חוּמָּשׁ עִם רַשִׁ"י · וישב · שְׁלִישִׁי

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

VAYESHEV · 3RD ALIYAH

📖 CHAPTER PREVIEW

In this third aliyah, the story takes a tragic turn as Yosef arrives at his brothers in Shchem. They strip him of his special tunic and throw him into an empty pit containing no water. As they sit down to eat, a caravan of Ishmaelites approaches carrying spices on their way down to Mitzrayim. Yehudah proposes that instead of letting Yosef die, they should sell him to the Ishmaelites, pointing out that he is ultimately their brother and their own flesh, and the brothers agree.

Yosef is pulled from the pit and sold for twenty silver pieces, eventually being brought down to Mitzrayim. Reuven, who was not present during the sale, returns to the pit and rends his garments in anguish when he discovers Yosef is gone. The brothers then dip Yosef's coat in goat's blood and send it to Yaakov Avinu, asking him to identify if it belongs to his son. Recognizing the coat, Yaakov mourns deeply, refusing to be comforted, while Yosef is sold in Mitzrayim to Potiphar, the captain of Pharaoh's guard.

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

פָּסוּק א

Pasuk 1

וַיְהִי כַּאֲשֶׁר בָּא יוֹסֵף אֶל אֶחָיו וַיַּפְשִׁיטוּ אֶת יוֹסֵף אֶת כָּתָּנְתּוֹ אֶת

— his tunic — Yosef — and they stripped his brothers to Yosef came when and it was

כְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלָיו׃

was upon him which the fine wool the tunic of

רַשִׁ"י

את כתנתו. זֶה חָלוּק׃

— his garment this is a shirt

רַשִׁ"י

את כתנת הפסים. הוּא שֶׁהוֹסִיף לוֹ אָבִיו יוֹתֵר עַל אֶחָיו׃

— the tunic of fine wool it was that added for him his father more than his brothers

פָּסוּק ב

Pasuk 2

וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה וְהַבּוֹר רֵק אֵין בּוֹ מָיִם׃

and they took him and they cast him into the pit and the pit was empty there was no in it water

רַשִׁ"י

והבור רק אין בו מים. מִמַּשְׁמַע שְׁנֶּאֱמַר וְהַבּוֹר, רֵק, אֵינִי יוֹדֵעַ

And the pit was empty there was no in it water. from the implication of that which is stated and the pit was empty, do I not know

שֶׁאֵין בּוֹ מַיִם, מַה תַּלְמוּד לוֹמַר אֵין מָיִם? מַיִם אֵין בּוֹ, אֲבָל נְחָשִׁים
serpents but in it there is no water water in it there is no say does the teaching what water in it that there is no

וְעַקְרַבִּים יֵשׁ בּוֹ בראשית רבה, שבת כ"ב :
22b Shabbos Rabbah Bereshis in it there are and scorpions

פָּסוּק ג

Pasuk 3

וַיֵּשְׁבוּ לֶאֱכָל לֶחֶם וַיִּשְׂאוּ עֵינֵיהֶם וַיִּרְאוּ וְהִנֵּה אֹרְחַת יִשְׁמְעֵאלִים
Ishmaelites a caravan of and behold and they saw their eyes and they lifted bread to eat and they sat

בָּאָה מִגִּלְעָד וּגְמַלֵּיהֶם נֹשְׂאִים נְכֹאת וּצְרִי וָלֹט הוֹלְכִים לְהוֹרִיד
to bring down going and lotus and balm spices were bearing and their camels from Gilad was coming

מִצְרָיְמָה:
to Mitzrayim

רַשִׁ"י

ארחת. כְּתַרְגּוּמוֹ שְׁיָרַת, עַל שֵׁם הוֹלְכֵי אֹרַח:
Caravan is as its Targum a caravan on account of the travelers of a path

רַשִׁ"י

וגמליהם נשאים וגו'. לָמָּה פֹּרֶסֶם הַכָּתוּב אֶת מַשָּׂאָם? לְהוֹדִיעַ מַתַּן שְׂכָרָן
And their camels were bearing etc. Why published the Scripture — their burden to make known the giving of reward of

שֶׁל צַדִּיקִים, שֶׁאֵין דַּרְכָּן שֶׁל עַרְבִיִּים לָשֵׂאת אֶלָּא נֵפְט וְעִטְרָן, שֶׁרֵיחָן רַע,
of righteous people for it is not their way of Arabs to carry except naphtha and tar whose smell is bad

וְלָזֶה נִזְדַּמְּנוּ בְּשָׂמִים, שֶׁלֹּא יִזּוֹק מֵרֵיחַ רַע:
and for this one were arranged spices so that not he would suffer from a smell bad

רַשִׁ"י

נכאת. כָּל כְּנוּסֵי בְּשָׂמִים הַרְבֵּה קְרוּי נְכֹאת, וְכֵן וַיַּרְאֵם אֶת כָּל בֵּית
Spicery every gathering of spices many is called nechoch and so and he showed them — all the house of

נְכֹתֹה מלכים ב כ' – מִרְקַחַת בָּשָׂמָיו. וְאָנְקְלוֹס תִּרְגֵּם לְשׁוֹן שַׁעֲוָה:
his spicery Melachim II 20 the mixture of his spices and Onkelos translated an expression of wax

רַשִׁ"י

צרי. שָׂרָף הַנּוֹטֵף מֵעֲצֵי הַקְּטָף, וְהוּא נָטָף הַנִּמְנֶה עִם סַמָּנֵי הַקְּטֹרֶת:
Tzori a resin that drips from the trees of balsam and it is nataf that is enumerated with the ingredients of the incense

רַשִׁ"י

ולט. לוֹטִיתָא שְׁמוֹ בִּלְשׁוֹן מִשְׁנָה. וְרַבּוֹתֵינוּ פֵּרְשׁוּהוּ שֹׁרֶשׁ עֵשֶׂב, וּשְׁמוֹ
And ladanum is lotis its name in the language of the Mishnah and our Rabbis explained it a root of a plant and its name is

אשטרולוזיאה בְּמַסֶּכֶת נִדָּה:
aristolochia in Tractate Niddah

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יְהוּדָה אֶל אֶחָיו מַה בֶּצַע כִּי נַהֲרֹג אֶת אָחִינוּ וְכִסִּינוּ אֶת דָּמוֹ׃

his blood — and cover our brother — we kill that gain is there what his brothers to Yehudah And said

רַשִׁ״י

מה בצע. מַה מָּמוֹן, כְּתַרְגּוּמוֹ׃

like its Targum money what profit What

רַשִׁ״י

וכסינו את דמו. וְנַעֲלִים אֶת מִיתָתוֹ׃

his death — and we hide his blood — and we conceal

פָּסוּק ה

Pasuk 5

לְכוּ וְנִמְכְּרֶנּוּ לַיִּשְׁמְעֵאלִים וְיָדֵנוּ אַל תְּהִי בּוֹ כִּי אָחִינוּ בְשָׂרֵנוּ

our flesh our brother for upon him be let not and our hand to the Ishmaelites and let us sell him Come

