חוּמָּשׁ עִם רַשִׁ"י · PARSHAS HASHAVUA

חוּמָּשׁ עִם רַשִׁ"י • חיי שרה • שִׁשִּׁי

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CHAYEI SARA · 6TH ALIYAH

📖 CHAPTER PREVIEW

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

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

פָּסוּק א

Pasuk 1

וַיֹּסֶף אַבְרָהָם וַיִּקַּח אִשָּׁה וּשְׁמָהּ קְטוּרָה׃

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

רַשִׁ"י

קטורה. זוֹ הָגָר, וְנִקְרֵאת קְטוּרָה עַל שֶׁנָּאִים מַעֲשֶׂיהָ כִּקְטֹרֶת בראשית רבה , וְשֶׁקְּשְׁרָה פִּתְחָהּ, שֶׁלֹּא נִזְדַּוְּגָה לְאָדָם מִיּוֹם שֶׁפֵּרְשָׁה מֵאַבְרָהָם׃

Keturah this is Hagar and she was called Keturah because that were beautiful her deeds like incense Bereishis Rabbah , and because she bound her opening so that not she coupled to any man from the day that she separated from Avraham

פָּסוּק ב

Pasuk 2

וַתֵּלֶד לוֹ אֶת זִמְרָן וְאֶת יָקְשָׁן וְאֶת מְדָן וְאֶת מִדְיָן וְאֶת יִשְׁבָּק וְאֶת שׁוּחַ׃

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

פָּסוּק ג

Pasuk 3

וְיָקְשָׁן יָלַד אֶת שְׁבָא וְאֶת דְּדָן וּבְנֵי דְדָן הָיוּ אַשּׁוּרִם וּלְטוּשִׁים וּלְאֻמִּים׃

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

רַשִׁ"י

אשורים ולטושים. שֵׁם רָאשֵׁי אֻמּוֹת בראשית רבה , וְתַרְגּוּם שֶׁל אֻנְקְלוֹס

אֵין לִי לְיַשְּׁבוֹ עַל לְשׁוֹן הַמִּקְרָא שֶׁפֵּרֵשׁ לְמַשְׁיִרְיָן, לְשׁוֹן מַחֲנָה, וְאִם
and if camp an expression of as camps for he explained the verse the wording of upon to settle it to me there is not

תֹּאמַר שֶׁאֵינוֹ כֵּן מִפְּנֵי הָאָל"ף שֶׁאֵינָהּ יְסוֹדִית, הֲרֵי לָנוּ תֵּבוֹת שֶׁאֵין
that there is not words we have behold a root letter which is not the Aleph because of so that it is not you will say

בְּרֹאשָׁם אָל"ף וְנִתּוֹסְפָה אָל"ף בְּרֹאשָׁם, כְּמוֹ חוֹמַת אֲנָךְ עמוס ז שֶׁהוּא מִן
from which is 7 Amos anach a wall of like at their beginning an Aleph and there was added an Aleph at their beginning

נִכֵּה רַגְלַיִם, וּכְמוֹ אָסוּךְ שָׁמֶן מ"ב ד , שֶׁהוּא מִן וְרָחַצְתְּ וָסַכְתְּ:
and anoint yourself and wash yourself from which is 4 Melachim II oil a flask of and like feet stricken of

רַ"שִׁ"י

ולטושם. הֵם בַּעֲלֵי אֹהָלִים הַמִּתְפַּזְּרִים אָנָה וָאָנָה וְנוֹסְעִים אִישׁ בְּאָהֳלֵי אַפַּדְנוֹ,
his palace in the tents of each man and travel and there here who spread out tents owners of they are And Letushim

וְכֵן הוּא אוֹמֵר וְהִנָּם נְטֻשִׁים עַל פְּנֵי כָּל הָאָרֶץ שמואל א ל' שֶׁכֵּן לָמ"ד
Lamed for indeed 30 I Shmuel the land all the face of upon were spread and behold they says it and so

