

חומש עם רש"י • תולדות • שני

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TOLDOT • 2ND ALIYAH

CHAPTER PREVIEW

This aliyah continues the story of Yitzchak Avinu dwelling in Gerar among the Pelishtim during the famine. Following Hashem's command, Yitzchak settles in the land, but he finds himself in a complex situation regarding his wife, Rivkah. Remembering what happened with his father Avraham, Yitzchak tells the locals that Rivkah is his sister out of fear for his life, trusting Hashem to protect them while taking necessary precautions in a hostile environment.

Eventually, Avimelech the king of the Pelishtim discovers the truth and confronts Yitzchak about the risk this posed to his people. After clarifying the matter, Avimelech issues a royal decree to safeguard Yitzchak and Rivkah from any harm. Free to dwell in peace, Yitzchak turns to working the land, and Hashem grants him extraordinary berachah in his agricultural endeavors.

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

פסוק א

Pasuk 1

וַיָּשֶׁב יִצְחָק בְּגֵרָר:

in Gerar Yitzchak And settled

פסוק ב

Pasuk 2

וַיִּשְׁאַלּוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אַחֲתִי הִוא כִּי יָרָא

my wife to say he was afraid for she my sister and he said about his wife the place the men of and asked

פֶּן יַהַרְגֵנִי אַנְשֵׁי הַמָּקוֹם עַל רִבְקָה כִּי טוֹבַת מְרֵאָה הִיא:

she appearance good of for Rivkah on account of the place the men of will kill me lest

רש"י

לְאִשְׁתּוֹ. עַל אִשְׁתּוֹ, כְּמוֹ אִמְרֵי לִי אָחִי הִוא בְּרֵאשִׁית כִּי יִיג:

20 Bereshis He is my brother about me Say just as his wife concerning Concerning his wife

פסוק ג

Pasuk 3

וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיִּשְׁקֹף אַבְיִמֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד

through Philistines king of Avimelech and looked out the days there for him were prolonged when and it was

הַחֲלוֹן וַיֵּרָא וְהִנֵּה יִצְחָק מְצַחֵק אֶת רִבְקָה אִשְׁתּוֹ:

his wife Rivkah — sporting Yitzchak and behold and he saw the window

רש"י

כי ארכו. אמר, מעתה אין לי לדאג, מאחר שלא אנסוה עד עכשו, ולא
and not now until they violated her that not since to worry for me there is no from now he said they grew long When
נזהר להיות נשמר:
guarded to be was careful

רש"י

וישקף אבימלך וגומר. ראהו משמש מטתו:
his bed servicing he saw him and so on Avimelech And he looked out

פסוק ד

Pasuk 4

ויקרא אבימלך ליצחק ויאמר אף הנה אשתך הוא ואיך אמרת אחתי
my sister did you say and how she is your wife here behold and said to Yitzhak Avimelech And called
הוא ויאמר אליו יצחק כי אמרתי פן אמות עליה:
on account of her I die lest I said because Yitzhak to him and said she is

פסוק ה

Pasuk 5

ויאמר אבימלך מה זאת עשית לנו כמעט שכב אחד העם את אשתך
your wife with the people one of lay almost to us you have done is this What Avimelech And he said
והבאת עלינו אשם:
guilt upon us and you would bring

רש"י

אחד העם. המיחד בעם, זה המלך:
the king this is among the people the singled-out the people One of

רש"י

והבאת עלינו אשם. אם שכב כבר, הבאת עלינו אשם:
guilt upon us you brought already he had lain if guilt upon us and you brought

פסוק ו

Pasuk 6

ויצו אבימלך את כל העם לאמר הנגע באיש הזה ובאשתו מות
certainly or his wife · this man one who touches saying the people all — Avimelech And charged
יומת:
shall be put to death

פסוק ז

Pasuk 7

ויזרע יצחק בארץ ההוא וימצא בשנה ההוא מאה שערים ויברכהו
and blessed him fold a hundred that in the year and he found that in the land Yitzhak and sowed

יְהוָה:

