חוּמָּשׁ עִם רַשִּׁ"י · תולדות · שֵׁנִי

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TOLDOT · 2ND ALIYAH

📖 CHAPTER PREVIEW

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

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

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

פָּסוּק א

Pasuk 1

וַיֵּשֶׁב יִצְחָק בִּגְרָר׃

And settled Yitzchak in Gerar

פָּסוּק ב

Pasuk 2

וַיִּשְׁאֲלוּ אַנְשֵׁי הַמָּקוֹם לְאִשְׁתּוֹ וַיֹּאמֶר אֲחֹתִי הִוא כִּי יָרֵא לֵאמֹר אִשְׁתִּי

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

פֶּן יַהַרְגֻנִי אַנְשֵׁי הַמָּקוֹם עַל רִבְקָה כִּי טוֹבַת מַרְאֶה הִיא׃

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

רַשִּׁ"י

לאשתו. עַל אִשְׁתּוֹ, כְּמוֹ אִמְרִי לִי אָחִי הוּא בראשית כ׳:י״ג׃

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

פָּסוּק ג

Pasuk 3

וַיְהִי כִּי אָרְכוּ לוֹ שָׁם הַיָּמִים וַיַּשְׁקֵף אֲבִימֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד

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

הַחַלּוֹן וַיַּרְא וְהִנֵּה יִצְחָק מְצַחֵק אֵת רִבְקָה אִשְׁתּוֹ׃

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

רַשִׁ"י

כִּי ארכו. אָמַר, מֵעַתָּה אֵין לִי לְדְאוֹג, מֵאַחַר שֶׁלֹּא אֲנָסוּהָ עַד עַכְשָׁו, וְלֹא נִזְהַר לִהְיוֹת נִשְׁמָר:

When they grew long he said from now there is no for me to worry since that not they violated her until now and not was careful to be guarded

רַשִׁ"י

וישקף אבימלך וגומר. רָאָהוּ מְשַׂחֵק מִטָּתוֹ:

And he looked out Avimelech and so on he saw him servicing his bed

פָּסוּק ד

Pasuk 4

וַיִּקְרָא אֲבִימֶלֶךְ לְיִצְחָק וַיֹּאמֶר אַךְ הִנֵּה אִשְׁתְּךָ הִוא וְאֵיךְ אָמַרְתָּ אֲחֹתִי הִוא וַיֹּאמֶר אֵלָיו יִצְחָק כִּי אָמַרְתִּי פֶּן אָמוּת עָלֶיהָ:

And called Avimelech to Yitzchak and said behold here your wife she is and how did you say my sister she is and he said to him Yitzchak because I said lest I die on account of her

פָּסוּק ה

Pasuk 5

וַיֹּאמֶר אֲבִימֶלֶךְ מַה זֹּאת עָשִׂיתָ לָּנוּ כִּמְעַט שָׁכַב אַחַד הָעָם אֶת אִשְׁתֶּךָ וְהֵבֵאתָ עָלֵינוּ אָשָׁם:

And he said Avimelech What is this you have done to us almost lay one of the people with your wife and you would bring upon us guilt

רַשִׁ"י

אחד העם. הַמְיֻחָד בָּעָם, זֶה הַמֶּלֶךְ:

One of the people the singled-out among the people this is the king

רַשִׁ"י

והבאת עלינו אשם. אִם שָׁכַב כְּבָר, הֵבֵאתָ עָלֵינוּ אָשָׁם:

and you brought upon us guilt if he had lain already you brought upon us guilt

פָּסוּק ו

Pasuk 6

וַיְצַו אֲבִימֶלֶךְ אֶת כָּל הָעָם לֵאמֹר הַנֹּגֵעַ בָּאִישׁ הַזֶּה וּבְאִשְׁתּוֹ מוֹת יוּמָת:

And charged Avimelech — all the people saying one who touches this man · or his wife certainly shall be put to death

פָּסוּק ז

Pasuk 7

וַיִּזְרַע יִצְחָק בָּאָרֶץ הַהִוא וַיִּמְצָא בַּשָּׁנָה הַהִוא מֵאָה שְׁעָרִים וַיְבָרְכֵהוּ

And sowed Yitzchak in the land that and he found in the year that a hundred fold and blessed him