הוּא וַיִּשְׁמְעוּ אֶחָיו׃

his brothers and listened he is

רַשִׁ״י

וישמעו. וְקִבְּילוּ מִמֶּנּוּ, וְכָל שְׁמִיעָה שֶׁהִיא קַבָּלַת דְּבָרִים כְּגוֹן זֶה,

this such as words acceptance of that it is mention of hearing and every from him and they accepted And they listened

וּכְגוֹן וַיִּשְׁמַע יַעֲקֹב אֶל אָבִיו, נַעֲשֶׂה וְנִשְׁמָע – מְתֻרְגָּם נְקַבֵּל; וְכָל שֶׁהִיא

that it is and every we will accept is translated and we will obey we will do his father to Yaakov and he listened and such as

שְׁמִיעַת הָאֹזֶן, כְּגוֹן וַיִּשְׁמְעוּ אֶת קוֹל ה' אֱלֹהִים מִתְהַלֵּךְ בַּגָּן, וְרִבְקָה

and Rivkah in the garden moving God Hashem the sound of — and they heard such as the ear hearing of

שֹׁמַעַת, וַיִּשְׁמַע יִשְׂרָאֵל, שָׁמַעְתִּי אֶת תְּלוּנֹּת – כֻּלָּן מְתֻרְגָּם וּשְׁמָעוּ, וּשְׁמַעַת,

and she heard and they heard is translated all of them the complaints of — I have heard Yisrael and he heard was listening

וּשְׁמַע, שְׁמִיעַ קָדָמַי׃

before Me heard and he heard

פָּסוּק ו

Pasuk 6

וַיַּעַבְרוּ אֲנָשִׁים מִדְיָנִים סֹחֲרִים וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת יוֹסֵף מִן הַבּוֹר

the pit from Yosef — and brought up and they pulled merchants Midianites men and passed by

וַיִּמְכְּרוּ אֶת יוֹסֵף לַיִּשְׁמְעֵאלִים בְּעֶשְׂרִים כֶּסֶף וַיָּבִיאוּ אֶת יוֹסֵף

Yosef — and they brought silver pieces for twenty to the Yishmaelites Yosef — and they sold

מִצְרָיְמָה׃

to Mitzrayim

רַשִׁ״י

ויעברו אנשים מדינים. זוֹ הִיא שַׁיָּרָה אַחֶרֶת, וְהוֹדִיעֲךָ הַכָּתוּב שֶׁנִּמְכַּר פְּעָמִים

times that he was sold the verse and informs you another a caravan was this Midianites men And there passed

הַרְבֵּה׃
many

רַשִׁ"י

וימשכו. בְּנֵי יַעֲקֹב אֶת יוֹסֵף מִן הַבּוֹר וַיִּמְכְּרוּהוּ לַיִּשְׁמְעֵאלִים, וְיִשְׁמְעֵאלִים
And they drew — the sons of Yaakov — Yosef — from the pit and sold him to the Yishmaelites and the Yishmaelites

לַמִּדְיָנִים, וְהַמִּדְיָנִים לַמִּצְרִים׃
to the Midianites and the Midianites to Mitzrayim

פָּסוּק ז

Pasuk 7

וַיָּשָׁב רְאוּבֵן אֶל הַבּוֹר וְהִנֵּה אֵין יוֹסֵף בַּבּוֹר וַיִּקְרַע אֶת בְּגָדָיו׃
And returned — Reuven — to the pit and behold was not Yosef in the pit and he rent — his clothes

רַשִׁ"י

וישב ראובן. בִּמְכִירָתוֹ לֹא הָיָה שָׁם, שֶׁהִגִּיעַ יוֹמוֹ לֵילֵךְ וּלְשַׁמֵּשׁ אֶת אָבִיו.
And Reuben returned · at his selling — not he was there for arrived his day to go and to attend — his father

דָּ"אַ עָסוּק הָיָה בְּשַׂקּוֹ וּבְתַעֲנִיתוֹ עַל שֶׁבִּלְבֵּל יְצוּעֵי אָבִיו׃
another explanation occupied he was with his sackcloth and with his fast for that he disturbed the couch of his father

פָּסוּק ח

Pasuk 8

וַיָּשָׁב אֶל אֶחָיו וַיֹּאמֶר הַיֶּלֶד אֵינֶנּוּ וַאֲנִי אָנָה אֲנִי בָא׃
And he returned — to his brothers and he said the child is not there and I where can I go

רַשִׁ"י

אנה אני בא. אָנָה אֶבְרַח מִצַּעֲרוֹ שֶׁל אַבָּא?
whither shall I go where can I flee from the grief of Father

פָּסוּק ט

Pasuk 9

וַיִּקְחוּ אֶת כְּתֹנֶת יוֹסֵף וַיִּשְׁחֲטוּ שְׂעִיר עִזִּים וַיִּטְבְּלוּ אֶת הַכְּתֹנֶת
and they took — the tunic of Yosef and they slaughtered a kid of goats and they dipped — the tunic

בַּדָּם׃
in the blood

רַשִׁ"י

שעיר עזים. דָּמוֹ דּוֹמֶה לְשֶׁל אָדָם׃
a kid of goats its blood resembles that of a human being

רַשִׁ"י

הכתנת. זֶה שְׁמָהּ, וּכְשֶׁהִיא דְבוּקָה לְתֵבָה אַחֶרֶת, כְּגוֹן כְּתֹנֶת יוֹסֵף, כְּתֹנֶת פַּסִּים, כְּתֹנֶת
The coat this is its name and when it is attached to a word another such as coat of Yosef coat of fine wool coat of

בַּד, נָקוּד כְּתֹנֶת׃
linen it is punctuated ketonet

פָּסוּק י

Pasuk 10

וַיְשַׁלְּחוּ אֶת כְּתֹנֶת הַפַּסִּים וַיָּבִיאוּ אֶל אֲבִיהֶם וַיֹּאמְרוּ זֹאת מָצָאנוּ

we found this and they said their father to and they brought the fine-wool the tunic of — And they sent

הַכֶּר נָא הַכְּתֹנֶת בִּנְךָ הִוא אִם לֹא:

not or it your son is the tunic of please recognize

פָּסוּק יא

Pasuk 11

וַיַּכִּירָהּ וַיֹּאמֶר כְּתֹנֶת בְּנִי חַיָּה רָעָה אֲכָלָתְהוּ טָרֹף טֹרַף יוֹסֵף:

Yosef is torn surely torn devoured him evil a beast my son the tunic of and he said And he recognized it

רַשִׁ"י

ויאמר כתנת בני. הֵיא זוֹ:

this it is my son the tunic of And he said

רַשִׁ"י

חיה רעה אכלתהו. נִצְנְצָה בּוֹ רוּחַ הַקֹּדֶשׁ, סוֹפוֹ שֶׁתִּתְגָּרֶה בּוֹ אֵשֶׁת פּוֹטִיפַר.