Hashem

רש"י

בארץ ההוא. אע"פ שאינו חשובה בארץ ישראל עצמה, בארץ שבָּעָה גוֹיִם

nations the seven like the land of itself Yisrael like the land of important that it is not even though that in land

בראשית רבה :

Rabbah Bereshis

רש"י

בשנה ההיא. אע"פ שאינה בתקנה, שהיתה שנת רעבון בראשית רבה :

Rabbah Bereshis famine a year of for it was in its proper state that it was not even though that In the year

רש"י

בארץ ההיא בשנה ההיא. שניהם למה? לומר, שהארץ קשה והשנה קשה:

was hard and the year was hard that the land to say why both of them that in the year that In the land

רש"י

מאה שערים. שאמדוה כמה ראוייה לעשות, ועשתה על אחת שאמדוה

that they estimated it each one for and it produced to produce it was fit how much that they estimated it fold A hundred

מאה. ורבותינו אמרו אמד זה למעשרות הנה:

was for tithes this estimation said and our Rabbis a hundred

CHAPTER SUMMARY

Yitzchak resides in Gerar and identifies Rivkah as his sister out of fear that the locals might kill him because of her beauty.

When Avimelech observes Yitzchak acting affectionately with Rivkah, he realizes she is his wife and summons Yitzchak to demand an explanation. Yitzchak explains his fear for his life, prompting Avimelech to warn all his people under penalty of death not to touch Yitzchak or Rivkah. Yitzchak then plants crops in the land and reaps a hundredfold yield that same year, as Hashem blesses him abundantly.

Look at what happens here in the psukim. Yitzchak Avinu finds himself in a terrible nisayon, surrounded by the locals in Gerar. Out of fear for his life, he has to keep his true connection with Rivka hidden. But the Torah tells us, 'v'yehi ki archu lo sham hayanim', as time went on, Avimelech looks out the window and sees the way Yitzchak and Rivka are conducting themselves with absolute holiness and purity. In an instant, the truth comes out. Right after that, Yitzchak plants in that dry land, and Hashem grants him extraordinary hatzlacha, a hundredfold yield.

There is a profound chiddush here for our daily avodah. Sometimes a Yid finds himself in a situation where he feels surrounded by darkness, where he feels he has to hide his true spiritual stature or fight just to survive the environment. You might think that being in such a place slows down your growth or holds back your bracha. But the Torah is showing us the exact opposite. Even when you are living in Gerar, when you hold firm to your kedusha and act with quiet emunah, Hashem sees it. That very place of tension becomes the vessel for the ultimate bracha.

When you maintain your true Yiddishe tznius and mesoras avos even when the world around you is looking or pressure is high, you trigger the highest level of Siyata D'Shmaya. The bracha of 'me'ah shearim' did not come despite the difficult environment of Gerar; it came precisely because Yitzchak stayed connected to Hashem within it.

Today, when you find yourself in a challenging or messy situation, whether at work or in a worldly setting, don't throw up your hands or compromise on your Yiddishkeit. Stand firm, conduct yourself with the quiet kedusha of a Yid, and trust that Hashem will send His rich bracha into your handiwork right there.

דף יומי • בכורות • דף נ"ב

Daf Yomi • The Full Daf • Elucidated Talmud • Navy & Gold Edition • with Rashi

THE SUGYA

We begin this daf by continuing our learning of the Mishnah's list of those who do not collect from the enhancement of an estate (shevach) or from outstanding assets due to the deceased (ra'uy). The Gemara goes through the sources for these halachos, explaining why a mother's firstborn does not get a double portion, and why a firstborn does not collect a double portion in shevach or ra'uy. We also look into the halachos of a woman's kesubah, the sustenance of daughters, and the yavam, analyzing how these rules apply to different types of estate growth.

Next, we move into a new Mishnah that discusses which types of property transfers do not return to their original owners during the Yovel (Jubilee) year. This brings us to a machlokes between Rabbi Meir, the Sages, and Rabbi Elazar regarding the status of a firstborn's double portion, a husband inheriting his wife's estate, a yavam inheriting his brother's portion, and land received as a gift. The Gemara begins to analyze the underlying tanaic shitos, focusing on whether a gift is treated like a sale and how the Torah's terminology defines these unique inheritances.