וְנו"ן מִתְחַלְּפוֹת זוֹ בְּזוֹ :
with this this interchange and Nun

פָּסוּק ד

Pasuk 4

וּבְנֵי מִדְיָן עֵיפָה וָעֵפֶר וַחֲנֹךְ וַאֲבִידָע וְאֶלְדָּעָה כָּל אֵלֶּה בְּנֵי
were descendants of these all and Eldaah and Abida and Enoch and Epher Ephah Midian And the sons of

קְטוּרָה:
Keturah

פָּסוּק ה

Pasuk 5

וַיִּתֵּן אַבְרָהָם אֶת כָּל אֲשֶׁר לוֹ לְיִצְחָק:
to Yitzchak was to him that all of — Avraham And he gave

רַ"שִׁ"י

ויתן אברהם וגו'. אָמַר רַ' נְחֶמְיָה בְּרָכָה דְּיאַתִּיקֵי, שֶׁאָמַר לוֹ הַקָּבָּ"ה
the Holy One to him for He said as a legacy the blessing Nehemiah Rabbi said etc. · And Abraham gave

לְאַבְרָהָם וֶהְיֵה בְּרָכָה, הַבְּרָכוֹת מְסוּרוֹת בְּיָדְךָ לְבָרֵךְ אֶת מִי שֶׁתִּרְצֶה, וְאַבְרָהָם
and Avraham that you wish whoever — to bless in your hand are delivered the blessings a blessing and be to Avraham

מְסָרָן לְיִצְחָק בראשית רבה :
Rabbah Bereishis to Yitzchak delivered them

פָּסוּק ו

Pasuk 6

וְלִבְנֵי הַפִּילַגְשִׁים אֲשֶׁר לְאַבְרָהָם נָתַן אַבְרָהָם מַתָּנֹת וַיְשַׁלְּחֵם
and he sent them gifts Avraham gave belonged to Avraham that the concubines and to the sons of

מֵעַל יִצְחָק בְּנוֹ בְּעוֹדֶנּוּ חַי קֵדְמָה אֶל אֶרֶץ קֶדֶם:
the East the land of to eastward alive while he was still his son Yitzchak away from

רַשִׁ"י

הפילגשים. חָסֵר כְּתִיב, שֶׁלֹּא הָיְתָה אֶלָּא פִּלֶגֶשׁ אַחַת, הִיא הָגָר, הִיא קְטוּרָה
The concubines deficient it is written for not there was but concubine one she is Hagar she is Keturah

בראשית רבה . נָשִׁים בִּכְתֻבָּה, פִּילַגְשִׁים בְּלֹא כְתֻבָּה, כִּדְאָמְרִינַן בְּסַנְהֶדְרִין,
Bereishis Rabbah Wives are with a ketubah concubines are without a ketubah as we say in Sanhedrin

בְּנָשִׁים וּפִילַגְשִׁים דְּדָוִד:
regarding wives and concubines of Dovid

רַשִׁ"י

נתן אברהם מתנות. פֵּרְשׁוּ רַבּוֹתֵינוּ שֵׁם טֻמְאָה מָסַר לָהֶם סנהדרין צ"א .
gave Avraham gifts explained our Rabbis the name of impurity he transmitted to them Sanhedrin 91

דְּ"אַ מַה שֶּׁנִּתַּן לוֹ עַל אוֹדוֹת שָׂרָה וּשְׁאָר מַתָּנוֹת שֶׁנִּתְּנוּ לוֹ, הַכֹּל
another explanation that which was given to him on account of Sarah and other gifts that were given to him all of it

נָתַן לָהֶם, שֶׁלֹּא רָצָה לֵהָנוֹת מֵהֶם:
he gave to them because not he wanted to benefit from them

פָּסוּק ז

Pasuk 7

וְאֵלֶּה יְמֵי שְׁנֵי חַיֵּי אַבְרָהָם אֲשֶׁר חָי מְאַת שָׁנָה וְשִׁבְעִים
And these are the days of the years of the life of Avraham which he lived one hundred years and seventy