Potiphar the wife of him that will provoke his end the Holiness the spirit of in him sparked ate him evil a beast

וְלָמָּה לֹא גִלָּה לוֹ הַקָּבָ"ה? לְפִי שֶׁהֶחֱרִימוּ וְקִלְלוּ אֶת כָּל מִי שֶׁיְּגַלֶּה,

would reveal who any — and cursed that they banned because the Holy One blessed be He to him reveal did not and why

וְשִׁתְּפוּ לְהַקָּבָ"ה עִמָּהֶם תנחומא , אֲבָל יִצְחָק הָיָה יוֹדֵעַ שֶׁהוּא חַי,

was alive that he knowing was Yitzchak but Tanchuma with them the Holy One blessed be He and they partnered

אָמַר הֵיאַךְ אֲגַלֶּה וְהַקָּבָ"ה אֵינוֹ רוֹצֶה לְגַלּוֹת לוֹ:

to him to reveal wanting is not and the Holy One blessed be He shall I reveal how he said

פָּסוּק יב

Pasuk 12

וַיִּקְרַע יַעֲקֹב שִׂמְלֹתָיו וַיָּשֶׂם שַׂק בְּמָתְנָיו וַיִּתְאַבֵּל עַל בְּנוֹ יָמִים רַבִּים:

many days his son for and he mourned on his loins sackcloth and put his clothes Yaakov And rent

רַשִׁ"י

ימים רבים. כ"ב שָׁנָה, מִשֶּׁפֵּרַשׁ מִמֶּנּוּ עַד שֶׁיָּרַד יַעֲקֹב לְמִצְרַיִם, שֶׁנֶּאֱמַר

As it is said: to Mitzrayim. Yaakov that went down until from him from when he separated years, Twenty-two many: Days

יוֹסֵף בֶּן שְׁבַע עֶשְׂרֵה שָׁנָה וְגוֹ', וּבֶן שְׁלֹשִׁים שָׁנָה הָיָה בְּעָמְדוֹ לִפְנֵי פַּרְעֹה,

Pharaoh, before when he stood he was years thirty and a son of etc. years teen seven was a son of Yosef

וְשֶׁבַע שְׁנֵי הַשָּׂבָע, וּשְׁנָתַיִם הָרָעָב כְּשֶׁבָּא יַעֲקֹב לְמִצְרַיִם, הֲרֵי כ"ב שָׁנָה,

years. twenty-two behold to Mitzrayim, Yaakov when came the famine and two years of the plenty years of and seven

כְּנֶגֶד כ"ב שָׁנָה שֶׁלֹּא קִיֵּם יַעֲקֹב כִּבּוּד אָב וָאֵם מגילה ט"ז – כ' שָׁנָה

years twenty 16b: Megillah and mother, father honoring Yaakov did fulfill that not years twenty-two Corresponding to

שֶׁהָיָה בְּבֵית לָבָן, וּב' שָׁנָה בְּדַרְכּוֹ בְּשׁוּבוֹ מִבֵּית לָבָן, שָׁנָה וַחֲצִי

and a half a year Lavan: from the house of in his returning on the road years and two Lavan, in the house of that he was

בְּסֻכּוֹת וְשִׁשָּׁה חֳדָשִׁים בְּבֵית אֵל – וְזֶהוּ שֶׁאָמַר לְלָבָן זֶה לִּי עֶשְׂרִים שָׁנָה
years twenty is to me This to Lavan: what he said And this is El. in Beis months and six in Sukkos,

בְּבֵיתֶךָ, לִי הֵן, עָלַי, וְסוֹפִי לִלְקוֹת כְּנֶגְדָּן:
corresponding to them. to be afflicted and my end is upon me, they are "to me" in your house;

פסוק יג

Pasuk 13

וַיָּקֻמוּ כָּל בָּנָיו וְכָל בְּנֹתָיו לְנַחֲמוֹ וַיְמָאֵן לְהִתְנַחֵם וַיֹּאמֶר כִּי
for and he said to be comforted and he refused to comfort him his daughters and all his sons all and arose

אֵרֵד אֶל בְּנִי אָבֵל שְׁאֹלָה וַיֵּבְךְּ אֹתוֹ אָבִיו:
his father for him and wept to the grave mourning my son to I will go down

רַשִׁ"י

וכל בנתיו. רַבִּי יְהוּדָה אוֹמֵר אֲחָיוֹת תְּאוֹמוֹת נוֹלְדוּ עִם כָּל שֵׁבֶט וְשֵׁבֶט
tribe and every each with were born sisters twin says Yehudah Rabbi his daughters And all

וּנְשָׂאוּם, רַבִּי נְחֶמְיָה אוֹמֵר כְּנַעֲנִיּוֹת הָיוּ, אֶלָּא מַהוּ וְכָל בְּנֹתָיו? –
his daughters and all what is rather they were Canaanite women says Nechemiah Rabbi and they married them

כְּלוֹתָיו, שֶׁאֵין אָדָם נִמְנָע מִלִּקְרֹא לַחֲתָנוֹ בְּנוֹ וּלְכַלָּתוֹ בִּתּוֹ:
his daughter and his daughter-in-law his son his son-in-law from calling refrains person for no his daughters-in-law

רַשִׁ"י

וימאן להתנחם. אֵין אָדָם מְקַבֵּל תַּנְחוּמִין עַל הַחַי וְסָבוּר שֶׁמֵּת, שֶׁעַל
for regarding that he died and believing the living for consolation accepting a person is not to be comforted And he refused

הַמֵּת נִגְזָרָה גְּזֵרָה שֶׁיִּשְׁתַּכַּח מִן הַלֵּב וְלֹא עַל הַחַי בראשית רבה :
Rabbah Bereshis the living regarding but not the heart from that he be forgotten a decree it was decreed the dead

רַשִׁ"י

ארד אל בני. כְּמוֹ עַל בְּנִי, וְהַרְבֵּה אֶל מְשַׁמְּשִׁין בִּלְשׁוֹן עַל, אֶל שָׁאוּל
Shaul concerning al in the sense of serve el and many my son concerning is like my son to I will go down

וְאֶל בֵּית הַדָּמִים שמואל ב כ"א , אֶל הִלָּקַח אֲרוֹן הָאֱלֹהִים וְאֶל
and because of God the Ark of was taken because 21 II Shmuel bloodshed the house of and concerning

מוֹת חָמִיהָ וְאִישָׁהּ שמואל א ד' :
4 I Shmuel and her husband her father-in-law the death of

רַשִׁ"י

אבל שאלה. לְשׁוֹן קֶבֶר הוּא – בְּאֶבְלִי אֶקָּבֵר, וְלֹא
and not I will be buried in my mourning it is grave an expression of according to its simple context to the grave Mourning

אֶתְנַחֵם כָּל יָמַי. וּמִדְרָשׁוֹ, גֵּיהִנֹּם: סִימָן זֶה הָיָה מָסוּר בְּיָדִי
in my hand handed over was this a sign Gehinnom and its homiletic interpretation my days all I will be comforted