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עמוד א' DAF 52A

משנה MISHNAH

MISHNAH

ולא האשה בכתובתה,

And neither does a **woman** collect **with her kesubah** from the enhancement of her late husband's estate or from property due to him,

MISHNAH

ולא הבנות במזונותיהן,

nor do the daughters collect **for their sustenance** from these portions,

MISHNAH

ולא את היבם,

nor does **the yavam** receive these extra portions when inheriting his deceased childless brother's estate,

MISHNAH

וכולם אין נוטלין בשבכה ולא פראוי כבמוחזק.

and all of them do not take a portion in the enhancement of the property after the death of the owner, nor in property due to him, as they do in property already in possession of the deceased.

גְּמָרָא GEMARA

QUESTION

גְּמ' מַאי טַעמָא?

GEMARA: The Mishnah taught that a mother's firstborn does not receive a double portion. What is the reason for this?

ANSWER

אָמַר קָרָא: "וְלוֹ מִשְׁפַּט הַבְּכוֹרָה" — מִשְׁפַּט הַבְּכוֹרָה לְאִישׁ, וְאֵין מִשְׁפַּט הַבְּכוֹרָה לְאִשָּׁה.

The verse states: "And to him belongs the law of primogeniture" (Devarim 21:17) — this teaches that there is the law of primogeniture for a man, but there is no law of primogeniture for a woman to bequeath a double portion to her firstborn.

EXPLANATION

וְאֵינוּ נוֹטֵל בְּשִׁבְחָה. דְּכָתִיב: "כָּל אֲשֶׁר יִמָּצֵא לוֹ",

The Mishnah taught: And he does not take a double portion in the enhancement. As it is written: "Of all that is found with him" (Devarim 21:17), which excludes any enhancement that was not in his possession at the time of death.

EXPLANATION

וְלֹא בְּרֵאוּי כְּבִמְוִחָזָק, דְּכָתִיב: "כָּל אֲשֶׁר יִמָּצֵא לוֹ".

Nor does he take a double portion in property due to the father as he does in property in possession, as it is written: "Of all that is found with him," and outstanding debts or future inheritances are not yet found in his possession.

QUESTION

וְלֹא הָאִשָּׁה בְּכִתּוּבָתָהּ. אֵינִי? וְהָאָמַר שְׁמוּאֵל: בְּעַל חֹב גּוֹכֵה אֶת הַשִּׁבְחָה!

The Mishnah taught: And neither does a woman collect the enhancement with her kesubah. Is that so? But didn't Shmuel say: A creditor collects the enhancement of a field from the buyer or heirs? Since a kesubah is like a debt, she should collect it too!

ANSWER

אָמַר רַבִּי אֲבָא: מִקּוּלֵּי כִּתּוּבָה שָׁנוּ כָּאֵן.

Rabbi Abba said: Among the leniencies of a kesubah that the Sages enacted to protect the heirs, they taught here that she cannot collect the enhancement.

QUESTION

וְלֹא הַבָּנוֹת בְּמִזְוִנוֹתֵיהֶן. מַאי טַעמָא?

The Mishnah taught: Nor do the daughters collect for their sustenance from the enhancement. What is the reason for this?

ANSWER

תנאי פתופה פכתופה דמי.

The Gemara explains: **A stipulation in the kesubah is like the kesubah itself**; therefore, just as a woman cannot collect the enhancement for her kesubah, her daughters cannot collect it for their sustenance.

QUESTION

ולא (את) היבם. מאי טעמא?

The Mishnah taught: **Nor** does the yavam receive these portions. **What is the reason** for this?

ANSWER

”בכור” קרייה רחמנא.

The Gemara answers: **The Merciful One calls him a "firstborn"** in the verse: "And it shall be, the firstborn" (Devarim 25:6), so all the limitations of a firstborn apply to him.

STATEMENT

אמר אביי: לא שנו אלא בשבב ששבחו נכסים בין מיתה ליבום, אבל דבין יבום לחלוקה — שקיל.

