חוּמָּשׁ עִם רַשִּׁ"י · חיי שרה · שְׁבִיעִי

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CHAYEI SARA · 7TH ALIYAH

📖 **CHAPTER PREVIEW**

In this final aliyah of Parshas Chayei Sara, the Torah turns its focus to the descendants of Yishmael, the son of Avraham whom Hagar the Mitzri bore to him. We are introduced to the next generation of this family, listing the names of Yishmael's sons in the order of their births as they began to branch out and establish their own lineages.

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

פָּסוּק א

Pasuk 1

וְאֵלֶּה תּוֹלְדֹת יִשְׁמָעֵאל בֶּן אַבְרָהָם אֲשֶׁר יָלְדָה הָגָר הַמִּצְרִית שִׁפְחַת

And these are the offspring of Yishmael son of Avraham whom Hagar the Egyptian bore maidservant of

שָׂרָה לְאַבְרָהָם׃

Sarah to Avraham

פָּסוּק ב

Pasuk 2

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׁמָעֵאל בִּשְׁמֹתָם לְתוֹלְדֹתָם בְּכֹר יִשְׁמָעֵאל

And these are the names of the sons of Yishmael by their names according to their births the firstborn of Yishmael

נְבָיֹת וְקֵדָר וְאַדְבְּאֵל וּמִבְשָׂם׃

Nevayos and Kedar and Adbeel and Mivsam

רַשִּׁ"י

בשמותם לתולדותם. סֵדֶר לֵידָתָן זֶה אַחַר זֶה׃

by their names according to their progeny the order of their birth this one after this one

פָּסוּק ג

Pasuk 3

וּמִשְׂמָע וְדוּמָה וּמַשָּׂא׃

and Mishma and Dumah and Massa

פָּסוּק ד

Pasuk 4

חֲדַד וְתֵימָא יְטוּר נָפִישׁ וְקֶדְמָה׃

Hadad and Tema Jetur Naphish and Kedmah

פָּסוּק ה

Pasuk 5

אֵלֶּה הֵם בְּנֵי יִשְׁמָעֵאל וְאֵלֶּה שְׁמֹתָם בְּחַצְרֵיהֶם וּבְטִירֹתָם שְׁנֵים
These are the sons of Yishmael and these are their names by their villages and by their strongholds twelve

עָשָׂר נְשִׂיאִם לְאֻמֹּתָם׃
chieftains according to their nations .

רַ"שִׁ"יי

בחצריהם. כְּרַכִּים שֶׁאֵין לָהֶם חוֹמָה, וְתַרְגּוּמוֹ בְּפַצְחֵיהוֹן שֶׁהֵם מְפֻצָּחִים,
By their enclosures cities that do not have to them a wall and its translation in their open areas for they are open

לְשׁוֹן פְּתִיחָה, כְּמוֹ פִּצְחוּ וְרַנְּנוּ תהילים צ"ח׃
an expression of opening like burst forth and sing Tehillim 98 :

פָּסוּק ו

Pasuk 6

וְאֵלֶּה שְׁנֵי חַיֵּי יִשְׁמָעֵאל מְאַת שָׁנָה וּשְׁלֹשִׁים שָׁנָה וְשֶׁבַע שָׁנִים
And these were the years of the life of Yishmael one hundred years and thirty years and seven years

וַיִּגְוַע וַיָּמָת וַיֵּאָסֶף אֶל עַמָּיו׃
and he expired and he died and he was gathered to his people

רַ"שִׁ"יי

ואלה שני חיי ישמעאל וגו'. אָמַר רַבִּי חִיָּא בַּר אַבָּא לָמָּה נִמְנוּ שְׁנוֹתָיו
And these the years of the life of Yishmael etc. said Rabbi Chiya son of Abba why were enumerated his years

שֶׁל יִשְׁמָעֵאל, כְּדֵי לְיַחֵס בָּהֶם שְׁנוֹתָיו שֶׁל יַעֲקֹב מִשְּׁנוֹתָיו שֶׁל יִשְׁמָעֵאל, לָמַדְנוּ
of Yishmael in order to trace through them the years of Yaakov from the years of Yishmael we learned

