חוּמָּשׁ עִם רַשִּׁ"י · חיי שרה · וְרְבִיעִי

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

CHAYEI SARA · 4TH ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר בָּרוּךְ יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אֲשֶׁר לֹא עָזַב חַסְדּוֹ וַאֲמִתּוֹ

and His truth His kindness withheld has not Who Avraham my master the God of Hashem blessed is and he said

מֵעִם אֲדֹנִי אָנֹכִי בַּדֶּרֶךְ נָחַנִי יְהוָה בֵּית אֲחֵי אֲדֹנִי׃

my master the brothers of to the house of Hashem guided me on the path I my master from

רַשִּׁ"י

בדרך. דֶּרֶךְ הַמְּזֻמָּן, דֶּרֶךְ הַיָּשָׁר, בְּאוֹתוֹ דֶּרֶךְ שֶׁהָיִיתִי צָרִיךְ, וְכֵן כָּל בֵּי"ת וְלָמֶ"ד

and Lamed Beis every and so needing that I was way in that the straight the way the designated the way in the way

וְהֵ"א הַמְשַׁמְּשִׁים בְּרֹאשׁ הַתֵּבָה וּנְקוּדִים בְּפַתָּח, מְדַבְּרִים בְּדָבָר הַפָּשׁוּט

that is clear of a matter they speak with a patach and are punctuated the word at the beginning of that serve and Heh

שֶׁנִּזְכַּר כְּבָר בְּמָקוֹם אַחֵר, אוֹ שֶׁהוּא מְבֹרָר וְנִכָּר בְּאֵיזוֹ הוּא מְדַבֵּר׃

is speaking he about which and recognizable clarified that it is or another in a place already that was mentioned

פָּסוּק ב

Pasuk 2

וַתָּרָץ הַנַּעֲרָ וַתַּגֶּד לְבֵית אִמָּהּ כַּדְּבָרִים הָאֵלֶּה׃

these like the words her mother to the house of and she told the maiden And ran

רַשִּׁ"י

לבית אמה. דֶּרֶךְ הַנָּשִׁים הָיְתָה לִהְיוֹת לָהֶן בַּיִת לֵישֵׁב בּוֹ לִמְלַאכְתָּן,

for their work in it to sit a house for them to have it was the women the way of her mother To the house of

וְאֵין הַבַּת מַגֶּדֶת אֶלָּא לְאִמָּהּ׃
and does not the daughter tell except to her mother

פָּסוּק ג

Pasuk 3

וּלְרִבְקָה אָח וּשְׁמוֹ לָבָן וַיָּרָץ לָבָן אֶל הָאִישׁ הַחוּצָה אֶל הָעָיִן׃
And to Rivkah a brother and his name Lavan and ran Lavan to the man outside to the spring

רַשִׁ״י

וירץ. לְמָה רָץ וְעַל מָה רָץ? וְיהִי כְּרְאוֹת אֶת הַנֶּזֶם , אָמַר עָשִׁיר הוּא
And he ran for what did he run and on what did he run And it was when seeing — the ring he said a rich man is

זֶה, וְנָתָן עֵינָיו בַּמָּמוֹן׃
this one and he set his eyes on the money

פָּסוּק ד

Pasuk 4

וַיְהִי כִּרְאֹת אֶת הַנֶּזֶם וְאֶת הַצְּמִדִים עַל יְדֵי אֲחֹתוֹ וּכְשָׁמְעוֹ אֶת
And it was when he saw — the nose-ring — and the bracelets upon the hands of his sister and when he heard —

דִּבְרֵי רִבְקָה אֲחֹתוֹ לֵאמֹר כֹּה דִבֶּר אֵלַי הָאִישׁ וַיָּבֹא אֶל הָאִישׁ וְהִנֵּה
the words of Rivkah his sister saying thus spoke to me the man and he came to the man and behold

עֹמֵד עַל הַגְּמַלִּים עַל הָעָיִן׃
he was standing by the camels by the spring

רַשִׁ״י

על הגמלים. לִשְׁמָרָן, כְּמוֹ וְהוּא עוֹמֵד עֲלֵיהֶם בראשית י״ח:ח׳ , לְשַׁמְּשָׁם׃
by the camels to guard them like and he was standing by them Bereishis 18 , 8

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר בּוֹא בְּרוּךְ יְהוָה לָמָּה תַעֲמֹד בַּחוּץ וְאָנֹכִי פִּנִּיתִי הַבַּיִת וּמָקוֹם
And he said come in O blessed of Hashem why do you stand outside when I have cleared the house and a place

לַגְּמַלִּים׃
for the camels

רַשִׁ״י

פניתי הבית. מֵעֲבוֹדַת אֱלִילִים בראשית רבה :
I cleared the house from worship of idols Bereishis Rabbah

פָּסוּק ו

Pasuk 6

וַיָּבֹא הָאִישׁ הַבַּיְתָה וַיְפַתַּח הַגְּמַלִּים וַיִּתֵּן תֶּבֶן וּמִסְפּוֹא לַגְּמַלִּים
And he came the man into the house and he untied the camels and he gave straw and fodder for the camels

וּמַיִם לִרְחֹץ רַגְלָיו וְרַגְלֵי הָאֲנָשִׁים אֲשֶׁר אִתּוֹ׃

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

רַשִׁ"י

וַיִּפְתַּח. הִתִּיר זְמָם שֶׁלָּהֶם, שֶׁהָיָה סוֹתֵם אֶת פִּיהֶם שֶׁלֹּא יִרְעוּ בַּדֶּרֶךְ

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

בִּשְׂדוֹת אֲחֵרִים׃

in fields of others

פָּסוּק ז

Pasuk 7

וַיִּישֶׂם וַיּוּשַׂם לְפָנָיו לֶאֱכֹל וַיֹּאמֶר לֹא אֹכַל עַד אִם דִּבַּרְתִּי דְבָרָי