Abaye said: **They only taught** this halakha with regard to the enhancement that the property enhanced between the death of the brother and the levirate marriage; but as for the enhancement between the levirate marriage and the distribution of the estate, **he does take** his double portion.

EXPLANATION

מאי טעמא? ”יקום על שם אחיו המת” אמר רחמנא, והרי קם.

What is the reason? The Merciful One says: "He shall succeed in the name of his dead brother" (Devarim 25:6), and behold, **he has** already succeeded him at the time of the yibum, so the subsequent enhancement belongs to him.

STATEMENT

רבא אמר: אפילו דבין יבום לחלוקה נמי לא שקיל.

Rava said: **Even** the enhancement between the levirate marriage and the distribution, he also does not take a double portion in it.

EXPLANATION

מאי טעמא? בבכור, מה בכור אין לו קודם חלוקה, אף יבם נמי אין לו קודם חלוקה.

What is the reason? He is like a firstborn: just as a firstborn has no right to the enhancement that occurs before the distribution, so too, a yavam also has no right to the enhancement before the distribution.

משנה MISHNAH

MISHNAH

וכולם אין נוטלין בשבב,

The Mishnah concluded: **And all of them do not take a portion in the enhancement.**

גמרא GEMARA

EXPLANATION

לֵאִיתוּי שְׂכָחָא דְמַמִּיָּלָא:

The repetition of the word "giving" comes **to include enhancement** that occurs **by itself** after the father's death, where the property grew on its own without any effort from the other brothers.

EXPLANATION

חֲפוּרָה וְהוּוּ שׁוּבְלִי, שְׁלֻפּוּפִי וְהוּוּ תַמְרִי.

For example, if at the time of death the crop was still **fodder** and later **became ears of grain**, or if they were unripe **date flowers** and later **became** ripe **dates**. Even though this enhancement happened on its own, the firstborn does not take a double portion in it.

EXPLANATION

וְלֹא בְּרֵאוּי כְּבִמְוֻחָזָק, לֵאִיתוּי נִכְסֵי דָאָבִי אָבָא.

And the repetition of the rule "**and not in property due** to the father **as in property held in possession**" comes **to include the property of the father's father**, in a case where the father died during his own father's lifetime. The firstborn does not get a double portion in his grandfather's estate, because it is considered "due" and not "held in possession" at the time of the father's death.

משנה MISHNAH

MISHNAH

מִתְנִי' וְאֵלּוּ שְׂאִין חוֹזְרִין בַּיּוֹבֵל — הַבְּכוֹרָה, וְהַיּוֹרֵשׁ אֶת אִשְׁתּוֹ, וְהַמַּיִיבִם אֶת אִשְׁתּוֹ אָחִיו.

MISHNAH: **And these** are the ones **that do not return in the Jubilee** year to their original owners: the extra portion of the **firstborn** inheritance; **and one who inherits** the estate of **his wife**; **and the yavam** who performs levirate marriage with the **wife of his brother** and thereby takes his deceased brother's portion of the estate.

MISHNAH

וְהַמִּתְּנָה — דְּבַרֵּי רַבִּי מֵאִיר,

And land received as a **gift** also does not return in the Jubilee; these are **the words of Rabbi Meir**.

MISHNAH

וְחֻכָּמִים אוֹמְרִים: הַמִּתְּנָה כְּמֶכֶר, רַבִּי אֶלְעָזָר אוֹמֵר: כּוֹלָם חוֹזְרִין בַּיּוֹבֵל,

And the Sages say: A gift is like a sale, and therefore it must return to the giver in the Jubilee. **Rabbi Elazar says: All of these** lands mentioned in our Mishnah **return in the Jubilee**.

MISHNAH

רבי יוחנן בן ברוקה אומר: אף היורש את אשתו יחזיר לבני משפחה, וינכה מהן את הדמים.

Rabbi Yochanan ben Beroka says: Even one who inherits his wife's property must return the land to the members of her father's family, and he deducts from them the monetary value of the land, as the Gemara will explain.

גמרא GEMARA

QUESTION

גמ' מאי טעמא דרבי מאיר?