שָׁנָה וְחָמֵשׁ שָׁנִים:
years and five years

רַשִׁ"י

מאת שנה ושבעים שנה וחמש שנים. בֶּן ק' בֶּן ע' וּבֶן כְּבֶן ע' כְּבֶן ה' בְּלֹא חֵטְא:
A hundred years and seventy years and five years at the age of one hundred at the age of seventy and at the age of was like one of seventy was like one of five without sin

פָּסוּק ח

Pasuk 8

וַיִּגְוַע וַיָּמָת אַבְרָהָם בְּשֵׂיבָה טוֹבָה זָקֵן וְשָׂבֵעַ וַיֵּאָסֶף אֶל
And he expired and he died Avraham in an old age good elderly and satisfied and he was gathered to

עַמָּיו:
his peoples

פָּסוּק ט

Pasuk 9

וַיִּקְבְּרוּ אֹתוֹ יִצְחָק וְיִשְׁמָעֵאל בָּנָיו אֶל מְעָרַת הַמַּכְפֵּלָה אֶל שְׂדֵה עֶפְרֹן
And they buried him Yitzchak and Yishmael his sons in the cave of Machpelah in the field of Ephron

בֶּן צֹחַר הַחִתִּי אֲשֶׁר עַל פְּנֵי מַמְרֵא:
son of Zohar the Hittite which is facing Mamre ·

רַשִׁ"י

יצחק וישמעאל. מִכָּאן שֶׁעָשָׂה יִשְׁמָעֵאל תְּשׁוּבָה וְהוֹלִיךְ אֶת יִצְחָק לְפָנָיו, וְהִיא שֵׁיבָה
old age and she before him Yitzchak — and led repentance Yishmael that did from here and Yishmael Yitzchak

טוֹבָה שֶׁנֶּאֱמַר בְּאַבְרָהָם בראשית רבה :
Rabbah Bereishis regarding Avraham that was said good

פָּסוּק י

Pasuk 10

הַשָּׂדֶה אֲשֶׁר קָנָה אַבְרָהָם מֵאֵת בְּנֵי חֵת שָׁמָּה קֻבַּר אַבְרָהָם וְשָׂרָה
and Sarah Avraham was buried there Ches the sons of from Avraham bought which the field

אִשְׁתּוֹ׃
his wife

פָּסוּק יא

Pasuk 11

וַיְהִי אַחֲרֵי מוֹת אַבְרָהָם וַיְבָרֶךְ אֱלֹהִים אֶת יִצְחָק בְּנוֹ וַיֵּשֶׁב יִצְחָק
Yitzchak and settled his son Yitzchak — God and blessed Avraham the death of after And it was

עִם בְּאֵר לַחַי רֹאִי׃
Roi Lachai Be'er near

רַשִׁ"י

ויהי אחרי מות אברהם ויברך וגו'. נִחֲמוֹ תַּנְחוּמֵי אֲבֵלִים.
mourners with consolations of He comforted him etc. and He blessed Avraham the death of after And it was

דְּ"אַ אַעַ"פִּ שֶׁמָּסַר הַקָּבָּ"ה אֶת הַבְּרָכוֹת לְאַבְרָהָם, נִתְיָרֵא לְבָרֵךְ אֶת
— to bless he feared to Avraham the blessings — the Holy One blessed that He entrusted even though Another explanation

יִצְחָק מִפְּנֵי שֶׁצָּפָה אֶת עֵשָׂו יוֹצֵא מִמֶּנּוּ, אָמַר יָבֹא אַבָּא בַּעַל הַבְּרָכוֹת וִיבָרֵךְ אֶת
— and bless the blessings the Master of let come he said from him coming out Esav — that he foresaw because Yitzchak

אֲשֶׁר יִיטַב בְּעֵינָיו, וּבָא הַקָּבָּ"ה וּבֵרְכוֹ סוטה י"ד :
14 Sotah and blessed him the Holy One blessed and came in His eyes it is good whom

CHAPTER SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף מ״ט

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📖 THE SUGYA

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

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

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עמוד א׳ DAF 49A

ANSWER

בְּכָא דְּהַרְשָׁאָה.