יְהוָה׃

Hashem

רַשִׁ"י

בארץ ההוא. אַע"פ שֶׁאֵינוֹ חֲשׁוּבָה כְּאֶרֶץ יִשְׂרָאֵל עַצְמָהּ, כְּאֶרֶץ שִׁבְעָה גּוֹיִם

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

בראשית רבה׃

Bereshis Rabbah

רַשִׁ"י

בשנה ההיא. אַע"פ שֶׁאֵינָהּ כְּתִקָּנָהּ, שֶׁהָיְתָה שְׁנַת רָעָבוֹן בראשית רבה׃

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

רַשִׁ"י

בארץ ההיא בשנה ההיא. שְׁנֵיהֶם לָמָּה? לוֹמַר, שֶׁהָאָרֶץ קָשָׁה וְהַשָּׁנָה קָשָׁה׃

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

רַשִׁ"י

מאה שערים. שֶׁאָמְדוּהָ כַּמָּה רְאוּיָה לַעֲשׂוֹת, וְעָשְׂתָה עַל אַחַת שֶׁאָמְדוּהָ

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

מֵאָה. וְרַבּוֹתֵינוּ אָמְרוּ אֹמֶד זֶה לְמַעֲשְׂרוֹת הָיָה׃

a hundred and our Rabbis said estimation this for tithes was

CHAPTER SUMMARY

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

לְמַעֲשֶׂה — WHAT TO TAKE HOME

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

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

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

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

דַּף יוֹמִי · בְּכוֹרוֹת · דַּף נ״ב

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📖 THE SUGYA

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

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

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עַמּוּד א׳ DAF 52A

מִשְׁנָה MISHNAH

MISHNAH

וְלֹא הָאִשָּׁה בִּכְתוּבָּתָהּ,

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

MISHNAH

וְלֹא הַבָּנוֹת בִּמְזוֹנוֹתֵיהֶן,

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

MISHNAH

וְלֹא אֶת הַיָּבָם,

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

MISHNAH

וְכוּלָּם אֵין נוֹטְלִין בַּשֶּׁבַח וְלֹא בָּרְאוּי כְּבַמּוּחְזָק.

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

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי טַעְמָא?

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

ANSWER

אָמַר קְרָא: ״וְלוֹ מִשְׁפַּט הַבְּכֹרָה״ — מִשְׁפַּט הַבְּכוֹרָה לָאִישׁ, וְאֵין מִשְׁפַּט הַבְּכוֹרָה לָאִשָּׁה.

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

EXPLANATION

וְאֵינוֹ נוֹטֵל בַּשֶּׁבַח. דִּכְתִיב: ״בְּכֹל אֲשֶׁר יִמָּצֵא לוֹ״,

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

EXPLANATION

וְלֹא בָּרָאוּי כִּבְמוּחָזָק, דִּכְתִיב: ״בְּכֹל אֲשֶׁר יִמָּצֵא לוֹ״.

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

QUESTION

וְלֹא הָאִשָּׁה בִּכְתוּבָּתָהּ. אִינִי? וְהָאָמַר שְׁמוּאֵל: בַּעַל חוֹב גּוֹבֶה אֶת הַשֶּׁבַח!

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

ANSWER

אָמַר רַבִּי אַבָּא: מִקּוּלֵּי כְּתוּבָּה שָׁנוּ כָּאן.

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

QUESTION

וְלֹא הַבָּנוֹת בִּמְזוֹנוֹתֵיהֶן. מַאי טַעְמָא?

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

ANSWER

תְּנַאי כְּתוּבָּה כִּכְתוּבָּה דָּמֵי.

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

QUESTION

וְלֹא (אֶת) הַיָּבָם. מַאי טַעְמָא?

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

ANSWER

"בְּכוֹר" קְרִייֵהּ רַחֲמָנָא.

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

STATEMENT

אָמַר אַבָּיֵי: לֹא שָׁנוּ אֶלָּא בְּשֶׁבַח שֶׁשָּׁבְחוּ נְכָסִים בֵּין מִיתָה לְיִבּוּם, אֲבָל דְּבֵין יִבּוּם לַחֲלוּקָה — שָׁקֵיל.

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

EXPLANATION

מַאי טַעְמָא? "יָקוּם עַל שֵׁם אָחִיו הַמֵּת" אָמַר רַחֲמָנָא, וְהֵרֵי קָם.