GEMARA: What is the reason of Rabbi Meir for holding that none of these return in the Jubilee?

ANSWER

מכר הוא דאמר רחמנא ליהדר ביוכל, מתנה וירושה לא.

The Gemara answers: It is only a sale that the Merciful One says should return in the Jubilee, but a gift and an inheritance do not return.

EXPLANATION

והני מירושה — ירושה, דמתנה — מתנה.

And these cases in our Mishnah that are derived from inheritance have the status of inheritance, and those derived from a gift have the status of a gift, and therefore they do not return.

EXPLANATION

בכור — "לתת לו פי שנים", מתנה קרייה רחמנא.

Regarding the extra portion of the firstborn, the Torah says: "by giving him a double portion"; by using the word "giving", the Merciful One calls it a gift, so it has the status of a gift and does not return.

EXPLANATION

והיורש את אשתו, ירושת הבעל דאוריינתא,

And regarding one who inherits his wife's property, Rabbi Meir holds that the husband's inheritance is by Torah law, and an inheritance does not return in the Jubilee.

EXPLANATION

והמייבם את אשת אחיו — "בכור" קרייה רחמנא.

And regarding the yavam who performs levirate marriage with the wife of his brother, the Merciful One calls him a "firstborn" in the verse; and since Rabbi Meir holds that the firstborn's portion is a gift that does not return, the yavam's portion likewise does not return.

QUESTION

וחכמים אומרים: מתנה כמכר. מאי טעמייהו דרבנן?

The Mishnah taught: And the Sages say: A gift is like a sale. What is the reason of the Rabbis?

ANSWER

”תשובו” — לרבות את המתנה.

The Gemara answers: The extra word **"you shall return"** in the verse of Jubilee is written **to include a gift**, teaching that it must also return.

EXPLANATION

והגוי כולו ירושה ניהו.

And as for **all these** other cases in the Mishnah, the Rabbis hold **they are** considered **inheritance**, and therefore they do not return.

EXPLANATION

בכור אמר קרא: "לתת לו פי שנים", מקיש חלק בכורה לחלק פשוט — מה חלק פשוט ירושה, אף חלק בכורה ירושה.

Regarding the **firstborn**, the verse says: **"by giving him a double portion"**; this juxtaposes the firstborn's portion to the **ordinary brother's portion** — just as the **ordinary brother's portion** is an **inheritance** and does not return, so too the **firstborn's portion** is an **inheritance** and does not return.

STATEMENT

רבי אלעזר אומר: כולם חוזרים ביובל.

The Mishnah taught: **Rabbi Elazar says: All of them return in the Jubilee.**

EXPLANATION

סבר לה פרבנן דאמרי: "תשובו" לרבות את המתנה, והגוי כולו מתנה ניהו.

The Gemara explains: Rabbi Elazar **holds in accordance with the Rabbis who say** that the word **"you shall return"** comes to **include a gift**, and he holds that **all of these cases are** considered **gifts**.

EXPLANATION

בכור — "לתת לו פי שנים", מתנה קרייה רחמנא.

Regarding the **firstborn**, the verse says: **"by giving him a double portion"**; the **Merciful One** calls it a **gift**, so it returns like any other gift.

EXPLANATION

והירש את אשתו — ירושת הפעל דרבנן,

And regarding **one who inherits his wife's** property, Rabbi Elazar holds that **the husband's inheritance** is **only by Rabbinic law**, so it does not have the status of a Torah inheritance and must return.

EXPLANATION

והמייבם את אשת אחיו — "בכור" קרייה רחמנא.

And regarding **the yavam who performs levirate marriage with the wife of his brother**, the **Merciful One** calls him a **"firstborn"**; and since Rabbi Elazar holds that the firstborn's portion is a gift that returns, the yavam's portion also returns.

STATEMENT

אמר רבי אסי אמר רבי יוחנן: האחים שחלקו לקוחות הן, ומחזירין זה לזה ביוכל.

Rabbi Assi said that Rabbi Yochanan said: Brothers who divided an estate they inherited are considered purchasers from one another, and they must return their portions to one another in the Jubilee and then re-divide the estate.