שֶׁשִּׁמֵּשׁ יַעֲקֹב בְּבֵית עֵבֶר י"ד שָׁנָה כְּשֶׁפֵּרֵשׁ מֵאֲבִיו קֹדֶם שֶׁבָּא אֵצֶל לָבָן,
that served Yaakov in the house of Ever fourteen years when he separated from his father before that he came to Lavan

שֶׁהֲרֵי כְּשֶׁפֵּרֵשׁ יַעֲקֹב מֵאֲבִיו מֵת יִשְׁמָעֵאל, שֶׁנֶּאֱמַר וַיֵּלֶךְ עֵשָׂו אֶל יִשְׁמָעֵאל וגו'
for behold when he separated Yaakov from his father died Yishmael as it is said and went Esav to Yishmael etc.

בראשית רבה כ"ה , כְּמוֹ שֶׁמְּפֹרָשׁ בְּסוֹף מְגִלָּה נִקְרֵאת׃
Bereishis Rabbah 25 just as it is explained at the end of Megillah Nikraas

רַ"שִׁ"יי

ויגוע. לֹא נֶאֱמְרָה גְוִיעָה אֶלָּא בְּצַדִּיקִים׃
And he expired is said not except expiring regarding righteous people

פָּסוּק ז

Pasuk 7

וַיִּשְׁכְּנוּ מֵחֲוִילָה עַד שׁוּר אֲשֶׁר עַל פְּנֵי מִצְרַיִם בֹּאֲכָה אַשּׁוּרָה עַל
And they dwelt from Chavilah until Shur which is before the face of Mitzrayim as you go toward Ashur before

פְּנֵי כָּל אֶחָיו נָפָל׃
the face of all his brothers he settled

רַשִׁ"י

נפל. שָׁכַן, כְּמוֹ וּמִדְיָן וַעֲמָלֵק וּבְנֵי קֶדֶם נוֹפְלִים בָּעֵמֶק שׁוֹפְטִים ז' .
fell dwelt like and Midian and Amalek and the children of the East were dwelling in the valley Shoftim seven

כָּאן הוּא אוֹמֵר לְשׁוֹן נְפִילָה, וּלְהַלָּן אוֹמֵר עַל פְּנֵי כָּל אֶחָיו יִשְׁכֹּן
here it says an expression of falling and further on it says upon the face of all his brothers he shall dwell

בראשית ט"ז:י"ב ? עַד שְׁלֹא מֵת אַבְרָהָם יִשְׁכֹּן, מִשֶּׁמֵּת אַבְרָהָם נָפַל:
Bereishis sixteen until twelve before died Avraham he shall dwell once died Avraham

CHAPTER SUMMARY

The aliyah details the twelve sons of Yishmael, who became twelve distinct chieftains over their respective nations, dwelling in their own villages and encampments. The Torah records that Yishmael lived for one hundred and thirty-seven years before passing away and being gathered to his people, and concludes by describing the geographic boundaries of his descendants' territory, stretching from Havilah near Mitzrayim all the way toward Asshur.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah is telling us the years of Ishmael's life, and Rashi is immediately bothered by a kasha: why does the Torah go out of its way to count the years of a rasha? The teretz Rashi brings from the Chazal in Megillah is beautiful. The Torah is counting his years to help us calculate the timeline of Yaakov Avinu's life, specifically to show us how many years Yaakov spent learning in the yeshivah of Shem and Ever.

Think about the deep chiddush the Torah is teaching us here. Ishmael was a wild man, a person of physical power and vast desert kingdoms. Yet, in the eyes of Hashem, the entire purpose of recording his life story and counting his years is only to serve as a backdrop for a young boy sitting in a tent, shteiging over the Torah. The kingdoms of Ishmael, with all their noise and power, are just the scaffolding. The real building, the real focus of the entire creation, is the quiet learning of a Yid.

Sometimes we look at the big, loud world around us and we feel small. We see people building massive empires, running the world's economy, and making headlines, while we are sitting in a bais medrash or at our kitchen table trying to understand a difficult Tosfos or saying a chapter of Tehillim. The yetzer hara tries to make us feel like our quiet avodah is insignificant. But this parsha comes to be mechadesh the exact opposite. The whole world and all its history only exist to support your Torah and your mitzvos.