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

STATEMENT

רָבָא אָמַר: אֲפִילּוּ דְּבֵין יִבּוּם לַחֲלוּקָה נָמֵי לָא שָׁקֵיל,

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

EXPLANATION

מַאי טַעְמָא? כִּבְכוֹר, מָה בְּכוֹר אֵין לוֹ קוֹדֶם חֲלוּקָה, אַף יָבָם נָמֵי אֵין לוֹ קוֹדֶם חֲלוּקָה.

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

מִשְׁנָה MISHNAH

MISHNAH

וְכוּלָּם אֵין נוֹטְלִין בַּשֶּׁבַח,

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

גְּמָרָא GEMARA

EXPLANATION

לְאֵיתוּיֵי שִׁבָּחָא דְּמִמֵּילָא:

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

EXPLANATION

חֲפוּרָה וַהֲוָה שׁוּבְלֵי, שַׁלְפּוּפֵי וַהֲוָה תַּמְרֵי.

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

EXPLANATION

וְלֹא בָּרָאוּי כְּבַמּוּחָזָק, לְאֵיתוּיֵי נִכְסֵי דַּאֲבִי אַבָּא.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ וְאֵלּוּ שֶׁאֵין חוֹזְרִין בַּיּוֹבֵל — הַבְּכוֹרָה, וְהַיּוֹרֵשׁ אֶת אִשְׁתּוֹ, וְהַמְיַיבֵּם אֶת אֵשֶׁת אָחִיו.

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

MISHNAH

וְהַמַּתָּנָה — דִּבְרֵי רַבִּי מֵאִיר,

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

MISHNAH

וַחֲכָמִים אוֹמְרִים: הַמַּתָּנָה כַּמֶּכֶר, רַבִּי אֶלְעָזָר אוֹמֵר: כּוּלָּם חוֹזְרִין בַּיּוֹבֵל,

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

MISHNAH

רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר: אַף הַיּוֹרֵשׁ אֶת אִשְׁתּוֹ יַחְזִיר לִבְנֵי מִשְׁפָּחָה, וְינַכֶּה מֵהֶן אֶת הַדָּמִים.

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

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי טַעְמָא דְּרַבִּי מֵאִיר?

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

ANSWER

מֶכֶר הוּא דְּאָמַר רַחֲמָנָא לֵיהְדַּר בַּיּוֹבֵל, מַתָּנָה וִירוּשָּׁה לָא.

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

EXPLANATION

וְהָנֵי מִירוּשָּׁה — יְרוּשָּׁה, דְּמַתָּנָה — מַתָּנָה.

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

EXPLANATION

בְּכוֹר — "לָתֶת לוֹ פִּי שְׁנַיִם", מַתָּנָה קְרֵייהּ רַחֲמָנָא.

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

EXPLANATION

וְהַיּוֹרֵשׁ אֶת אִשְׁתּוֹ, יְרוּשַּׁת הַבַּעַל דְּאוֹרָיְיתָא,

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

EXPLANATION

וְהַמְיַיבֵּם אֶת אֵשֶׁת אָחִיו — "בְּכוֹר" קְרֵייהּ רַחֲמָנָא.

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

QUESTION

וַחֲכָמִים אוֹמְרִים: מַתָּנָה כְּמֶכֶר. מַאי טַעְמַיְיהוּ דְּרַבָּנַן?

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

ANSWER

”תָּשׁוּבוּ” — לְרַבּוֹת אֶת הַמַּתָּנָה.

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

EXPLANATION

וְהָנֵי כּוּלְּהוּ יְרוּשָּׁה נִינְהוּ.

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

EXPLANATION

בְּכוֹר אָמַר קְרָא: ”לָתֶת לוֹ פִּי שְׁנַיִם”, מַקִּישׁ חֵלֶק בְּכוֹרָה לְחֵלֶק פָּשׁוּט — מָה חֵלֶק פָּשׁוּט יְרוּשָּׁה, אַף חֵלֶק בְּכוֹרָה יְרוּשָּׁה.

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

STATEMENT

רַבִּי אֶלְעָזָר אוֹמֵר: כּוּלָּם חוֹזְרִים בַּיּוֹבֵל.

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

EXPLANATION

סָבַר לַהּ כְּרַבָּנַן דְּאָמְרִי: ”תָּשׁוּבוּ” לְרַבּוֹת אֶת הַמַּתָּנָה, וְהָנֵי כּוּלְּהוּ מַתָּנָה נִינְהוּ.

