, I'm practically done."

But the Torah is teaching us a deep yesod here: "padoh tifdeh." A mitzvah requires completion. It is not enough to have good intentions or to start the process and let it get lost along the way. Hashem wants us to bring our holy thoughts down into the physical world and ensure they reach their destination. If we let our good resolutions get lost before they are actually executed, we haven't yet fulfilled our responsibility.

Today, take one good resolution or mitzvah that you have "designated" or started recently but haven't yet finished, and take the concrete step to complete it and bring it to its final destination.

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 הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סָלָה:
חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סָלָה:
עַל זֹאת יִתְפַּלֵּל כָּל חֹסֶיד אֱלֹהִים לְעַת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִּלַּט תְּסוּבְּבֵנִי סָלָה:
אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְּג 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 זִנְחִיתָנִי לָמָּה קֹדֶר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשֶׁךָ וְאַל מִשְׁכְּנוֹתֶיךָ:
וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
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 צְפוּנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחֵידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וַיִּשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וַעֲמֹן וַעֲמֶלֶק פָּלְשֶׁת עִם יִשְׁבִּי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחֲל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמָנֶע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ 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 לִבְדָּךְ עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָּה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיהָ יְהוָה:

אֲדֹנָי שְׁמֶעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנוֹיָהּ קִשְׁבוֹת לְקוֹל תַּחֲנוּנָי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנָי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנָי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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.'