Today, when you sit down to learn or do a mitzvah, remind yourself of this yesod. Do not let the noise of the world distract you. Realize that the entire world is spinning right now just so you can have the opportunity to connect to Hashem.

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ׳

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

📖 THE SUGYA

We begin this daf with a fascinating discussion regarding the exact weight and value of the silver required for pidyon haben. Rabbi Yochanan and the Gemara delve into the calculations of the five sela'im, comparing them to the worn-out dinars of Hadrian and Trajan, and working through the precise fractions to arrive at the correct halachic weight. We also learn about the historical changes in the weight of the sela, with Rava explaining that the original sela of the Torah was only three and one-third dinars, while later generations added to its value, bringing it to four dinars.

Lichoira, this leads to a practical nafka mina between Rav Ashi and Rav Acha the son of Ravina when redeeming a son, showing how these calculations play out in real life. The Gemara then transitions into broader rules regarding the term "silver" or "money" when used in different parts of Tanach, and discusses a fascinating historical episode where the Sages wanted to sequester certain coins due to the plundered silver of Yerushalayim that was mixed into them. Finally, we explore the fundamental rule of Rav Asi that unspecified "money" in the Torah refers to high-value Tyrian coinage, while Rabbinic laws refer to provincial coinage, and the Gemara begins challenging this rule from various sugyas.

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

עַמּוּד א׳ DAF 50A

STATEMENT

רַבִּי יוֹחָנָן אוֹמֵר: דִּינָרָא הַדְרְיָינָא טְרְיָינָא שְׁיָיפָא דְּמְזַבְּנָא בְּעֶשְׂרִים וְחַמְשָׁה זוּזֵי, דַּל מִינַּיְיהוּ שְׁתּוּתָא וְהָנָךְ לְפִדְיוֹן הַבֵּן.

Rabbi Yochanan says: If one wants to know the weight of silver needed for pidyon haben, let him take the **Hadrianic** and **Trajanic worn-out dinars, which are sold for twenty-five zuz**, and **deduct from them one-sixth, and those** remaining coins are the amount needed **for the redemption of the son**, which is twenty dinars.

OBJECTION

הָנֵי עֶשְׂרִין וְחַד נְכֵי דַּנָקָא הָוֵי!

The Gemara is bothered: But **these** remaining coins **are twenty-one** dinars **less a sixth** of a dinar, which is a danka, and not twenty dinars!

RESOLUTION

אֶלָּא, דַּל שְׁתּוּתָא וְזוּזָא, וְהָנָךְ לְפִדְיוֹן הַבֵּן.

Rather, Rabbi Yochanan meant: **deduct one-sixth and** another **dinar, and those** remaining **are for the redemption of the son.**

OBJECTION

אַכַּתִּי עֶשְׂרִין נְכֵי דַּנְקָא הָוֵי!

The Gemara asks: But **still,** this calculation **is twenty** dinars **less a sixth** of a dinar, which is still not exactly twenty!

RESOLUTION

אֶלָּא, דַּל זוּזָא וּשְׁתוּתָא, וְהָנָךְ לְפִדְיוֹן הַבֵּן, דְּהָוֵי לְהוּ עֶשְׂרִין מַתְקָלֵי בְּמַתְקָלֵי דִּינָרָא, דְּאִינּוּן עֶשְׂרִין וּתְמָנְיָא זוּזֵי וּפַלְגָּא וּפַלְגָא דַּנְקָא.

Rather, first **deduct a dinar, and** then deduct **one-sixth** of the remaining twenty-four, **and those** remaining twenty dinars **are for the redemption of the son, which are twenty matkalei in the weight of the** small golden **dinar, which are** equivalent to **twenty-eight and a half zuz and half a danka** in Arabian silver dinars.

STATEMENT

אָמַר רָבָא: סִילְעִים דְּאוֹרָיְיתָא תְּלָתָא וְתִילְתָּא הָוֵי, דִּכְתִיב: ״עֶשְׂרִים גֵּרָה הַשֶּׁקֶל״, וּמְתַרְגְּמִינַן: ״עֶשְׂרִין מָעִין״, וְתַנְיָא: שֵׁשׁ מָעָה כֶּסֶף דִּינָר.