QUESTION

מותיב רב הושעיא: ואלו שאין חוזרין ביוכל — הבכורה!

Rav Hoshaya raised an objection from our Mishnah: And these are the ones that do not return in the Jubilee — the firstborn's portion! If brothers who divide are considered purchasers who must return their portions, why does the firstborn not return his extra portion?

ANSWER

אמר ליה רבי אלעזר: מאי "אין חוזרין" — אין חוזרין לבטלה.

Rabbi Elazar said to him: What is the meaning of "they do not return"? It means they do not return to be nullified completely so that the firstborn loses his right; rather, they return to the common pool only to be re-divided, and he still gets his double portion.

OBJECTION

מתקיף לה רב ששת: מכלל דמאן דאמר "חוזרין" — חוזרין לבטלה קאמר?

Rav Sheshes challenged this explanation: Does this imply that the one who says "they return" in the Mishnah (Rabbi Elazar) means they return to be nullified completely? How could Rabbi Elazar strip the firstborn of his Torah-mandated double portion?

STATEMENT

קרי רב חמא עליה דרב ששת: "טובה חכמה עם נחלה",

Rav Chama read concerning Rav Sheshes the verse: "Wisdom is good with an inheritance", praising his sharp question,

EXPLANATION

ולא שמיע להו הא דכי אתי רבין אמר רבי יוחנן, ואמרי לה רבי אלעזר אמר משום רבי אלעזר בן שמוע:

and indeed they had not heard that which when Ravin came from Eretz Yisrael he said in the name of Rabbi Yochanan, and some say Rabbi Elazar said in the name of Rabbi Elazar ben Shmua:

EXPLANATION

מאי "חוזרין" — חוזרין לבטלה.

What is the meaning of "they return" according to Rabbi Elazar? It means they return to be nullified completely, because Rabbi Elazar holds that the firstborn's portion is a gift, and the Torah says all gifts return to the original owner in the Jubilee.

STATEMENT

רבי יוחנן בן ברוקה אומר: אף היורש את אשתו יחזיר לבני וכו'.

The Mishnah taught: **Rabbi Yochanan ben Beroka says: Even one who inherits his wife's property must return the land to the members of her father's family**, and he deducts from them the monetary value.

QUESTION

מאי קסבר? אי קסבר ירושת הפעל דאורייתא — אמאי יחזיר לבני משפחה?

The Gemara asks: **What does he hold? If he holds that the husband's inheritance is by Torah law, why must he return it to the members of the family** in the Jubilee? A Torah inheritance does not return!

QUESTION

ואי קסבר ירושת הפעל דרבנן — דמים מאי עבידתיהו?

And if he holds that the husband's inheritance is only by Rabbinic law, then the land returns to the family for free; **what is the purpose of the money** that they must pay him?

ANSWER

לעולם קסבר ירושת הפעל דאורייתא, והכא במאי עסקינן? כגון שהורישתו אשתו בית הקברות,

The Gemara answers: **Actually, he holds that the husband's inheritance is by Torah law**, and here we are dealing with a unique case, **such as where his wife left him an inheritance of a family burial ground**,

EXPLANATION

ומשום פגם משפחה אמור רבנן: לשקול דמי וליהדר.

and because of the family's disgrace of having an outsider buried in their family plot, **the Sages said: Let him take the money** for the value of the plot **and return** it to them.

PROOF

וכדתנאי: המוכר קברו, ודרך קברו, מקום מעמדו, ובית הספדו — באים בני משפחה וקוברים אותו בעל כרחו, משום פגם משפחה.

And this is as it was taught in a braisa: One who sells his family grave, or the path to his grave, or the place of his standing for comforting mourners, **or his place of eulogy — the members of the family come and bury him there against his will** by redeeming the property, **because of the family's disgrace**.

EXPLANATION

ומאי "ינקה להם מן הדמים"? דמי קבר אשתו. הדרן עלה יש בכור.