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

וַיֹּאמֶר דַּבֵּר׃

and he said speak

רַשִׁ"י

עַד אִם דברתי. חֵרֵי אִם מְשַׁמֵּשׁ בִּלְשׁוֹן אֲשֶׁר וּבִלְשׁוֹן כִּי, כְּמוֹ: עַד כִּי יָבֹא

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

שִׁילֹה בראשית מ"ט וְזֶהוּ שֶׁאָמְרוּ חַז"ל: כִּי מְשַׁמֵּשׁ בְּד' לְשׁוֹנוֹת, וְהָאֶחָד אִי, וְהוּא

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

אִם׃

im

פָּסוּק ח

Pasuk 8

וַיֹּאמַר עֶבֶד אַבְרָהָם אָנֹכִי׃

And he said the servant of Avraham I am

פָּסוּק ט

Pasuk 9

וַיהוָה בֵּרַךְ אֶת אֲדֹנִי מְאֹד וַיִּגְדָּל וַיִּתֶּן לוֹ צֹאן וּבָקָר וְכֶסֶף

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

וְזָהָב וַעֲבָדִם וּשְׁפָחֹת וּגְמַלִּים וַחֲמֹרִים׃

and gold and male servants and maidservants and camels and donkeys

פָּסוּק י

Pasuk 10

וַתֵּלֶד שָׂרָה אֵשֶׁת אֲדֹנִי בֵן לַאדֹנִי אַחֲרֵי זִקְנָתָהּ וַיִּתֶּן לוֹ אֶת כָּל

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

אֲשֶׁר לוֹ׃

that is his

רַשִׁ"י

וַיִּתֵּן לוֹ אֵת כָּל אֲשֶׁר לוֹ. שְׁטָר הַמַּתָּנָה הֶרְאָה לָהֶם:

And he gave to him — all that is his. the deed of the gift he showed to them

פָּסוּק יא

Pasuk 11

וַיַּשְׁבִּעֵנִי אֲדֹנִי לֵאמֹר לֹא תִקַּח אִשָּׁה לִבְנִי מִבְּנוֹת הַכְּנַעֲנִי

And made me swear my master saying you shall not take a wife for my son from the daughters of the Canaanite

אֲשֶׁר אָנֹכִי יֹשֵׁב בְּאַרְצוֹ:

whom I dwell in his land

רַשִׁ"י

לֹא תקח אשה לבני מבנות הכנעני. אִם לֹא תֵּלֵךְ תְּחִלָּה אֶל בֵּית

not you shall take a wife for my son from the daughters of the Canaanite if not you will go first to the house of

אָבִי וְלֹא תֹאבֶה לָלֶכֶת אַחֲרָיְךָ:

my father and not she will consent to go after you

פָּסוּק יב

Pasuk 12

אִם לֹא אֶל בֵּית אָבִי תֵּלֵךְ וְאֶל מִשְׁפַּחְתִּי וְלָקַחְתָּ אִשָּׁה לִבְנִי:

if not to the house of my father you shall go and to my family and you shall take a wife for my son

פָּסוּק יג

Pasuk 13

וָאֹמַר אֶל אֲדֹנִי אֻלַי לֹא תֵלֵךְ הָאִשָּׁה אַחֲרָי:

And I said to my master perhaps not will go the woman after me

רַשִׁ"י

אלי לא תלך האשה. אלי כְּתִיב, בַּת הָיְתָה לוֹ לֶאֱלִיעֶזֶר, וְהָיָה מְחַזֵּר

Unto me not will follow the woman. Unto me it is written a daughter there was to him to Eliezer and he was seeking

לְמָצֹא עִלָּה שֶׁיֹּאמַר לוֹ אַבְרָהָם לְפָנוֹת אֵלָיו לְהַשִּׂיאוֹ בִּתּוֹ, אָמַר לוֹ אַבְרָהָם

a pretext to find that he would say to him Avraham to turn to him to marry to him his daughter said to him Avraham

בְּנִי בָרוּךְ וְאַתָּה אָרוּר וְאֵין אָרוּר מִדַּבֵּק בְּבָרוּךְ:

my son is blessed and you are cursed and there is not a cursed one clinging to a blessed one

פָּסוּק יד

Pasuk 14

וַיֹּאמֶר אֵלַי יְהוָה אֲשֶׁר הִתְהַלַּכְתִּי לְפָנָיו יִשְׁלַח מַלְאָכוֹ אִתָּךְ

And he said to me Hashem Whom I have walked before Him will send His angel with you

וְהִצְלִיחַ דַּרְכֶּךָ וְלָקַחְתָּ אִשָּׁה לִבְנִי מִמִּשְׁפַּחְתִּי וּמִבֵּית

and He will make successful your journey and you shall take a wife for my son from my family and from the house of

אָבִי׃
my father

פָּסוּק טו

Pasuk 15

אָז תִּנָּקֶה מֵאָלָתִי כִּי תָבוֹא אֶל מִשְׁפַּחְתִּי וְאִם לֹא יִתְּנוּ לָךְ
to you they will give not and if my family to you come when from my oath you will be freed then

וְהָיִיתָ נָקִי מֵאָלָתִי׃
from my oath free then you will be

פָּסוּק טז

Pasuk 16

וָאָבֹא הַיּוֹם אֶל הָעָיִן וָאֹמַר יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אִם יֶשְׁךָ נָא
please You are if Avraham my master God of Hashem and I said the spring to today And I came

מַצְלִיחַ דַּרְכִּי אֲשֶׁר אָנֹכִי הֹלֵךְ עָלֶיהָ׃
upon it am walking I which my way making successful

רַ"שִׁ"י

וּאבא היום. הַיּוֹם יָצָאתִי וְהַיּוֹם בָּאתִי, מִכָּאן שֶׁקִּפְּצָה לוֹ הָאָרֶץ. אָמַר רַבִּי אַחָא
Acha Rabbi said the land for him that leaped from here I arrived and today I went out Today today And I came