Rava says: The sela coins of the Torah are only **three and one-third** dinars in weight, **as it is written: "Twenty gerah is the shekel," and we translate** this **as "twenty ma'ah," and it is taught in a braisa: Six silver ma'ah are a dinar.** If so, twenty ma'ah is exactly three and a third dinars.

OBJECTION

מֵיתִיבִי: וַהֲלֹא סֶלַע שֶׁל קֹדֶשׁ אַרְבָּעִים וּשְׁמֹנֶה פּוּנְדְּיוֹנִין. פּוּנְדְּיוֹן זֶה מָה טִיבּוֹ? קִילְבּוֹן לַפְּרוֹטְרוֹט!

The Gemara **raises an objection** from a braisa: **But is not the sela of the Sanctuary forty-eight pundeyon?** And the braisa asks: **This pundeyon, what is its purpose** since fifty sela only require forty-nine sela and forty-nine pundeyon? It is **a premium for exchanging** a sela **into small change!** In any case, we see a sela is forty-eight pundeyon, which is twenty-four ma'ah, not twenty!

ANSWER

בָּתַר דְּאוֹסִיפוּ עִילָּוַיְיהוּ, דְּתַנְיָא: ״עֶשְׂרִים גֵּרָה הַשֶּׁקֶל״ — לָמַדְנוּ לַשֶּׁקֶל שֶׁהוּא עֶשְׂרִים גֵּרָה, וּמִנַּיִן שֶׁאִם רָצָה לְהוֹסִיף יוֹסִיף? תַּלְמוּד לוֹמַר: ״יִהְיֶה״, יָכוֹל יִפְחוֹת? תַּלְמוּד לוֹמַר: ״הוּא״.

The Gemara answers: That braisa speaks of the period **after they added to them, as it is taught in a braisa: "Twenty gerah shall be the shekel"—we have learned that the shekel is twenty gerah, and from where do we know that if one wants to add to it he may add? The Torah says: "shall be." I might think he may also reduce it? The Torah says: "It"** must be at least twenty.

STATEMENT

רַב אָשֵׁי שַׁדַּר לֵיהּ שִׁבְסַר זוּזֵי לְרַב אַחָא בְּרֵיהּ דְּרָבִינָא בְּפִדְיוֹן הַבֵּן, שְׁלַח לֵיהּ: לִישַׁדַּר לִי מָר תְּלָתָא דְּאִיכָּא עִילָּוַיְיהוּ.

The Gemara relates: **Rav Ashi sent seventeen zuz to Rav Acha the son of Ravina,** who was a kohen, **for the redemption of his son. He sent him** a message: **Let the Master send back to me the extra one-third** of a dinar **that is on them,** since five sela of the Torah are only sixteen and two-thirds dinars.

ANSWER

שְׁלַח לֵיהּ: לִשַׁדַּר לִי מָר תְּלָתָא אַחֲרִינָא דְּאוֹסִיפוּ עִילָּוַיְיהוּ!

Rav Acha **sent back to him: Let the Master send me another three** dinars, **which they added to them**, since the Sages increased the sela to four dinars, making five sela equal to twenty dinars!

STATEMENT

אָמַר רַבִּי חֲנִינָא: כָּל כֶּסֶף הָאָמוּר בַּתּוֹרָה סְתָם — סֶלַע, דִּנְבִיאִים — לִיטְרִין, דִּכְתוּבִין — קִינְטָרִין,

Rabbi Chanina says: Any silver mentioned in the Torah without specification is a sela; in the Prophets, it is a litra, which is twenty-five sela; **in the Writings, it is a kintar**, which is one hundred sela;

EXPLANATION

חוּץ מִן כַּסְפּוֹ שֶׁל עֶפְרוֹן, שֶׁאַף עַל פִּי שֶׁכָּתוּב בַּתּוֹרָה סְתָם — קִינְטָרִין, דִּכְתִיב ״אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עוֹבֵר לַסּוֹחֵר״, וְאֵיכָּא דּוּכְתָּא דְּקָא קָרוּ לְקִינְטָרָא ״תִּיקְלָא״.

except for the silver of Ephron, which, even though it is written in the Torah without specification, is kintarin, as it is written: "Four hundred shekels of silver, current money for the merchant," and there is a place where they call a kintar a "shekel."