מִפִּי הַגְּבוּרָה, אִם לֹא יָמוּת אֶחָד מִבָּנַי בְּחַיַּי, מְבֻטָּח אֲנִי שֶׁאֵינִי רוֹאֶה
see that I will not am I assured in my lifetime from my sons one will die not if the Almighty from the mouth of

גֵּיהִנֹּם:
Gehinnom

רַשִׁ"י

וַיִּבְךְ אֹתוֹ אָבִיו. יִצְחָק, בּוֹכֶה הָיָה מִפְּנֵי צָרָתוֹ שֶׁל יַעֲקֹב אֲבָל לֹא הָיָה מִתְאַבֵּל,
And wept for him his father Yitzchak, was weeping because of the distress of Yaakov but not was he mourning

שֶׁהָיָה יוֹדֵעַ שֶׁהוּא חַי:
for he was aware that he was alive

פָּסוּק יד

Pasuk 14

וְהַמְּדָנִים מָכְרוּ אֹתוֹ אֶל מִצְרַיִם לְפוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים:
And the Midianites sold him to Mitzrayim to Potiphar an officer of Paroh captain of the executioners

רַשִׁ"י

הטבחים. שׁוֹחֲטֵי בְּהֵמוֹת הַמֶּלֶךְ:
the butchers the slaughterers of the animals of the king

CHAPTER SUMMARY

This aliyah details Yosef being stripped of his coat and thrown into an empty pit by his brothers. Upon seeing a passing caravan, Yehudah suggests selling Yosef to the Ishmaelites rather than causing his death, and the brothers proceed to sell him for twenty silver pieces. Reuven returns to find the pit empty and mourns, while the brothers dip Yosef's tunic in goat's blood to present to Yaakov. Upon recognizing the bloodied coat, Yaakov mourns his son inconsolably, as Yosef is ultimately sold in Mitzrayim to Pharaoh's officer, Potiphar.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the lashon of the pasuk when Yossef is thrown down: "והבור ריק אין בו מים." Rashi brings the famous sevara: why does the Torah need to write "it was empty" if it already says "there was no water in it"? Comes Rashi and teaches us that water it did not have, but snakes and scorpions it DID have. Think about this for a second. The brothers thought they were just putting him somewhere dry, keeping their hands clean from actual murder. But when a place is empty of water, which is Torah, it automatically fills up with deadly poison.

This is a huge chiddush in our daily avodah. We often think that neutrality exists. A Yid thinks to himself, "Okay, right now I'm not learning, but I'm not doing anything bad either. I'm just sitting in a neutral space." But the Torah is revealing here that there is no such thing as a truly empty pit. If you don't fill your mind, your day, and your home with the living waters of Torah and kedushah, the atmosphere automatically fills up with bad hashkafas, coarse thoughts, and the poisonous subtle bite of the yetzer hara.

When we leave a void, something else moves in immediately. You cannot just clear out the bad; you have to fill the space with good. If a person wants to protect his mind and his mishpacha from the coldness of the gashemius world around us, the only real protection is to keep the water flowing. Fill every spare minute with a pasuk, a daf, a perek of Tehillim, or a chashuve shmooze.

Today, identify one "empty moment" in your daily schedule, like your commute, standing in line, or those few minutes before sleeping, and fill it proactively with a dvar Torah or a kapitel Tehillim so no negative thoughts can take root.

דַּף יוֹמִי · עֲרָכִין · דַּף י״ד

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📖 THE SUGYA

We begin the daf by completing the Gemara's discussion on why the Mishnah contrasts different types of Jews rather than comparing a Jew to a non-Jew. The Gemara explains that it is forbidden to praise the beauty of a non-Jew, and furthermore, the Tanna prefers to deal within a single nation. The Gemara also notes that the halachos of a sdeh achuzah, an ancestral field, apply specifically to a Jew who holds an inheritance in Eretz Yisrael.

Next, we start a new Mishnah that contrasts the fixed redemption rates of a sdeh achuzah with the market-value redemption of a sdeh miknah, a purchased field. The Gemara then enters a deep lomdishe shakla v'tarya regarding a case where someone consecrates a field filled with trees. We analyze the shita of Rav Huna, who holds that a person consecrates generously, and we examine various beraitos to clarify whether trees are redeemed separately at market value or together with the land at the Torah's standard fixed rate.

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

עמוד א׳ DAF 14A

EXPLANATION

מִלְּתָא אַגַּב אוֹרְחֵיהּ קָמַשְׁמַע לַן,

By omitting gentiles from the Mishnah, the Tanna **teaches us a matter in passing**,

PROOF

כִּדְרַב יְהוּדָה אָמַר רַב,

in accordance with that which Rav Yehuda said that **Rav said**.

STATEMENT

דְּאָמַר רַב יְהוּדָה אָמַר רַב: אָסוּר לָאָדָם שֶׁיֹּאמַר ״כַּמָּה נָאֶה גּוֹי זֶה״.

For Rav Yehuda said that **Rav said: It is forbidden for a person to say, "How handsome is this gentile!"** Therefore, the Tanna avoided making a statement contrasting a handsome Jew with an ugly gentile, so as not to mention a gentile's beauty.

QUESTION

וְלֵיתְנֵי ״אֶת הַנָּאֶה שֶׁבְּיִשְׂרָאֵל וְאֶת הַכָּעוּר שֶׁבַּגּוֹיִם״!

The Gemara asks: **But let** the Tanna **teach: "The handsomest among Israel and the ugliest among the gentiles"!** This wording would avoid praising a gentile's beauty!

ANSWER

בְּחַד אוּמָּה קָמַיְירֵי, בִּתְרֵי אוּמֵּי לָא מַיְירֵי.

The Gemara answers: The Tanna **is dealing with one nation**, namely Jews, and **he is not dealing with two nations**, contrasting Jews with gentiles.

OBJECTION

וְלָא? וְהָא קָתָנֵי: הַגְּדוֹלָה שֶׁבַּכְּהוּנָּה וְאֶת הַקְּטַנָּה שֶׁבְּיִשְׂרָאֵל!

The Gemara challenges: **And** does he **not** deal with two groups? **But isn't it taught** in a Mishnah later: One who rapes or seduces a young woman must pay fifty sela, whether she is **the most distinguished in the priesthood or the lowest in Israel**? Here he contrasts two distinct classes!

RESOLUTION

הָתָם חַד אוּמָּה הוּא, אֶלָּא מִקְדָּישׁ הוּא דְּקַדִּישִׁי כֹּהֲנִים טְפֵי.

The Gemara answers: **There it is one nation,** as **it is only that Kohanim are more holy** than ordinary Israelites, but they are all part of the same Jewish nation.