יָפָה שִׂיחָתָן שֶׁל עַבְדֵי אָבוֹת לִפְנֵי הַמָּקוֹם מִתּוֹרָתָן שֶׁל בָּנִים,
the children of than the Torah the Omnipresent before the Patriarchs the servants of of the conversation More beautiful is

שֶׁהֲרֵי פָּרָשָׁה שֶׁל אֱלִיעֶזֶר כְּפוּלָה בַּתּוֹרָה וְהַרְבֵּה גּוּפֵי תוֹרָה לֹא נִתְּנוּ אֶלָּא
except given were not Torah essential laws of and many in the Torah is repeated Eliezer of the section for behold

בְּרֶמְיָזָה בראשית רבה :
Rabbah Bereishis by an allusion

פָּסוּק יז

Pasuk 17

הִנֵּה אָנֹכִי נִצָּב עַל עֵין הַמָּיִם וְהָיָה הָעַלְמָה הַיֹּצֵאת לִשְׁאֹב
to draw who comes out the young woman and it shall be the water the spring of by am standing I behold

וְאָמַרְתִּי אֵלֶיהָ הַשְׁקִינִי נָא מְעַט מַיִם מִכַּדֵּךְ׃
from your jar water a little please give me to drink to her and I say

פָּסוּק יח

Pasuk 18

וְאָמְרָה אֵלַי גַּם אַתָּה שְׁתֵה וְגַם לִגְמַלֶּיךָ אֶשְׁאָב הִוא הָאִשָּׁה אֲשֶׁר
whom is the woman she I will draw for your camels and also drink you both to me and she says

הֹכִיחַ יְהוָה לְבֶן אֲדֹנִי׃
my master for the son of Hashem has designated

רַשִׁ״י

גם אתה. גַּם לְרַבּוֹת אֲנָשִׁים שֶׁעִמּוֹ:

also you also to include the men that are with him

רַשִׁ״י

הוכיח. בֵּרַר וְהוֹדִיעַ, וְכֵן כָּל הוֹכָחָה שֶׁבַּמִּקְרָא בֵּרוּר דָּבָר:

selected and clarified and made known every expression of proof that is in Scripture is clarification of a matter

פָּסוּק יט

Pasuk 19

אֲנִי טֶרֶם אֲכַלֶּה לְדַבֵּר אֶל לִבִּי וְהִנֵּה רִבְקָה יֹצֵאת וְכַדָּהּ עַל

I had not yet finished speaking to my heart and behold Rivkah was coming out with her pitcher upon

שִׁכְמָהּ וַתֵּרֶד הָעַיְנָה וַתִּשְׁאָב וָאֹמַר אֵלֶיהָ הַשְׁקִינִי נָא:

her shoulder and she went down to the spring and she drew and I said to her give me drink please

רַשִׁ״י

טרם אכלה. טֶרֶם שֶׁאֲנִי מְכַלֶּה, וְכֵן כָּל לְשׁוֹן הוֹוֶה, פְּעָמִים שֶׁהוּא מְדַבֵּר

Before I finished before that I was finishing and so every expression of continuous action sometimes that it speaks

בִּלְשׁוֹן עָבָר וְיָכוֹל לִכְתֹּב טֶרֶם כִּלִּיתִי, וּפְעָמִים שֶׁמְּדַבֵּר בִּלְשׁוֹן עָתִיד,

in the language of past and it could have written before I finished and sometimes that it speaks in the language of future

כְּמוֹ כִּי אָמַר אִיּוֹב, חֲרֵי לְשׁוֹן עָבָר, כָּכָה יַעֲשֶׂה אִיּוֹב אִיּוֹב א' , חֲרֵי

like for said Iyyov behold this is chapter 1 Iyyov Iyyov would do thus past the language of behold this is

לְשׁוֹן עָתִיד, וּפֵרוּשׁ שְׁנֵיהֶם לְשׁוֹן הוֹוֶה, כִּי אוֹמֵר הָיָה אִיּוֹב

the language of future and the explanation of both of them is the language of continuous action for Iyyov was saying

אוּלַי חָטְאוּ בָנַי וגו', וְהָיָה עוֹשֶׂה כָּךְ:

perhaps sinned my children etc. and he was doing so

פָּסוּק כ

Pasuk 20

וַתְּמַהֵר וַתְּעָר כַּדָּהּ מֵעָלֶיהָ וַתָּאָמֶר שְׁתֵה וְגַם גְּמַלֶּיךָ אַשְׁקֶה

And she hurried and she lowered her pitcher from upon her and she said drink and also your camels I will water

וָאֶשְׁתְּ וְגַם הַגְּמַלִּים הִשְׁקָתָה:

And I drank and also the camels she watered

פָּסוּק כא

Pasuk 21

וָאֶשְׁאַל אֹתָהּ וָאֹמַר בַּת מִי אַתְּ וַתֹּאמֶר בַּת בְּתוּאֵל בֶּן נָחוֹר

And I asked — her and I said daughter of whom are you and she said daughter of Besuel son of Nachor

אֲשֶׁר יָלְדָה לוֹ מִלְכָּה וָאָשִׂם הַנֶּזֶם עַל אַפָּהּ וְהַצְּמִידִים עַל יָדֶיהָ:

whom bore to him Milkah and I placed the ring upon her nose and the bracelets upon her hands

רַשִׁ"י

ואשאל. ואשם. שִׁנָּה הַסֵּדֶר, שֶׁהָרֵי הוּא תְּחִלָּה נָתַן וְאַחַר כָּךְ שָׁאַל, אֶלָּא שֶׁלֹּא

so that not but asked so and after gave first he for behold the order he changed and I placed And I asked

יִתְפְּשׂוּהוּ בִּדְבָרָיו וְיֹאמְרוּ הַאֵיךְ נָתַתָּ לָהּ וַעֲדַיִן אֵינְךָ יוֹדֵעַ מִי הִיא:

she is who knowing you are not and yet to her did you give how and say in his words they would catch him