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

QUESTION

וְהָאָמְרִי נְהַרְדָּעֵי: לָא כָּתְבִינַן אַדְרַכְתָּא אַמִּטַּלְטְלֵי!

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

ANSWER

הָנֵי מִילֵּי הֵיכָא דְּכַפְּרֵיהּ, אֲבָל הֵיכָא דְּלָא כַּפְּרֵיהּ — כָּתְבִינַן.

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

מִשְׁנָה MISHNAH

MISHNAH

זָכָר וּנְקֵבָה — אֵין כָּאן לַכֹּהֵן כְּלוּם.

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

גְּמָרָא GEMARA

BRAISA

תָּנָא רַב הוּנָא: שְׁנֵי זְכָרִים וּנְקֵבָה — אֵין כָּאן לַכֹּהֵן כְּלוּם.

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

ANSWER

וְתַנָּא דִּידַן, כֵּיוָן דִּבְשֶׁנֵּי אֲנָשִׁים הוּא דְּמַשְׁכַּחְתְּ לַהּ, בְּאִישׁ אֶחָד וּשְׁתֵּי נָשִׁים לָא מַשְׁכַּחְתְּ לַהּ — לָא מְתָנֵי לֵיהּ.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ מֵת הַבֵּן בְּתוֹךְ שְׁלֹשִׁים יוֹם, אַף עַל פִּי שֶׁנָּתַן לַכֹּהֵן — יַחֲזִיר.

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

MISHNAH

לְאַחַר שְׁלֹשִׁים יוֹם, אַף עַל פִּי שֶׁלֹּא נָתַן — יִתֵּן.

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

MISHNAH

מֵת בְּיוֹם שְׁלֹשִׁים — כְּיוֹם שֶׁלְּפָנָיו.

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

MISHNAH

רַבִּי עֲקִיבָא אוֹמֵר: אִם נָתַן — לֹא יִטּוֹל, וְאִם לֹא נָתַן — לֹא יִתֵּן.

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

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי טַעְמַיְיהוּ דְּרַבָּנַן?

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

ANSWER

גָּמְרִי ״חֹדֶשׁ״ ״חֹדֶשׁ״ מִמִּדְבָּר, מָה הָתָם ״וָמַעְלָה״ אַף הָכָא נָמֵי וָמַעְלָה.

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

EXPLANATION

וְרַבִּי עֲקִיבָא מְסַפְּקָא לֵיהּ, מִדְּאִיצְטְרִיךְ לְמִכְתַּב ״וָמַעְלָה״ גַּבֵּי עֲרָכִין, וְלָא גָּמְרִי מִמִּדְבָּר — הָווּ לְהוּ שְׁנֵי כְּתוּבִים הַבָּאִים כְּאֶחָד, וְכָל שְׁנֵי כְּתוּבִים הַבָּאִים כְּאֶחָד — אֵין מְלַמְּדִין.

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

EXPLANATION

אוֹ דִלְמָא: כִּי אֵין מְלַמְּדִין — לְעַלְמָא, אֲבָל לְגוּפַיְיהוּ — מְלַמְּדִין, וּמִשּׁוּם הָכִי מְסַפְּקָא לֵיהּ.

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

STATEMENT

אָמַר רַב אָשֵׁי: הַכֹּל מוֹדִים לְעִנְיַן אֲבֵילוּת, יוֹם שְׁלֹשִׁים כְּיוֹם שֶׁלְּפָנָיו.

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

PROOF

וְאָמַר שְׁמוּאֵל: הֲלָכָה כְּדִבְרֵי הַמֵּיקֵל בְּאֵבֶל.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ מֵת הָאָב בְּתוֹךְ שְׁלֹשִׁים — בְּחֶזְקַת שֶׁלֹּא נִפְדָּה, עַד שֶׁיָּבִיא רְאָיָה שֶׁנִּפְדָּה;

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

MISHNAH

לְאַחַר שְׁלֹשִׁים יוֹם — בְּחֶזְקַת שֶׁנִּפְדָּה, עַד שֶׁיֹּאמְרוּ לוֹ שֶׁלֹּא נִפְדָּה.