RESOLUTION

וְאִיבָּעֵית אֵימָא, אַיְידֵי דְּקָא בָּעֵי לְמִתְנֵי סֵיפָא "שְׂדֵה אֲחוּזָּה",

And if you wish, say instead: **Since he wanted to teach in the latter clause** of our Mishnah the halachos regarding **an ancestral field,**

EXPLANATION

דִּבְיִשְׂרָאֵל הוּא דְּמַשְׁכַּחַתְּ לַהּ, בְּגוֹי לָא מַשְׁכַּחַתְּ לַהּ, דְּלָאו בְּנֵי אֲחוּזָּה נִינְהוּ,

which you find by an Israelite, but **you do not find by a gentile, as they are not subject to** holding **an ancestral field** in Eretz Yisrael,

EXPLANATION

מִשּׁוּם הָכִי קָתָנֵי לַהּ בְּיִשְׂרָאֵל.

because of this he taught it exclusively **in** reference to **an Israelite.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' בִּשְׂדֵה אֲחוּזָּה לְהָקֵל וּלְהַחֲמִיר, כֵּיצַד?

MISHNAH: With regard to **an ancestral field,** there are halachos **to lenient effect and to stringent effect. How so?**

MISHNAH

אֶחָד הַמַּקְדִּישׁ בְּחוֹלַת הַמָּחוֹז, וְאֶחָד הַמַּקְדִּישׁ בַּפַּרְדֵּיסוֹת סְבַסְטִי,

Whether one consecrates poor, sandy soil in **the sand-dunes of the Machoz, or whether one consecrates** rich land in **the orchards of Sevaste,**

MISHNAH

נוֹתֵן זֶרַע חוֹמֶר שְׂעוֹרִים בַּחֲמִשִּׁים שֶׁקֶל כָּסֶף,

he redeems it by paying the fixed rate set by the Torah: **an area required for sowing a chomer of barley for fifty silver shekels.** This is a leniency for rich land and a stringency for poor land.

MISHNAH

וּבִשְׂדֵה מִקְנָה נוֹתֵן אֶת שָׁוְויוֹ.

And in the case of a purchased field, he gives its actual market **value,** whether more or less than the fixed rate.

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: אֶחָד שְׂדֵה מִקְנָה וְאֶחָד שְׂדֵה אֲחוּזָּה,

Rabbi Eliezer says: Both a purchased field and an ancestral field are redeemed at the standard fixed rate.

MISHNAH

מָה בֵּין שְׂדֵה אֲחוּזָּה לִשְׂדֵה מִקְנָה?

What then **is the difference between an ancestral field and a purchased field?**

MISHNAH

שֶׁבִּשְׂדֵה אֲחוּזָּה הוּא נוֹתֵן חוֹמֶשׁ, וּבִשְׂדֵה מִקְנָה אֵינוֹ נוֹתֵן חוֹמֶשׁ.

That by an ancestral field he adds a fifth when redeeming it himself, **and by a purchased field he does not add a fifth.**

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַב הוּנָא: הִקְדִּישׁ שָׂדֶה מְלֵיאָה אִילָנוֹת,

GEMARA: Rav Huna said: If one consecrated a field full of trees,

STATEMENT

כְּשֶׁהוּא פּוֹדֶן — פּוֹדֶה אִילָנוֹת בְּשָׁוְווִין,

when he redeems them, he redeems the trees according to their value,

STATEMENT

וְחוֹזֵר וּפוֹדֶה קַרְקַע בֵּית זֶרַע חוֹמֶר שְׂעוֹרִים בַּחֲמִשִּׁים שֶׁקֶל כֶּסֶף.

and then he goes back and redeems the land at the fixed rate of **an area required for sowing a chomer of barley for fifty silver shekels.**

INFERENCE

אַלְמָא קָסָבַר רַב הוּנָא: אָדָם מַקְדִּישׁ — בְּעַיִן יָפָה מַקְדִּישׁ.

The Gemara notes: **Evidently Rav Huna holds: A person who consecrates, consecrates generously.** Therefore he consecrated the trees separately from the land, requiring separate redemptions.

OBJECTION

אֵיתִיבֵיהּ רַב נַחְמָן לְרַב הוּנָא: אֶחָד הַמַּקְדִּישׁ בְּחוֹלַת הַמָּחוֹז, וְאֶחָד הַמַּקְדִּישׁ בְּפַרְדֵּיסוֹת סְבַסְטֵי, נוֹתֵן בֵּית זֶרַע חוֹמֶר שְׂעוֹרִים בַּחֲמִשִּׁים שֶׁקֶל כָּסֶף!

Rav Nachman raised an objection to Rav Huna from our Mishnah: **Whether one consecrates the sand-dunes of the Machoz or whether one consecrates the orchards of Sevaste, he gives an area for sowing a chomer of barley for fifty silver shekels!** This implies that even an orchard with trees is redeemed at the fixed rate without evaluating the trees separately!

ANSWER

אָמַר לֵיהּ: רְאוּיָה לְפַרְדֵּיסוֹת קָאָמִינָא.

Rav Huna **said to him: I mean land that is suitable for orchards,** but does not actually contain trees.

OBJECTION

אֵיתִיבֵיהּ: ״בֵּית זֶרַע״ — אֵין לִי אֶלָּא בֵּית זֶרַע, שְׂדֵה גְּפָנִים וּשְׂדֵה קָנִים וּשְׂדֵה אִילָנוֹת מִנַּיִן?

Rav Nachman **raised an objection to him** from a Braisa: The verse says regarding an ancestral field, **"an area fit for sowing"** (Vayikra 27:16). **I have only** derived **an area fit for sowing; from where** do I know that this rate applies to **a field of vines, a field of reeds, or a field of trees?**

PROOF

תַּלְמוּד לוֹמַר ״שָׂדֶה״ מִכָּל מָקוֹם,

The verse states "field" to include a field **of any kind!** Thus trees are included in the land's fixed redemption rate!

ANSWER

אָמַר לֵיהּ: הָכָא נָמֵי פּוֹדֶה וְחוֹזֵר וּפוֹדֶה.

Rav Huna **said to him: Here too,** the Braisa means **he redeems** the trees separately **and then goes back and redeems** the land.

OBJECTION

אֵיתִיבֵיהּ: הִקְדִּישׁ שְׁלֹשָׁה אִילָנוֹת מִמַּטַּע עֲשָׂרָה לְבֵית סְאָה — הֲרֵי זֶה הִקְדִּישׁ אֶת הַקַּרְקַע וְאֶת הָאִילָנוֹת שֶׁבֵּינֵיהֶם,

Rav Nachman **raised an objection to him** from another Braisa: **If one consecrated three trees planted at a density of ten per beis se'ah, he has consecrated the land and the trees between them.**

PROOF

כְּשֶׁהוּא פּוֹדֶה — פּוֹדֶה בֵּית זֶרַע חוֹמֶר שְׂעוֹרִים בַּחֲמִשִּׁים שֶׁקֶל כָּסֶף.

When he redeems it, he redeems an area required for sowing a chomer of barley for fifty silver shekels, altogether!

STATEMENT

פָּחוֹת מִיכָּן, אוֹ יָתֵר עַל כֵּן, אוֹ שֶׁהִקְדִּישָׁן בְּזֶה אַחַר זֶה — הֲרֵי זֶה לֹא הִקְדִּישׁ לֹא אֶת הַקַּרְקַע וְלֹא אֶת הָאִילָנוֹת שֶׁבֵּינֵיהֶם.