פָּסוּק כב

Pasuk 22

וָאֶקֹּד וָאֶשְׁתַּחֲוֶה לַיהוָה וָאֲבָרֵךְ אֶת יְהוָה אֱלֹהֵי אֲדֹנִי אַבְרָהָם אֲשֶׁר

Who Avraham my master God of Hashem — and I blessed to Hashem and I prostrated And I bowed

הִנְחַנִי בְּדֶרֶךְ אֱמֶת לָקַחַת אֶת בַּת אֲחִי אֲדֹנִי לִבְנוֹ:

for his son my master the brother of the daughter of — to take truth in a path of guided me

פָּסוּק כג

Pasuk 23

וְעַתָּה אִם יֶשְׁכֶם עֹשִׂים חֶסֶד וֶאֱמֶת אֶת אֲדֹנִי הַגִּידוּ לִי וְאִם לֹא הַגִּידוּ לִי

me tell not and if me tell my master — and truth kindness doing you are if And now

וְאֶפְנֶה עַל יָמִין אוֹ עַל שְׂמֹאל:

the left to or the right to and I will turn

רַשִׁ"י

על ימין. מִבְּנוֹת יִשְׁמָעֵאל:

to the right from the daughters of Yishmael

רַשִׁ"י

על שמאל. מִבְּנוֹת לוֹט, שֶׁהָיָה יוֹשֵׁב לִשְׂמֹאלוֹ שֶׁל אַבְרָהָם:

To the left from the daughters of Lot who was dwelling to his left of Avraham

פָּסוּק כד

Pasuk 24

וַיַּעַן לָבָן וּבְתוּאֵל וַיֹּאמְרוּ מֵיְהוָה יָצָא הַדָּבָר לֹא נוּכַל דַּבֵּר

to speak we are able not the matter came forth from Hashem and they said and Besuel Lavan And answered

אֵלֶיךָ רַע אוֹ טוֹב:

good or bad to you

רַשִׁ"י

ויען לבן ובתואל. רָשָׁע הָיָה, וְקָפַץ לְהָשִׁיב לִפְנֵי אָבִיו:

his father before to answer and he jumped he was a wicked person and Besuel Lavan And answered

רַשִׁ"י

לא נוכל דבר אליך. לְמָאֵן בַּדָּבָר הַזֶּה לֹא עַל יְדֵי תְּשׁוּבַת דָּבָר רַע וְלֹא

and not bad a word a response of means of by not this in the matter to refuse to you to speak be able We cannot

עַל יְדֵי תְּשׁוּבַת דָּבָר הָגוּן, וְנִכָּר שֶׁמֵּה' יָצָא הַדָּבָר, לְפִי דְּבָרֶיךָ

your words according to the matter went out that from Hashem and it is recognizable proper a word a response of means of by

שֶׁזִּמְּנָה לְךָ בראשית רבה :

that He designated her for you Bereishis Rabbah

פָּסוּק כה

Pasuk 25

הִנֵּה רִבְקָה לְפָנֶיךָ קַח וָלֵךְ וּתְהִי אִשָּׁה לְבֶן אֲדֹנֶיךָ כַּאֲשֶׁר דִּבֶּר

here is Rivkah before you take and go and let her be a wife to the son of your master as has spoken

יְהוָה׃

Hashem

פָּסוּק כו

Pasuk 26

וַיְהִי כַּאֲשֶׁר שָׁמַע עֶבֶד אַבְרָהָם אֶת דִּבְרֵיהֶם וַיִּשְׁתַּחוּ אַרְצָה

And it was when heard the servant of Avraham — their words and he prostrated to the ground

לַיהוָה׃

to Hashem

רַשׁ״י

וישתחו ארצה. מִכָּאן שֶׁמּוֹדִים עַל בְּשׂוֹרָה טוֹבָה׃

And he prostrated to the ground from here that we thank for tidings good

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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📖 THE SUGYA

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

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

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

EXPLANATION

״יַכִּיר״ לְחוּד, וְהַכָּרַת פָּנִים לְחוּד.

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

STATEMENT

אִיתְּמַר: הָיוּ לוֹ בָּנִים בְּגַיּוּתוֹ וְנִתְגַּיֵּיר —

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

STATEMENT

רַבִּי יוֹחָנָן אוֹמֵר: אֵין לוֹ בְּכוֹר לַנַּחֲלָה, וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אוֹמֵר: יֵשׁ לוֹ בְּכוֹר לַנַּחֲלָה.

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

EXPLANATION

רַבִּי יוֹחָנָן אוֹמֵר: אֵין לוֹ בְּכוֹר לַנַּחֲלָה — דְּהָא הֲוָה לֵיהּ ״רֵאשִׁית אוֹנוֹ״,

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

EXPLANATION

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אוֹמֵר: יֵשׁ לוֹ בְּכוֹר לַנַּחֲלָה — גֵּר שֶׁנִּתְגַּיֵּיר כְּקָטָן שֶׁנּוֹלַד דָּמֵי.

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

STATEMENT

וְאָזְדוּ לְטַעְמַיְיהוּ, דְּאִיתְּמַר: הָיוּ לוֹ בָּנִים בְּגִיּוּתוֹ וְנִתְגַּיֵּיר —

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

STATEMENT

רַבִּי יוֹחָנָן אָמַר: קִיֵּים פְּרִיָה וּרְבִיָה, וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: לֹא קִיֵּים.

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

EXPLANATION

רַבִּי יוֹחָנָן אָמַר: קִיֵּים — "לֹא תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ",

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

EXPLANATION

וְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ אָמַר: לֹא קִיֵּים פְּרִיָה וּרְבִיָה — גֵּר שֶׁנִּתְגַּיֵּיר כְּקָטָן שֶׁנּוֹלַד דָּמֵי.