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

MISHNAH

הוּא לִפְדּוֹת וּבְנוֹ לִפְדּוֹת — הוּא קוֹדֵם לִבְנוֹ;

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

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: בְּנוֹ קוֹדְמוֹ, שֶׁמִּצְוָתוֹ עַל אָבִיו וּמִצְוַת בְּנוֹ עָלָיו.

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

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אִיתְּמַר: הַפּוֹדֶה אֶת בְּנוֹ בְּתוֹךְ שְׁלֹשִׁים יוֹם,

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

STATEMENT

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

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

EXPLANATION

דְּכוּלֵי עָלְמָא ״מֵעַכְשָׁיו״ — אֵין בְּנוֹ פָּדוּי,

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

EXPLANATION

לְאַחַר שְׁלֹשִׁים יוֹם וְאִיתַּנְהוּ לְמָעוֹת — וַדַּאי בְּנוֹ פָּדוּי.

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

EXPLANATION

כִּי פְּלִיגִי לְאַחַר שְׁלֹשִׁים יוֹם, וְנִתְעַכְּלוּ הַמָּעוֹת,

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

EXPLANATION

רַב אָמַר: בְּנוֹ פָּדוּי, מִידֵּי דְּהָוֵה אַקִּידּוּשֵׁי אִשָּׁה, הָתָם לָאו אַף עַל גַּב דְּנִתְעַכְּלוּ הַמָּעוֹת — הָווּ קִידּוּשֵׁי,

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

עַמּוּד ב׳ DAF 49B

STATEMENT

הָכָא נָמֵי לָא שְׁנָא.

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

ANSWER

וּשְׁמוּאֵל אָמַר לָךְ:

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

ANSWER

הָתָם — בְּיָדוֹ לְקַדְּשָׁהּ מֵעַכְשָׁיו,

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

ANSWER

הָכָא — אֵין בְּיָדוֹ לִפְדּוֹתוֹ מֵעַכְשָׁיו.

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

STATEMENT

וְאַף עַל גַּב דְּקַיְימָא לַן, דְּכֹל הֵיכָא דְּפָלִיגִי רַב וּשְׁמוּאֵל — הִלְכְתָא כְּרַב בְּאִיסּוּרֵי וּכְשְׁמוּאֵל בְּדִינֵי,

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

RULING

הָכָא הִלְכְתָא כְּוָותֵיהּ דִּשְׁמוּאֵל.

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

QUESTION

תְּנַן: מֵת בְּתוֹךְ שְׁלֹשִׁים יוֹם, אַף עַל פִּי שֶׁנָּתַן לַכֹּהֵן — יַחֲזִיר לוֹ חָמֵשׁ סְלָעִים.

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

INFERENCE

טַעְמָא דְּמֵת, הָא לֹא מֵת — בְּנוֹ פָּדוּי!

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

ANSWER

הָכָא בְּמַאי עָסְקִינַן? דְּאִיתַּנְהוּ לְמָעוֹת.

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

QUESTION

תָּא שְׁמַע: בְּחֶזְקַת שֶׁלֹּא נִפְדָּה עַד שֶׁיֹּאמְרוּ לוֹ שֶׁנִּפְדָּה!

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

ANSWER

הָתָם נָמֵי דְּאִיתַּנְהוּ לְמָעוֹת בְּעֵינַיְיהוּ.

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

STATEMENT

תָּנֵי תַּנָּא קַמֵּיהּ דְּרַב יְהוּדָה: הַפּוֹדֶה אֶת בְּנוֹ בְּתוֹךְ שְׁלֹשִׁים יוֹם — בְּנוֹ פָּדוּי.

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

OBJECTION

אֲמַר לֵיהּ: שְׁמוּאֵל אָמַר אֵין בְּנוֹ פָּדוּי, וְאַתְּ אָמְרַתְּ בְּנוֹ פָּדוּי?!