If they were planted **less than this** density, **or more than this** density, **or if he consecrated them one after another, he has not consecrated the land or the trees between them.**

STATEMENT

וְלֹא עוֹד, אֶלָּא אֲפִילּוּ הִקְדִּישׁ אִילָנוֹתָיו, וְאַחַר כָּךְ הִקְדִּישׁ קַרְקַע,

And not only that, but even if he consecrated his trees and afterwards consecrated the land,

STATEMENT

כְּשֶׁהוּא פּוֹדֶה — פּוֹדֶה אֶת הָאִילָנוֹת בְּשָׁוְויֵהֶן, וְחוֹזֵר וּפוֹדֶה קַרְקַע: בֵּית זֶרַע חוֹמֶר שְׂעוֹרִים בַּחֲמִשִּׁים שֶׁקֶל כֶּסֶף!

when he redeems them, he redeems the trees at their value, and then goes back and redeems the land at an area for sowing a chomer of barley for fifty silver shekels!

QUESTION

וְכִי תֵּימָא: הָכָא נָמֵי פּוֹדֶה וְחוֹזֵר וּפוֹדֶה,

And should you say: Here too, in the first clause, he redeems the trees and goes back and redeems the land,

OBJECTION

הָא מִדְּסֵיפָא פּוֹדֶה וְחוֹזֵר וּפוֹדֶה, מִכְּלָל דִּרֵישָׁא לָא!

since the latter clause states he redeems and goes back and redeems, it follows by inference that in the first clause, no, he redeems everything together at the fixed rate! This directly contradicts Rav Huna!

RESOLUTION

אֶלָּא, הָא מַנִּי? רַבִּי שִׁמְעוֹן הִיא, דְּאָמַר: מַקְדִּישׁ בְּעַיִן רָעָה מַקְדִּישׁ.

Rather, whose view is this Braisa? It is Rabbi Shimon, who says: One who consecrates, consecrates stingily, so he does not consecrate the trees as a separate entity when consecrating the field.

PROOF

דְּתַנְיָא: הַמַּקְדִּישׁ אֶת הַשָּׂדֶה — הִקְדִּישׁ אֶת כּוּלָּהּ. רַבִּי שִׁמְעוֹן אוֹמֵר: לֹא הִקְדִּישׁ אֶלָּא חָרוּב הַמּוּרְכָּב וְסַדַּן הַשִּׁקְמָה.

As it is taught in a Braisa: One who consecrates a field has consecrated all of it. Rabbi Shimon says: He has only consecrated the grafted carob tree and the trunk of the sycamore, showing that he holds a person consecrates stingily.

OBJECTION

אִי רַבִּי שִׁמְעוֹן, אֵימָא סֵיפָא: וְלֹא עוֹד, אֶלָּא אֲפִילּוּ הִקְדִּישׁ אִילָנוֹתָיו וְאַחַר כָּךְ הִקְדִּישׁ קַרְקַע, כְּשֶׁהוּא פּוֹדֶה — פּוֹדֶה אֶת הָאִילָנוֹת בְּשָׁוְויֵהֶן, וְחוֹזֵר וּפוֹדֶה בֵּית זֶרַע חוֹמֶר שְׂעוֹרִים בַּחֲמִשִּׁים שֶׁקֶל כֶּסֶף.

The Gemara asks: If it is Rabbi Shimon, consider the latter clause: "And not only that, but even if he consecrated his trees and afterwards consecrated the land, when he redeems them, he redeems the trees at their value, and then goes back and redeems an area for sowing a chomer of barley for fifty silver shekels."

OBJECTION

וְאִי רַבִּי שִׁמְעוֹן — לֵיזִיל בָּתַר פְּדִיוֹן, וְלִיפְרְקוּ אַגַּב אַרְעַיְיהוּ, דְּהָא שָׁמְעִינַן לֵיהּ לְרַבִּי שִׁמְעוֹן דְּאָזֵיל בָּתַר פְּדִיוֹן!

Now if it were Rabbi Shimon, let us follow the status at the time of redemption, and let them be redeemed along with the land, for we have heard Rabbi Shimon holds that we follow the status at the time of redemption!

BRAISA

דְּתַנְיָא: מִנַּיִן לְלוֹקֵחַ שָׂדֶה מֵאָבִיו וְהִקְדִּישָׁהּ, וְאַחַר כָּךְ מֵת אָבִיו, מִנַּיִן שֶׁתְּהֵא לְפָנָיו כִּשְׂדֵה אֲחוּזָה?

As it is taught in a Braisa: From where do we know that if one purchases a field from his father and consecrates it, and afterwards his father dies, from where do we know that it should be treated by him as an ancestral field at the time of redemption?

PROOF

תַּלְמוּד לוֹמַר: ״אִם אֶת שְׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא מִשְּׂדֵה אֲחֻזָּתוֹ״.

The verse states: "If he consecrates a field he purchased, which is not of the field of his possession" (Vayikra 27:22),

STATEMENT

שָׂדֶה שֶׁאֵינָהּ רְאוּיָה לִהְיוֹת שְׂדֵה אֲחוּזָה, יָצְתָה זוֹ שֶׁרְאוּיָה לִהְיוֹת שְׂדֵה אֲחוּזָה, דִּבְרֵי רַבִּי יְהוּדָה וְרַבִּי שִׁמְעוֹן.

meaning a field that is not suited to become an ancestral field; excluding this field, which is suited to become an ancestral field. These are the words of Rabbi Yehuda and Rabbi Shimon, proving that Rabbi Shimon follows the status at the time of redemption!

BRAISA

רַבִּי מֵאִיר אוֹמֵר: מִנַּיִן לַלּוֹקֵחַ שָׂדֶה מֵאָבִיו, וּמֵת אָבִיו, וְאַחַר כָּךְ הִקְדִּישָׁהּ, מִנַּיִן שֶׁתְּהֵא לְפָנָיו כִּשְׂדֵה אֲחוּזָה?

Rabbi Meir says: From where do we know that if one purchases a field from his father, and his father dies, and afterwards he consecrates it, from where do we know that it shall be treated by him as an ancestral field?

עמוד ב׳ DAF 14B

PROOF

תַּלְמוּד לוֹמַר: ״אִם אֶת שְׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא מִשְּׂדֵה אֲחֻזָּתוֹ״ —

The verse states: "And if he sanctifies to Hashem a field of his purchase, which is not of the field of his ancestral heritage" (Vayikra 27:22)—

EXPLANATION

שָׂדֶה שֶׁאֵינָהּ שְׂדֵה אֲחוּזָה, יָצְתָה זוֹ שֶׁהִיא שְׂדֵה אֲחוּזָה.

this verse refers to a field that is not an ancestral field at the time he consecrates it; this field is excluded, as now, after his father died, it is an ancestral field!