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

EXPLANATION

וּצְרִיכָא, דְּאִי אִיתְּמַר בְּהָא קַמַּיְיתָא, בְּהָא קָאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, מִשּׁוּם דִּכְגַיּוֹתָן לָאו בְּנֵי נַחֲלָה נִינְהוּ,

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

EXPLANATION

אֲבָל בְּהָא אֵימָא מוֹדֶה לֵיהּ לְרַבִּי יוֹחָנָן, דְּ"לֹא תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ", וְהָא עֲבַד לֵיהּ שֶׁבֶת.

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

EXPLANATION

וְאִי אִיתְּמַר בְּהָא, בְּהָא קָאָמַר רַבִּי יוֹחָנָן, אֲבָל בְּהָא אֵימָא מוֹדֶה לֵיהּ לְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, צְרִיכָא.

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

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

QUESTION

תְּנַן: מִי שֶׁלֹּא הָיוּ לוֹ בָּנִים, וְנָשָׂא אִשָּׁה שֶׁכְּבָר יָלְדָה, עוֹדָהּ שִׁפְחָה וְנִשְׁתַּחְרְרָה, עוֹדָהּ גּוֹיָה וְנִתְגַּיְּירָה, וּמְשֻׁבָּאתָה לְיִשְׂרָאֵל יָלְדָה — וְלָדָהּ בְּכוֹר לַנַּחֲלָה וְאֵינוֹ בְּכוֹר לַכֹּהֵן.

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

INFERENCE

יָלְדָה מִמַּאן? אִילֵימָא מִישְׂרָאֵל שֶׁלֹּא הָיוּ לוֹ בָּנִים — מַאי אִירְיָא גִּיּוֹרֶת וְשִׁפְחָה? אֲפִילּוּ בַּת יִשְׂרָאֵל נָמֵי!

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

OBJECTION

אֶלָּא לָאו מִגֵּר שֶׁהָיוּ לוֹ בָּנִים וְנִתְגַּיֵּיר, וְקָתָנֵי בְּכוֹר לַנַּחֲלָה!

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

ANSWER

לָא, לְעוֹלָם מִיִּשְׂרָאֵל שֶׁלֹּא הָיוּ לוֹ בָּנִים, וְ"אֵינוֹ בְּכוֹר לַכֹּהֵן" אִיצְטְרִיכָא לֵיהּ.

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

EXPLANATION

לְאַפּוֹקֵי מִדְּרַבִּי יוֹסֵי הַגְּלִילִי, דְּאָמַר: בְּכוֹר לַנַּחֲלָה וְלַכֹּהֵן, שֶׁנֶּאֱמַר: "פֶּטֶר רֶחֶם בְּיִשְׂרָאֵל" — עַד שֶׁיִּפְטְרוּ רֶחֶם מִיִּשְׂרָאֵל, קָא מַשְׁמַע לַן דְּלָא.

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

QUESTION

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

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

ANSWER

אָמַר רָבִינָא, וְאִיתֵּימָא רַב אַחָא: הָא וַדַּאי רַבִּי יוֹסֵי הַגְּלִילִי הִוא, דְּאָמַר "פֶּטֶר רֶחֶם בְּיִשְׂרָאֵל" — עַד שֶׁיִּפְטְרוּ רֶחֶם מִיִּשְׂרָאֵל, וְיָלֵיף אִיהוּ מִינַּהּ דִּידַהּ.

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

STATEMENT

אָמַר רַב אַדָּא בַּר אַהֲבָה: לְוִיָּה שֶׁיָּלְדָה — בְּנָהּ פָּטוּר מֵחֲמֵשׁ סְלָעִים.

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

QUESTION

דְּאִיעַבַּר מִמַּאן? אִילֵימָא דְּאִיעַבַּר מִכֹּהֵן וּמִלֵּוִי, מַאי אִירְיָא לְוִיָּה? אֲפִילּוּ יִשְׂרְאֵלִית נָמֵי!

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

OBJECTION

אֶלָּא דְּאִיעַבַּר מִיִּשְׂרָאֵל, "לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם" כְּתִיב!

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

ANSWER

אָמַר רַב פָּפָּא: דְּאִיעַבַּר מִגּוֹי.

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

EXPLANATION

וְלָא תֵּימָא אַלִּיבָּא דְּמַאן דְּאָמַר אֵין מְזַהֲמִין אֶת הַוָּלָד, אֶלָּא אֲפִילּוּ לְמַאן דְּאָמַר מְזַהֲמִין אֶת הַוָּלָד, לֵוִי פָּסוּל מִיקְּרֵי.

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

ANSWER

מָר בְּרֵיהּ דְּרַב יוֹסֵף אָמַר מִשְּׁמֵיהּ דְּרָבָא: לְעוֹלָם דְּאִיעַבַּר מִיִּשְׂרָאֵל, וְשָׁאנֵי הָתָם, דְּאָמַר קְרָא "פֶּטֶר רֶחֶם" — בְּפֶטֶר רֶחֶם תְּלָא רַחְמָנָא.

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

QUESTION

תְּנַן: מִי שֶׁהָיוּ לוֹ בָּנִים וְנָשָׂא אִשָּׁה שֶׁלֹּא יָלְדָה, נִתְגַּיְּירָה מְעוּבֶּרֶת, נִשְׁתַּחְרְרָה מְעוּבֶּרֶת.

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

STATEMENT

וְיָלְדָה הֵיא וְכֹהֶנֶת הִיא, וּלְוִיָּה הִיא, וְאִשָּׁה שֶׁכְּבָר יָלְדָה.

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

STATEMENT

וְכֵן מִי שֶׁלֹּא שָׁהָתָה אַחֲרֵי בַּעְלָהּ שְׁלֹשָׁה חֳדָשִׁים וְנִשֵּׂאת וְיָלְדָה, וְאֵין יָדוּעַ אִם בֶּן תִּשְׁעָה לָרִאשׁוֹן אִם בֶּן שִׁבְעָה לָאַחֲרוֹן — בְּכוֹר לַכֹּהֵן וְאֵינוֹ בְּכוֹר לַנַּחֲלָה.