STATEMENT

אָמַר רַבִּי אוֹשַׁעְיָא: בִּיקְּשׁוּ לִגְנוֹז כָּל כֶּסֶף וְזָהָב שֶׁבָּעוֹלָם מִפְּנֵי כַּסְפָּהּ וּזְהָבָהּ שֶׁל יְרוּשָׁלַיִם, עַד שֶׁמָּצְאוּ לוֹ מִקְרָא מִן הַתּוֹרָה שֶׁהוּא מוּתָּר, שֶׁנֶּאֱמַר: ״וּבָאוּ בָהּ פָּרִיצִים וְחִלְּלוּהָ״.

Rabbi Oshaya says: The Sages wished to sequester all the silver and gold in the world because of the silver and gold of Yerushalayim that was plundered and mixed in, **until they found a verse in the Torah showing that it is permitted, as it is stated: "And robbers shall enter into it, and profane it."** Once plundered, its sanctity is gone.

QUESTION

וִירוּשָׁלַיִם הָוְיָא רוּבָּא דְּעָלְמָא?

The Gemara asks: **And was Yerushalayim the majority of the world** that we should forbid all the world's gold and silver because of it?

ANSWER

אֶלָּא אָמַר אַבָּיֵי: בִּקְּשׁוּ לִגְנוֹז דִּינַרְא הַדְרְיָינָא טִירְיָיאנָא שְׁיָיאפָּא, מִפְּנֵי טִבְעָהּ שֶׁל יְרוּשָׁלַיִם, עַד שֶׁמָּצְאוּ לָהּ מִקְרָא מִן הַתּוֹרָה שֶׁהוּא מוּתָּר, שֶׁנֶּאֱמַר: ״וּבָאוּ בָהּ פָּרִיצִים וְחִלְּלוּהָ״.

Rather, Abaye said: They wished to sequester the Hadrianic and Trajanic worn-out dinars because of the coin of Yerushalayim which was melted into them, **until they found a verse in the Torah showing that it is permitted, as it is stated: "And robbers shall enter into it, and profane it."**

עמוד ב׳ DAF 50B

STATEMENT

רַב יְהוּדָה אָמַר רַב אַסִי: כָּל ״כֶּסֶף״ הָאָמוּר בַּתּוֹרָה סְתָם — כֶּסֶף צוֹרִי, וְשֶׁל דִּבְרֵיהֶם — כֶּסֶף מְדִינָה.

Rav Yehuda said that **Rav Asi said: Every** mention of **"money" stated in the Torah without specification** refers to **Tyrian coinage**, which is of high value, **and** any mention of money in the laws **of their words**, meaning Rabbinic enactments, refers to **provincial coinage**, which is worth only one-eighth of Tyrian coinage.

QUESTION

וּכְלָלָא הוּא? וַהֲרֵי טַעֲנָה, דִּכְתִיב: "כִּי יִתֵּן אִישׁ אֶל רֵעֵהוּ כֶּסֶף אוֹ כֵּלִים לִשְׁמוֹר",

The Gemara asks: **And is it** an absolute **rule? But there is** the case of a **claim** of a deposit, **as it is written: "If a man deliver to his neighbor money or vessels to guard"** and the defendant admits to part of the claim, which obligates him in an oath,

QUESTION

וְתָנַן: שְׁבוּעַת הַדַּיָּנִין — הַטַּעֲנָה שְׁתֵּי כֶּסֶף!

and we learned in a Mishnah: **The oath** administered by **the judges** to one who admits to part of a claim is required only when **the claim** is for at least **two silver** ma'ah. If all money in the Torah is Tyrian coinage, which would mean silver dinars, how did the Sages arrive at two ma'ah, which are much less than two dinars?

ANSWER

שָׁאנֵי הָתָם, דִּכְתִיב: "כֶּסֶף אוֹ כֵּלִים", מָה כֵּלִים שְׁנַיִם — אַף כֶּסֶף דָּבָר חָשׁוּב — אַף כֵּלִים דָּבָר חָשׁוּב.