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

RULING

וְאַף עַל גַּב דְּקַיְימָא לַן כְּרַב בְּאִיסּוּרֵי וּכְשְׁמוּאֵל בְּדִינֵי, הָכָא הִלְכְתָא כְּוָתֵיהּ דִּשְׁמוּאֵל.

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

מִשְׁנָה MISHNAH

MISHNAH

הוּא לִפְדּוֹת וּבְנוֹ לִפְדּוֹת — הוּא קוֹדֵם לִבְנוֹ וְכוּ'.

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

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: הוּא לִפְדוֹת וּבְנוֹ לִפְדוֹת — הוּא קוֹדֵם לִבְנוֹ.

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

BRAISA

רַבִּי יְהוּדָה אוֹמֵר: בְּנוֹ קוֹדְמוֹ, שֶׁמִּצְוָתוֹ עַל אָבִיו, וּמִצְוַת בְּנוֹ עָלָיו.

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

STATEMENT

אָמַר רַבִּי יִרְמְיָה: הַכֹּהֵל מוֹדִים הֵיכָא דְּלֵיכָּא אֶלָּא חָמֵשׁ סְלָעִים — הוּא קוֹדֵם לִבְנוֹ,

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

EXPLANATION

מַאי טַעְמָא? דְּמִצְוָה דִּידֵיהּ עֲדִיפָא.

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

EXPLANATION

כִּי פְּלִיגִי הֵיכָא דְּאִיכָּא חָמֵשׁ מְשׁוּעְבָּדוֹת וְחָמֵשׁ בְּנֵי חוֹרִין.

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

EXPLANATION

רַבִּי יְהוּדָה סָבַר: מִלְוָה הַכְּתוּבָה בַּתּוֹרָה — כִּכְתוּבָה בִּשְׁטָר דָּמְיָא,

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

EXPLANATION

וְדִידֵיהּ אָזֵיל וְטָרֵיף מִמְּשַׁעְבְּדֵי, וּבְהָנֵי חָמֵשׁ בְּנֵי חוֹרִין — פָּרֵיק לֵיהּ לִבְרֵיהּ.

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

EXPLANATION

וְרַבָּנַן סָבְרִי: מִלְוָה הַכְּתוּבָה בַּתּוֹרָה — לָאו כִּכְתוּבָה בִּשְׁטָר דָּמְיָא,

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

EXPLANATION

הִלְכָךְ מִצְוָה דִּידֵיהּ עָדִיף.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ חֲמֵשׁ סְלָעִים שֶׁל בֵּן — בְּמָנֶה צוֹרִי.

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

MISHNAH

שְׁלֹשִׁים שֶׁל עֶבֶד, חֲמִשִּׁים שֶׁל אוֹנֵס וְשֶׁל מְפַתֶּה, וּמֵאָה שֶׁל מוֹצִיא שֵׁם רַע — כּוּלָּם בְּשֶׁקֶל הַקֹּדֶשׁ, בְּמָנֶה צוֹרִי.

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

MISHNAH

וְכוּלָּן נִפְדִּין בְּכֶסֶף וּבְשָׁוֶה כֶּסֶף, חוּץ מִשְּׁקָלִים.

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

גְּמָרָא GEMARA

GEMARA

גְּמָ׳ מָנֶה צוֹרִי. אָמַר רַבִּי אַסִּי: מָנֶה שֶׁל צוֹר.

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

GEMARA

רַבִּי אַמִּי אָמַר: דִּינָר אֲרַבְיָא (ערבא) [עַרְבָיָא].

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

GEMARA

רַבִּי חֲנִינָא אוֹמֵר: אִיסְתְּרָא סָרְסְיָא דְּמִיזַּדְּבְנָא תְּמָנְיָא בְּדִינָרָא, חֲמֵשׁ מִינַּיְיהוּ לְפִדְיוֹן הַבֵּן.

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

SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

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.'