And so too, one who did not wait three months after her husband died or divorced her, **and she remarried and gave birth, and it is not known if** the child is **a nine-month child of the first** husband **or a seven-month child of the second** husband — he is **a firstborn with regard to a kohen but is not a firstborn with regard to inheritance**.

INFERENCE

מִכְּלָל (דְּכְהוּנָּה) [דְּכֹהֶנֶת] וּלְוִיָּה פְּטוּרִין, דְּאִיעַבַּר מִמַּאן?

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

QUESTION

אִילֵימָא דְּאִיעַבַּר מִכֹּהֵן וְלֵוִי — אִי הָכִי מַאי אִירְיָא כֹּהֶנֶת וּלְוִיָּה? אֲפִילּוּ בַּת יִשְׂרָאֵל נָמֵי!

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

QUESTION

אֶלָּא דְּאִיעַבַּר מִגּוֹי — כֹּהֶנֶת פְּטוּרָה?

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

OBJECTION

וְהָאָמַר רַב פָּפָּא: בָּדִיק לַן רַבָּה, כֹּהֶנֶת שֶׁנִּתְעַבְּרָה מִגּוֹי מַהוּ?

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

ANSWER

וְאָמֵינָא לֵיהּ: לָאו הַיְינוּ דְּרַב אַדָּא בַּר אַהֲבָה, דְּאָמַר: לְוִיָּה שֶׁיָּלְדָה בְּנָה פָּטוּר מֵחָמֵשׁ סְלָעִים?

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

EXPLANATION

וַאֲמַר לִי: הָכִי הַשְׁתָּא?! בִּשְׁלָמָא לְוִיָּה בִּקְדוּשְׁתַּהּ קָיְימָא, דְּתַנְיָא: לְוִיָּה שֶׁנִּשְׁבֵּית אוֹ שֶׁנִּבְעֲלָה בְּעִילַת זְנוּת — נוֹתְנִין לָהּ מִן הַמַּעֲשֵׂר וְאוֹכֶלֶת.

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

OBJECTION

אֶלָּא כֹּהֶנֶת, כֵּיוָן דְּאִי בָּעִיל לַהּ, הָוְיָא זָרָה!

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

EXPLANATION

הָנִיחָא לְמָר בְּרֵיהּ דְּרַב יוֹסֵף מִשְּׁמֵיהּ דְּרָבָא, דְּאָמַר דְּאִיעַבַּר מִיִּשְׂרָאֵל, מוֹקֵי לַהּ בְּדְאִיעַבַּר מִיִּשְׂרָאֵל,

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

QUESTION

אֶלָּא לְרַב פָּפָּא בְּמַאי מוֹקֵי לַהּ?

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

ANSWER

לְעוֹלָם דְּאִיעַבַּר מִכֹּהֵן, וְהִיא בַּת יִשְׂרָאֵל, וְאַמַּאי קָרֵי לַהּ "כֹּהֶנֶת"? דִּבְנָהּ כֹּהֵן.

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

STATEMENT

אִיתְּמַר: כֹּהֵן שֶׁמֵּת וְהִנִּיחַ בֵּן חָלָל —

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

STATEMENT

רַב חִסְדָּא אָמַר: הַבֵּן חַיָּיב לִפְדּוֹת אֶת עַצְמוֹ, רַבָּה בַּר רַב הוּנָא אָמַר: אֵין חַיָּיב לִפְדּוֹת אֶת עַצְמוֹ.

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

EXPLANATION

כֹּל הֵיכָא דְּמֵת תָּאָב לְאַחַר שְׁלֹשִׁים, דְּכוּלֵּי עָלְמָא לָא פְּלִיגִי דְּאֵין הַבֵּן חַיָּיב לִפְדּוֹת אֶת עַצְמוֹ, שֶׁהֲרֵי זָכָה אָבִיו בִּפְדְיוֹנוֹ.

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

EXPLANATION

כִּי פְּלִיגִי הֵיכָא דְּמֵת תָּאָב בְּתוֹךְ שְׁלֹשִׁים יוֹם,

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

EXPLANATION

רַב חִסְדָּא אָמַר: הַבֵּן חַיָּיב לִפְדּוֹת אֶת עַצְמוֹ, דְּהָא לֹא זָכָה אָבִיו (לִפְדְיוֹנוֹ) [בִּפְדְיוֹנוֹ].

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

EXPLANATION

רַבָּה בַּר רַב הוּנָא אָמַר: אֵין הַבֵּן חַיָּיב לִפְדּוֹת עַצְמוֹ, דַּאֲמַר לֵיהּ: אָתֵינָא מִכֹּחַ גַּבְרָא דְּלָא מָצֵית לְאִשְׁתַּעוּיֵי דִּינָא בַּהֲדֵיהּ.

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

QUESTION

תְּנַן: נִתְגַּיְּירָה מְעוּבֶּרֶת — בְּכוֹר לַכֹּהֵן, וְאַמַּאי?

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

OBJECTION

לֵימָא לֵיהּ: אָתֵינָא מִכֹּחַ גַּבְרָא דְּלָא מָצֵית לְאִשְׁתַּעוּיֵי דִּינָא בַּהֲדֵיהּ!

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

ANSWER

שָׁאנֵי גּוֹי דְּלֵית לֵיהּ חַיִּיס.

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

STATEMENT

אָמַר רַבִּי שִׁמְעוֹן יָאסִינְיָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: כֹּהֵן שֶׁמֵּת בְּתוֹךְ שְׁלֹשִׁים וְהִנִּיחַ בֵּן חָלָל — הַבֵּן חַיָּיב לִפְדּוֹת אֶת עַצְמוֹ, שֶׁלֹּא זָכָה הָאָב בִּפְדְיוֹנוֹ.