The Gemara answers: **It is different there, as it is written: "money or vessels."** We compare them: **Just as "vessels"** is plural, implying at least **two, so too "money"** must be at least **two** coins. **And just as "money"** refers to **a significant thing**, namely silver ma'ah coins, **so too "vessels"** must be **a significant thing**, worth at least a perutah. This specific derivation is why we do not require Tyrian dinars there.

QUESTION

וַהֲרֵי מַעֲשֵׂר, דִּכְתִיב: "וְצַרְתָּ הַכֶּסֶף בְּיָדֶךָ", וְתָנַן: הַפּוֹרֵט סֶלַע בִּמְעוֹת מַעֲשֵׂר שֵׁנִי!

The Gemara challenges: **But there is** the case of second **tithe, as it is written: "And you shall bind up the money in your hand," and** yet **we learned** in a Mishnah: **One who exchanges a** silver **sela for** copper **coins of second tithe** may do so. This shows that second tithe money does not have to be Tyrian silver coinage!

ANSWER

"כֶּסֶף" "כֶּסֶף" רִיבָּה.

The Gemara answers: The Torah writes **"money"** and **"money"** multiple times in that passage, which **amplified** the law to include even copper coins.

QUESTION

וַהֲרֵי הֶקְדֵּשׁ, דִּכְתִיב "וְנָתַן הַכֶּסֶף וְקָם לוֹ", וְאָמַר שְׁמוּאֵל: הֶקְדֵּשׁ שָׁוֶה מָנֶה שֶׁחִילְּלוֹ עַל שָׁוֶה פְּרוּטָה מְחוּלָּל!

The Gemara challenges: **But there is** the case of **consecrated property, as it is written: "And he shall give the money and it shall be assured to him," and** yet **Shmuel said: Consecrated property worth a maneh**, which is one hundred dinars, **that one redeemed for** an item **worth a perutah is redeemed!** Although the Torah says "money," a copper perutah is sufficient.

ANSWER

הֶקְדֵּשׁ נָמֵי יָלִיף "קֹדֶשׁ" "קֹדֶשׁ" מִמַּעֲשֵׂר.

The Gemara answers: **Consecrated property is also** different, as we **derive** it through a verbal analogy of the word **"holy"** and **"holy" from** second **tithe**, teaching that just as second tithe can be redeemed with any coin, so too consecrated property.

QUESTION

וַהֲרֵי קִידּוּשֵׁי אִשָּׁה, דִּכְתִיב: "וְיָצְאָה חִנָּם אֵין כָּסֶף", וּתְנַן: בֵּית שַׁמַּאי אוֹמְרִים: בְּדִינָר וּבְשָׁוֶה דִּינָר, וּבֵית הִלֵּל אוֹמְרִים: בִּפְרוּטָה וּבְשָׁוֶה פְּרוּטָה,

The Gemara challenges: **But there is** the case of **betrothal of a woman, as it is written: "Then shall she go out for nothing, without money,"** from which we derive that she is acquired with money, **and** yet **we learned** in a Mishnah: **Beis Shammai say:** A woman is betrothed **with a dinar or with the equivalent of a dinar, and Beis Hillel say: With a perutah or with the equivalent of a perutah.**

QUESTION

לֵימָא רַב אַסִּי דְּאָמַר כְּבֵית שַׁמַּאי?

Shall we say that **Rav Asi stated** his rule **in accordance with Beis Shammai**, who require a silver dinar, which is Tyrian coinage, even though the halacha follows Beis Hillel?

RESOLUTION

אֶלָּא, אִי אִיתְּמַר הָכִי אִיתְּמַר, אָמַר רַב יְהוּדָה אָמַר רַב אַסִּי: כָּל כֶּסֶף קָצוּב הָאָמוּר בַּתּוֹרָה — כֶּסֶף צוֹרִי, וְשֶׁל דִּבְרֵיהֶם — כֶּסֶף מְדִינָה.

Rather, if this statement of Rav Asi **was stated, it was stated like this: Rav Yehuda said** that **Rav Asi said: Every set amount of money stated in the Torah**, where a specific sum is explicitly written, **is Tyrian coinage, and** any set amount of money **of their words**, meaning Rabbinic fines, **is provincial coinage.**

QUESTION

מַאי קָמַשְׁמַע לַן? תְּנִינָא: חֲמֵשׁ סְלָעִים שֶׁל בֵּן וְכוּ'!