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

EXPLANATION

בְּכוֹר — ”לָתֶת לוֹ פִּי שְׁנַיִם”, מַתָּנָה קְרָיֵיהּ רַחֲמָנָא.

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

EXPLANATION

וְהַיּוֹרֵשׁ אֶת אִשְׁתּוֹ — יְרוּשַּׁת הַבַּעַל דְּרַבָּנַן,

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

EXPLANATION

וְהַמְיַיבֵּם אֶת אֵשֶׁת אָחִיו — ”בְּכוֹר” קְרָיֵיהּ רַחֲמָנָא.

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

STATEMENT

אָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: הָאַחִין שֶׁחָלְקוּ לָקוֹחוֹת הֵן, וּמַחְזִירִין זֶה לָזֶה בַּיּוֹבֵל.

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

QUESTION

מוֹתֵיב רַב הוֹשַׁעְיָא: וְאֵלּוּ שֶׁאֵין חוֹזְרִין בַּיּוֹבֵל — הַבְּכוֹרָה!

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

ANSWER

אָמַר לֵיהּ רַבִּי אֶלְעָזָר: מַאי "אֵין חוֹזְרִין" — אֵין חוֹזְרִין לְבַטָּלָה.

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

OBJECTION

מַתְקִיף לַהּ רַב שֵׁשֶׁת: מִכְּלָל דְּמַאן דְּאָמַר "חוֹזְרִין" — חוֹזְרִין לְבַטָּלָה קָאָמַר?

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

STATEMENT

קָרֵי רַב חָמָא עֲלֵיהּ דְּרַב שֵׁשֶׁת: "טוֹבָה חָכְמָה עִם נַחֲלָה",

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

EXPLANATION

וְלָא שְׁמִיעַ לְהוּ הָא דְּכִי אָתֵי רָבִין אָמַר רַבִּי יוֹחָנָן, וְאָמְרִי לַהּ רַבִּי אֶלְעָזָר אָמַר מִשּׁוּם רַבִּי אֶלְעָזָר בֶּן שַׁמּוּעַ:

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

EXPLANATION

מַאי "חוֹזְרִין" — חוֹזְרִין לְבַטָּלָה.

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

STATEMENT

רַבִּי יוֹחָנָן בֶּן בְּרוֹקָה אוֹמֵר: אַף הַיּוֹרֵשׁ אֶת אִשְׁתּוֹ יַחְזִיר לִבְנֵי וְכוּ'.

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

QUESTION

מַאי קָסָבַר? אִי קָסָבַר יְרוּשַּׁת הַבַּעַל דְּאוֹרָיְיתָא — אַמַּאי יַחְזִיר לִבְנֵי מִשְׁפָּחָה?

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

QUESTION

וְאִי קָסָבַר יְרוּשַּׁת הַבַּעַל דְּרַבָּנַן — דָּמִים מַאי עֲבִידְתַּיְיהוּ?

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

ANSWER

לְעוֹלָם קָסָבַר יְרוּשַּׁת הַבַּעַל דְּאוֹרָיְיתָא, וְהָכָא בְּמַאי עָסְקִינַן? כְּגוֹן שֶׁהוֹרִישַׁתּוּ אִשְׁתּוֹ בֵּית הַקְּבָרוֹת,

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

EXPLANATION

וּמִשּׁוּם פְּגַם מִשְׁפָּחָה אֲמוּר רַבָּנַן: לִשְׁקוֹל דְּמֵי וְלַיהְדַּר.

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

PROOF

וְכִדְתַנְיָא: הַמּוֹכֵר קִבְרוֹ, וְדֶרֶךְ קִבְרוֹ, מְקוֹם מַעֲמָדוֹ, וּבֵית הֶסְפֵּדוֹ — בָּאִים בְּנֵי מִשְׁפָּחָה וְקוֹבְרִים אוֹתוֹ בְּעַל כָּרְחוֹ, מִשּׁוּם פְּגַם מִשְׁפָּחָה.

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

EXPLANATION

וּמַאי "יְנַכֶּה לָהֶם מִן הַדָּמִים"? דְּמֵי קֶבֶר אִשְׁתּוֹ. הֲדַרַן עֲלָךְ יֵשׁ בְּכוֹר.

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

SUMMARY

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

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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

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.'