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

STATEMENT

מֵת לְאַחַר שְׁלֹשִׁים יוֹם — אֵין הַבֵּן חַיָּיב לִפְדּוֹת עַצְמוֹ, שֶׁהֲרֵי זָכָה הָאָב בִּפְדְיוֹנוֹ.

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

INFERENCE

וְכֵן מִי שֶׁלֹּא שָׁהֲתָה אַחֲרֵי בַּעְלָהּ שְׁלֹשָׁה חֳדָשִׁים וְכוּ'. בְּכוֹר לַנַּחֲלָה הוּא דְּלָא הָוֵי, הָא כְּפָשׁוּט שָׁקִיל.

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

QUESTION

וְאַמַּאי? לֵיזִיל לְגַבֵּי הַאי וְלִידְחֵייהּ, וּלְגַבֵּי הַאי וְלִידְחֵייהּ!

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

ANSWER

אָמַר רַבִּי יִרְמְיָה: לֹא נִצְרְכָא אֶלָּא לַבָּא אַחֲרָיו, וְהָכִי קָאָמַר: בְּכוֹר לַכֹּהֵן, וְהַבָּא אַחֲרָיו אֵין בְּכוֹר לַנַּחֲלָה.

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

QUESTION

וְלִכְתְּבוּ הַרְשָׁאָה לַהֲדָדֵי!

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

OBJECTION

וְכִי תֵּימָא: מַתְנִיתִין שֶׁלֹּא בְּהַרְשָׁאָה — הָא מוֹקְמִינַן לַהּ קַמַּן דִּבְהַרְשָׁאָה!

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

PROOF

מְסַיֵּיע לֵיהּ לְרַבִּי יַנַּאי, דְּאָמַר רַבִּי יַנַּאי: הוּכְּרוּ וּלְבַסּוֹף נִתְעָרְבוּ — כּוֹתְבִין הַרְשָׁאָה זֶה לָזֶה, לֹא הוּכְּרוּ וּבְסוֹף נִתְעָרְבוּ — אֵין כּוֹתְבִין הַרְשָׁאָה זֶה לָזֶה.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵי זֶהוּ בְּכוֹר לַנַּחֲלָה וְלַכֹּהֵן?

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

MISHNAH

הַמַּפֶּלֶת שַׁפִּיר מָלֵא מַיִם, מָלֵא דָּם, מְלֵא גְּנִינִין, הַמַּפֶּלֶת כְּמִין דָּגִים וַחֲגָבִים שְׁקָצִים וּרְמָשִׂים, וְהַמַּפֶּלֶת לְיוֹם אַרְבָּעִים — הַבָּא אַחֲרֵיהֶם בְּכוֹר לַנַּחֲלָה וּלְכֹהֵן.

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

MISHNAH

יוֹצֵא דּוֹפֶן, וְהַבָּא אַחֲרָיו — שְׁנֵיהֶן אֵינָן בְּכוֹר, לֹא לַנַּחֲלָה וְלֹא לַכֹּהֵן.

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

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: הָרִאשׁוֹן לַנַּחֲלָה, וְהַשֵּׁנִי לְחָמֵשׁ סְלָעִים.

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

גְּמָרָא GEMARA

EXPLANATION

גְּמָ׳ רִאשׁוֹן לַנַּחֲלָה לֹא — ״וְיָלְדוּ לוֹ״ בָּעֵינַן,

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

EXPLANATION

לְחָמֵשׁ סְלָעִים נָמֵי לָא — ״פֶּטֶר רֶחֶם״ בָּעֵינַן.

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

EXPLANATION

שֵׁנִי לַנַּחֲלָה לֹא — ״רֵאשִׁית אוֹנוֹ״ בָּעֵינַן.

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

EXPLANATION

לְחֲמֵשׁ סְלָעִים נָמֵי לָא — קָסָבַר: בְּכוֹר לְדָבָר אֶחָד לָא הָוֵי בְּכוֹר.

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

STATEMENT

רַבִּי שִׁמְעוֹן אוֹמֵר: הָרִאשׁוֹן לַנַּחֲלָה, וְהַשֵּׁנִי לְחֲמֵשׁ סְלָעִים.

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

EXPLANATION

רַבִּי שִׁמְעוֹן לְטַעְמֵיהּ, דְּאָמַר: ״תֵּלֵד״ לְרַבּוֹת יוֹצֵא דּוֹפֶן.

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

EXPLANATION

וְהַשֵּׁנִי לְחֲמֵשׁ סְלָעִים, קָסָבַר: בְּכוֹר לְדָבָר אֶחָד הָוֵי בְּכוֹר.

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

SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

תְּהִלִּים · חֲמִשָּׁה קַאפִּיטְלָעך

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.

פֶּרֶק ל״ב CHAPTER 32

לְדָוִד מַשְׂכִּיל אַשְׁרֵי נְשׂוּי פֶּשַׁע כְּסוּי חֲטָאָה׃

אַשְׁרֵי אָדָם לֹא יַחְשֹׁב יְהוָה לוֹ עָוֹן וְאֵין בְּרוּחוֹ רְמִיָּה׃

כִּי הֶחֱרַשְׁתִּי בָלוּ עַצְמָי בְּשַׁאֲגָתִי כָּל הַיּוֹם׃

כִּי יוֹמָם וָלַיְלָה תִּכְבַּד עָלַי יָדֶךָ נֶהְפַּךְ לְשַׁדִּי בְּחַרְבֹנֵי קַיִץ סֶלָה׃

חַטָּאתִי אוֹדִיעֲךָ וַעֲוֹנִי לֹא כִסִּיתִי אָמַרְתִּי אוֹדֶה עֲלֵי פְשָׁעַי לַיהוָה וְאַתָּה נָשָׂאתָ עֲוֹן חַטָּאתִי סֶלָה׃

עַל זֹאת יִתְפַּלֵּל כָּל חָסִיד אֵלֶיךָ לְעֵת מְצֹא רַק לְשֵׁטֶף מַיִם רַבִּים אֵלָיו לֹא יַגִּיעוּ׃