The Gemara asks: **What is this coming to teach us? We** already **learned** this explicitly in our Mishnah: **The five sela'im of the** redemption of the firstborn **son, etc.**, are all paid in Tyrian coinage!

ANSWER

וְשֶׁל דִּבְרֵיהֶם כֶּסֶף מְדִינָה אִיצְטְרִיכָא לֵיהּ, דְּתְנַן: הַתּוֹקֵעַ לַחֲבֵירוֹ נוֹתֵן לוֹ סֶלַע,

The Gemara answers: **And** the rule that payments **of their words** are paid in **provincial coinage was necessary for him** to teach, **as we learned** in a Mishnah: **One who slaps his fellow** in a degrading manner **must give him a sela** as a fine for the embarrassment,

ANSWER

וְלָא תֵּימָא סֶלַע אַרְבַּע זוּזֵי, אֶלָּא פַּלְגָּא דְּזוּזָא, דְּקָרוּ אִינָשֵׁי "סֶלַע" פַּלְגָּא דְּזוּזָא.

and do not say that this **sela** means a Tyrian sela of **four zuz, but rather** it is a provincial sela which is only **half a zuz, as people call** a provincial **half-zuz a "sela."**

STATEMENT

חָנָן בִּישָׁא תְּקַע לֵיהּ לְהָהוּא גַּבְרָא, אֲתָא לְקַמֵּיהּ דְּרַב הוּנָא, אֲמַר לֵיהּ: הַב לֵיהּ פַּלְגָּא דְּזוּזָא. הֲוָה אִיכָּא

The Gemara relates: **Chanan the Wicked slapped a certain man. He came before Rav Huna** for judgment, and Rav Huna **said to him: Go give him half a zuz**, which is the provincial sela fine. **There was**

SUMMARY

The Gemara first establishes the precise weight of the five sela'im for pidyon haben, calculating it based on Roman dinars and explaining how the Sages later increased the weight of the sela from three and one-third dinars to four dinars. After a story illustrating this difference in practice between Rav Ashi and Rav Acha, the Gemara quotes Rabbi Chanina's rule mapping the word "silver" to different weights depending on whether it appears in the Torah, Prophets, or Writings, with the exception of Ephron's land purchase. We then learn how the Sages permitted using plundered silver from Yerushalayim based on the pasuk "and robbers shall enter into it, and profane it." The daf concludes with Rav Asi's principle that unspecified Torah money refers to Tyrian coinage while Rabbinic money refers to provincial coinage, and the Gemara addresses challenges to this rule from the laws of oaths for admitting to part of a claim, second tithe, and redeeming consecrated property.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara is deeply concerned with the exact weight and value of the coins we use for mitzvos, like the five sela'im for pidyon haben. We see a fascinating exchange where Rav Ashi sends seventeen zuz to Rav Acha, calculating the bare minimum required by the letter of the Torah. But Rav Acha sends back a message: "Send me another three dinars!" He reminds him that the Sages increased the weight of the sela, and we must follow the expanded, more generous measure.

This shakla v'tarya teaches us a profound lesson about how we approach our avodas Hashem. Lichoira, a person might think that as long as he satisfies the bare minimum of the halachah, he has fulfilled his duty and can move on. We look for the "seventeen zuz" option, the lenient, exact calculation that lets us get by. But the Torah tells us "yihyeh", that the value of the holy shekel can always be increased.

True yiras Shamayim means we do not look to shave off corners or find the cheapest way out of a mitzvah. When it comes to our relationship with Hashem, we should want to add, to beautify, and to give over our best, not just our minimum. Just as the Sages permanently raised the value of the sela because they wanted the holy coins to be of greater worth, we must raise the value of our own daily mitzvos by doing them with extra care and hiddur.

Today, when you perform a mitzvah, whether it is giving tzedakah, saying a berachah, or setting aside time for learning, do not just do the bare minimum to get by. Add one small "hiddur" to it, doing it with more focus, beauty, or generosity than you absolutely have to.

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.'