And what is the meaning of **"he deducts for them from the money"**? It means they pay him the value of the plot, but he must deduct **the value of his wife's grave** itself, which he has a right to use to bury her. **May we return to you, "Yesh Bechor"!**

SUMMARY

The Gemara first establishes that a mother's firstborn does not receive a double portion because the Torah says "to him belongs the law of primogeniture," referring specifically to a father. We learn that a firstborn is excluded from shevach and ra'uy based on the pasuk "of all that is found with him." The Gemara explains that although a kesubah is like a debt, the Sages enacted a leniency to protect the heirs, preventing a widow from collecting shevach, which likewise applies to her daughters' sustenance. Regarding a yavam, Abaye and Rava argue whether he receives a double portion in shevach that accrued between the yibum and the distribution of the estate. Finally, the Gemara transitions to the next Mishnah, explaining Rabbi

Meir's shita that gifts and inheritances—including the firstborn's portion, the husband's inheritance of his wife, and the yavam's portion—do not return in Yovel, as the Torah only mandated the return of standard sales.

למעשה WHAT TO TAKE HOME

The Gemara is mechadesh a powerful halachic principle regarding the firstborn's double portion: he only receives a double share in what is "b'chol asher yimatzei lo", that which is actually in the father's possession at the moment of his passing. If the estate enhances afterward, even "shbaha d'mimmela", an effortless, natural growth where fodder simply matures into ears of grain on its own, the firstborn cannot claim a double portion in that growth. It was not "found with him" at the critical moment.

Lichoira, this contains a deep yesod for our entire avodas Hashem. We often look at our lives and wait for the "enhancements", the future successes, the spiritual growth we hope to achieve tomorrow, or the blessings we expect to naturally mature. We think our relationship with Hashem is defined by what we will eventually become. But the Torah is telling us: Hashem judges and values a Yid based on "b'chol asher yimatzei lo", exactly what is found within you right now, in this very moment, with the tools and madregah you currently possess.

We cannot live in the "ra'uy", the potential future or the passive growth of tomorrow. The real kinyan of a neshama is made in the present. If you are facing a nisayon today, Hashem does not look at who you will be in ten years; He looks at the ratzon and the effort you can muster right now. Even if your current spiritual state feels like mere "fodder" compared to the "ripe dates" you wish to produce, that present reality is what is "found with you," and that is where your avodah lies.

Today, stop waiting for your spiritual situation to naturally mature or enhance before you take your avodah seriously. Dedicate five minutes to learn or daven with absolute focus right now, serving Hashem with exactly what is "found with you" in your current state.

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.

פרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
 אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עוֹן וְאִין בְּרוּחוֹ רְמִיָּה:
 כִּי הִחֲרַשְׁתִּי בְּלוּ עֲצָמִי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
 כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדִי בַּחֲרַבְנִי קִיץ סֵלָה:
 חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נִשְׂאֵת עוֹן חֲטָאתִי סֵלָה:
 עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
 אַתָּה סֹתֵר לִי מִצָּר תִּצְרֵנִי רָנִי פִלַט תְּסוּבְּבֵנִי סֵלָה:
 אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִלֵּךְ אֵינִי עֹלָה עֲלֶיךָ עֵינִי:
 אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אִין הִבִּין בְּמִתְגַּוְרֵסוֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
 רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
 שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
 כִּי אַתָּה אֱלֹהִי מְעוּזִי לָמָּה זִנְחִתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחֲץ אוֹיֵב:
 שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחוּנִי יְבִיאוּנִי אֶל הַר קוֹדֶשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ:
 וְאַבּוֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִי:
 מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמֵה תִתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנוּ יְשׁוּעַת פָּנֶי וְאֱלֹהִי:

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 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 זִרְעַ לִבְנֵי לוֹט סָלָה:

עָשָׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעָרֵב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוֹ כַּגִּלְגָּל כְּקֹשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעַר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְנֵיהֶם 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 הַשָּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבּוֹאְךָ מִצֵּתָה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלֹת מִמַּעֲמָקִים קִרְאתֶיךָ יְהוָה:

אֲדֹנִי שְׁמָעָה בְּקוֹלִי תַּהֲיֶינָה אָזְנֶיךָ קִשְׁבוּת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמָר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמָךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

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

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.'