אַתָּה סֵתֶר לִי מִצַּר תִּצְּרֵנִי רָנֵּי פַלֵּט תְּסוֹבְבֵנִי סֶלָה׃

אַשְׂכִּילְךָ וְאוֹרְךָ בְּדֶרֶךְ זוּ תֵּלֵךְ אִיעֲצָה עָלֶיךָ עֵינִי׃

אַל תִּהְיוּ כְּסוּס כְּפֶרֶד אֵין הָבִין בְּמֶתֶג וָרֶסֶן עֶדְיוֹ לִבְלוֹם בַּל קְרֹב אֵלֶיךָ׃

רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

שִׂמְחוּ בַיהוָה וְגִילוּ צַדִּיקִים וְהַרְנִינוּ כָּל יִשְׁרֵי לֵב׃

פֶּרֶק מ״ג CHAPTER 43

שָׁפְטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חָסִיד מֵאִישׁ מִרְמָה וְעַוְלָה תְּפַלְּטֵנִי׃

כִּי אַתָּה אֱלֹהֵי מָעוּזִּי לָמָּה זְנַחְתָּנִי לָמָּה קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב׃

שְׁלַח אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי יְבִיאוּנִי אֶל הַר קָדְשְׁךָ וְאֶל מִשְׁכְּנוֹתֶיךָ׃

וְאָבוֹאָה אֶל מִזְבַּח אֱלֹהִים אֶל אֵל שִׂמְחַת גִּילִי וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי׃

מַה תִּשְׁתּוֹחֲחִי נַפְשִׁי וּמַה תֶּהֱמִי עָלָי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדֶנּוּ יְשׁוּעֹת פָּנַי וֵאלֹהָי׃

פֶּרֶק פ״ג CHAPTER 83

שִׁיר מִזְמוֹר לְאָסָף׃

אֱלֹהִים אַל דֳּמִי לָךְ אַל תֶּחֱרַשׁ וְאַל תִּשְׁקֹט אֵל׃

כִּי הִנֵּה אוֹיְבֶיךָ יֶהֱמָיוּן וּמְשַׂנְאֶיךָ נָשְׂאוּ רֹאשׁ׃

עַל עַמְּךָ יַעֲרִימוּ סוֹד וְיִתְיָעֲצוּ עַל צְפוּנֶיךָ׃

אָמְרוּ לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד׃

כִּי נוֹעֲצוּ לֵב יַחְדָּו עָלֶיךָ בְּרִית יִכְרֹתוּ׃

אָהֳלֵי אֱדוֹם וְיִשְׁמְעֵאלִים מוֹאָב וְהַגְרִים׃

גְּבָל וְעַמּוֹן וַעֲמָלֵק פְּלֶשֶׁת עִם יֹשְׁבֵי צוֹר׃

גַּם אַשּׁוּר נִלְוָה עִמָּם הָיוּ זְרוֹעַ לִבְנֵי לוֹט סֶלָה׃

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְיָבִין בְּנַחַל קִישׁוֹן׃

נִשְׁמְדוּ בְעֵין דֹּאר הָיוּ דֹמֶן לָאֲדָמָה׃

שִׁיתֵמוֹ נְדִיבֵמוֹ כְּעֹרֵב וְכִזְאֵב וּכְזֶבַח וּכְצַלְמֻנָּע כָּל נְסִיכֵמוֹ׃

אֲשֶׁר אָמְרוּ נִירָשָׁה לָּנוּ אֵת נְאוֹת אֱלֹהִים׃

אֱלֹהַי שִׁיתֵמוֹ כַגַּלְגַּל כְּקַשׁ לִפְנֵי רוּחַ׃

כְּאֵשׁ תִּבְעַר יָעַר וּכְלֶהָבָה תְּלַהֵט הָרִים׃

כֵּן תִּרְדְּפֵם בְּסַעֲרֶךָ וּבְסוּפָתְךָ תְבַהֲלֵם׃

מַלֵּא פְנֵיהֶם קָלוֹן וִיבַקְשׁוּ שִׁמְךָ יְהוָה׃

יֵבֹשׁוּ וְיִבָּהֲלוּ עֲדֵי עַד וְיַחְפְּרוּ וְיֹאבֵדוּ׃

וְיֵדְעוּ כִּי אַתָּה שִׁמְךָ יְהוָה לְבַדֶּךָ עֶלְיוֹן עַל כָּל הָאָרֶץ׃

פֶּרֶק קכ״א CHAPTER 121

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הֶהָרִים מֵאַיִן יָבֹא עֶזְרִי׃

עֶזְרִי מֵעִם יְהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ׃

אַל יִתֵּן לַמּוֹט רַגְלֶךָ אַל יָנוּם שֹׁמְרֶךָ׃

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃

יְהוָה שֹׁמְרֶךָ יְהוָה צִלְּךָ עַל יַד יְמִינֶךָ׃

יוֹמָם הַשֶּׁמֶשׁ לֹא יַכֶּכָּה וְיָרֵחַ בַּלָּיְלָה׃

יְהוָה יִשְׁמָרְךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשֶׁךָ׃

יְהוָה יִשְׁמָר צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד עוֹלָם׃

פֶּרֶק ק״ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ יְהוָה׃

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

אִם עֲוֹנוֹת תִּשְׁמָר יָהּ אֲדֹנָי מִי יַעֲמֹד׃

כִּי עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

קִוִּיתִי יְהוָה קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי׃

נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר שֹׁמְרִים לַבֹּקֶר׃

יַחֵל יִשְׂרָאֵל אֶל יְהוָה כִּי עִם יְהוָה הַחֶסֶד וְהַרְבֵּה עִמּוֹ פְּדוּת׃

וְהוּא יִפְדֶּה אֶת יִשְׂרָאֵל מִכֹּל 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.'