STATEMENT

אִילּוּ לְרַבִּי יְהוּדָה וּלְרַבִּי שִׁמְעוֹן, אֲפִילּוּ הִקְדִּישָׁהּ וְאַחַר כָּךְ מֵת אָב — שְׂדֵה אֲחוּזָּה הָוְיָא.

Whereas according to Rabbi Yehuda and according to Rabbi Shimon, even if he consecrated it and afterward his father died, it becomes an ancestral field.

QUESTION

מַאי טַעְמָא? אִי מִשּׁוּם קְרָא — קְרָא לְכִדְרַבִּי מֵאִיר הוּא דַּאֲתָא!

The Gemara asks: **What is the reason** for Rabbi Yehuda and Rabbi Shimon? **If** you say **it is because of the verse, the verse comes to** teach the halachah **like that of Rabbi Meir,** where the father died before he consecrated it!

QUESTION

אֶלָּא לָאו מִשּׁוּם דְּאָזֵיל בָּתַר פְּדִיּוֹן?

Rather, is it not because he follows the status of the field at the time of **redemption?** And since his father died before redemption, it is considered an ancestral field!

ANSWER

אָמַר רַב נַחְמָן בַּר יִצְחָק: רַבִּי יְהוּדָה וְרַבִּי שִׁמְעוֹן קְרָא אַשְׁכַּחוּ וּדְרוּשׁ.

Rav Nachman bar Yitzchak said: Rabbi Yehuda and Rabbi Shimon found a verse and expounded it, and they do not actually hold that we follow the status at redemption.

EXPLANATION

אִם כֵּן, לִכְתּוֹב רַחֲמָנָא: "אִם אֶת שְׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא אֲחֻזָּתוֹ", מַאי "מִשְּׂדֵה" — שָׂדֶה שֶׁאֵינָהּ רְאוּיָה לִהְיוֹת שְׂדֵה אֲחוּזָּה.

If so, that it is only an ancestral field if his father died first, **let the Merciful One write: "If he sanctifies a field of his purchase that is not his ancestral heritage." What** does the verse teach by writing **"from the field of"?** It teaches that it excludes only a **field that is not fit to ever become an ancestral field** at all, excluding a field he was destined to inherit.

STATEMENT

אָמַר רַב פָּפָּא: הִקְדִּישׁ טָרָשִׁין — פּוֹדָן בְּשָׁוְויָן, מַאי טַעְמָא? "בֵּית זֶרַע" אָמַר רַחֲמָנָא, וְהָנֵי לָאו בְּנֵי זְרִיעָה נִינְהוּ.

Rav Pappa said: If one consecrated rocky ground that is unfit for planting, **he redeems them at their market value. What is the reason? The Merciful One says** regarding the fixed valuation, an area of **"a seedland"** of a chomer of barley, **and these are not fit for seeding.**

STATEMENT

לֹא גְּאָלָן — יוֹצְאִין [לַכֹּהֲנִים] בַּיּוֹבֵל, מַאי טַעְמָא? "שָׂדֶה" אָמַר רַחֲמָנָא, כֹּל דְּהוּ.

If **he did not redeem them** before Yovel, **they go out to the Kohanim in Yovel. What is the reason? The Merciful One says "the field,"** meaning **whatever** type of field **it is.**

STATEMENT

מָכַר טְרָשִׁין — נִגְאָלִין פָּחוֹת מִשְּׁתֵּי שָׁנִים, מַאי טַעְמָא? ״מִסְפַּר שְׁנֵי תְּבוּאוֹת״ אָמַר רַחֲמָנָא, וְהַאי לָאו בְּנֵי תְּבוּאָה נִינְהוּ.

If he sold rocky ground, they may be redeemed by the seller in less than two years. What is the reason? The Merciful One says: "According to the number of crop-years," and these are not fit for crops.

STATEMENT

לֹא גְּאָלָן — (חוֹזֶרֶת) [חוֹזְרִין] לַבְּעָלִים בַּיּוֹבֵל, מַאי טַעְמָא? ״וְשָׁב לַאֲחוּזָּתוֹ״ אָמַר רַחֲמָנָא, וְהַאי נָמֵי אֲחוּזָּה הִיא.

If he did not redeem them, they return to the owner in Yovel. What is the reason? The Merciful One says: "And he shall return to his ancestral heritage," and this rocky land is also an ancestral heritage.

STATEMENT

הִקְדִּישׁ אִילָנוֹת — (פּוֹדֶה) [פּוֹדָן] בְּשָׁוְויֵהֶן, מַאי טַעְמָא? ״בֵּית זֶרַע״ אָמַר רַחֲמָנָא, וְלֹא אִילָנוֹת.

If he consecrated trees attached to his ancestral field, he redeems them at their market value. What is the reason? The Merciful One says "a seedland," and not trees.

STATEMENT

לֹא גְּאָלָן — אֵין יוֹצְאִין לַכֹּהֲנִים בַּיּוֹבֵל, ״וְהָיָה הַשָּׂדֶה״ אָמַר רַחֲמָנָא, וְלֹא אִילָנוֹת.

If he did not redeem them, they do not go out to the Kohanim in Yovel. The Merciful One says: "And the field shall be," and not trees.

STATEMENT

מָכַר אִילָנוֹת — אֵין נִגְאָלִין פָּחוֹת מִשְּׁתֵּי שָׁנִים, מַאי טַעְמָא? ״שְׁנֵי תְּבוּאוֹת״ אָמַר רַחֲמָנָא, וְהָנֵי בְּנֵי תְּבוּאוֹת נִינְהוּ.

If he sold trees, they cannot be redeemed in less than two years. What is the reason? The Merciful One says "crop-years," and these trees are producers of crops, namely fruit.

STATEMENT

לֹא גְּאָלָן — אֵין חוֹזֶרֶת לַבְּעָלִים בְּיוֹבֵל, מַאי טַעְמָא? ״וְשָׁב לַאֲחוּזָּתוֹ״ אָמַר רַחֲמָנָא, וְלֹא אִילָנוֹת.

If he did not redeem them, they do not return to the owner in Yovel. What is the reason? The Merciful One says: "And he shall return to his ancestral heritage," which implies land itself, and not trees.

STATEMENT

אָמַר מָר: הִקְדִּישׁ אִילָנוֹת — (פּוֹדֶה) [פּוֹדָן] בְּשָׁוְויָן.

The Master said above: If he consecrated trees, he redeems them at their market value.

QUESTION

אַמַּאי? וְלִיקְדְּשׁוּ אַגַּב אַרְעַיְיהוּ, וְלִיפָּרְקוּהּ אַגַּב אַרְעַיְיהוּ!

The Gemara asks: Why so? Let them become consecrated along with their land, and let them be redeemed along with their land under the fixed valuation for a seedland!

OBJECTION

וְכִי תֵּימָא: אִילָנוֹת אַקְדֵּישׁ, אַרְעָא לָא אַקְדֵּישׁ —

And if you would say that **he consecrated the trees but did not consecrate the land,**

QUESTION

וְהָאָמְרִי נְהַרְדָּעֵי: מַאן דְּמְזַבֵּן לֵיהּ דִּקְלָא לְחַבְרֵיהּ, קָנֵי לֵיהּ מִשִּׁיפּוֹלָא וְעַד תְּהוֹמָא!

did not the Sages of Neharde'a say: One who sells a date palm to his friend, he acquires it from the base of the palm down to the depths of the earth, including the land under it!

ANSWER

לָאו מִי אִיתְּמַר עֲלַהּ: בְּבָא מֵחֲמַת טַעֲנָה!

The Gemara answers: **Was it not stated concerning that ruling** that it applies only **where he comes with a specific claim** that he explicitly purchased the ground under it?

מִשְׁנָה MISHNAH

MISHNAH

שְׂדֵה מִקְנָה נוֹתֵן שָׁוְויוֹ.

The Mishnah had taught that for **a purchased field, one gives its market value.**

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: "בְּמִכְסַת" — מַה בָּא לְלַמּוֹד?

The Rabbis taught in a Braisa: The verse says regarding a purchased field: **"According to the computation"—what does this come to teach us?**

EXPLANATION

לְפִי שֶׁנֶּאֱמַר: "וְזֶרַע חֹמֶר שְׂעוֹרִים בַּחֲמִשִּׁים שֶׁקֶל כָּסֶף", יָכוֹל אַף שְׂדֵה מִקְנָה כֵּן? תַּלְמוּד לוֹמַר: "מִכְסַת".

Since it says regarding an ancestral field: **"An area sown with a chomer of barley at fifty silver shekels," I might have thought that even a purchased field is so** redeemed with this fixed rate? **Therefore the verse states: "According to the computation"** of its actual worth.

STATEMENT

רַבִּי אֱלִיעֶזֶר אוֹמֵר: נֶאֱמַר כָּאן "וְחִשַּׁב", וְנֶאֱמַר לְהַלָּן "וְחִשַּׁב", מָה לְהַלָּן דָּבָר קָצוּב, אַף כָּאן דָּבָר קָצוּב.

Rabbi Eliezer says: It says here regarding a purchased field **"and he shall calculate," and it says further on** regarding an ancestral field **"and he shall calculate." Just as further on** it refers to **a set sum** of fifty shekels, **so too here** it refers to **a set sum.**

QUESTION

אִיבַּעְיָא לְהוּ: רַבָּנַן אִית לְהוּ גְּזֵירָה שָׁוָה, וּמַפְקִין לֵיהּ לְחוֹמֶשׁ, אוֹ דִלְמָא לֵית לְהוּ גְּזֵירָה שָׁוָה, וְלֵית לְהוּ לְחוֹמֶשׁ?

A dilemma was raised before them: Do the Rabbis who dispute Rabbi Eliezer **accept this gezeirah shavah** of "and he shall calculate" **and apply it** only **to** exempt it from **the added fifth, or perhaps they do not accept the gezeirah shavah at all, and do not** hold that there is an exemption from **the added fifth?**

ANSWER

אָמַר רָבָא: מִסְתַּבְּרָא לֵית לְהוּ גְּזֵירָה שָׁוָה, מִדְּגַלְּי רַחֲמָנָא חוֹמֶשׁ גַּבֵּי שְׂדֵה אֲחוּזָּה וְגַבֵּי מַקְדִּישׁ בֵּיתוֹ,

Rava said: It stands to reason that they do not accept the gezeirah shavah. Since the Merciful One revealed the requirement to add a **fifth regarding an ancestral field and regarding one who consecrates his house,**

EXPLANATION

הָווּ לֵיהּ שְׁנֵי כְּתוּבִין הַבָּאִין כְּאֶחָד, וְכָל שְׁנֵי כְּתוּבִין הַבָּאִין כְּאֶחָד אֵין מְלַמְּדִין.

they are two verses that come as one, and any two verses that come as one do not teach their halachah to other cases.

EXPLANATION

וּלְמַאן דְּאָמַר מְלַמְּדִין, מִדְּגַלְּי רַחֲמָנָא חוֹמֶשׁ בְּמַעֲשֵׂר, בִּבְהֵמָה טְהוֹרָה, וּבִבְהֵמָה טְמֵאָה — הָווּ לֵיהּ טוּבָא, וְאֵין מְלַמְּדִין.

And according to the one who says that two verses coming as one do teach others, **since the Merciful One revealed** a **fifth regarding tithe, regarding a kosher animal, and regarding an non-kosher animal, they have become many** verses, **and** three verses **do not teach!**

STATEMENT

תַּנְיָא כְּוָותֵיהּ דְּרָבָא, וְלָא מִטַּעְמֵיהּ.

It was **taught in a Braisa in accordance with Rava, but not for his reason.**

BRAISA

תַּנְיָא: "בְּמִכְסַּת עֲרָכְךָ" — הִקִּישׁוֹ הַכָּתוּב לַעֲרָכִין, מָה עֲרָכִין אֵין מוֹסִיף חוֹמֶשׁ, אַף שְׂדֵה מִקְנָה אֵין מוֹסִיף חוֹמֶשׁ.

It was **taught: "According to the computation of your valuation"—the verse compares it to Erechin. Just as in Erechin one does not add a fifth, so too in a purchased field one does not add a fifth.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בְּשׁוֹר הַמּוּעָד שֶׁהֵמִית אֶת הָעֶבֶד לְהָקֵל וּלְהַחֲמִיר, כֵּיצַד?

MISHNAH: In the case of an ox that is a mu'ad that killed a slave, the Torah's rules apply both **to make it lenient and to make it stringent. How so?**

MISHNAH

אֶחָד שֶׁהֵמִית אֶת הַנָּאֶה שֶׁבַּעֲבָדִים וְאֶת הַכָּעוּר שֶׁבָּעֲבָדִים — נוֹתֵן שְׁלֹשִׁים סֶלַע.

Whether **it killed the finest among slaves or the ugliest among slaves, he pays thirty selayim.**

MISHNAH

הֵמִית בֶּן חוֹרִין — נוֹתֵן שָׁוְויוֹ. חָבַל בָּזֶה וּבָזֶה — נוֹתֵן נֶזֶק שָׁלֵם.

If it **killed a free man, he pays his value. If it injured this one** (a slave) **or that one** (a free man), **he pays full damages.**

גְּמָרָא GEMARA

INFERENCE

גְּמָ׳ בְּמוּעָד — אִין, בְּתָם — לָא.

GEMARA: For a mu'ad, yes, he pays full damage for injuries; **for a tam, no,** he pays only half damages.

QUESTION

לֵימָא מַתְנִיתִין דְּלָא כְּרַבִּי עֲקִיבָא, דְּתַנְיָא: רַבִּי עֲקִיבָא אוֹמֵר: אַף תָּם שֶׁחָבַל בָּאָדָם מְשַׁלֵּם בַּמּוֹתָר נֶזֶק שָׁלֵם.

Shall we say our Mishnah is not according to Rabbi Akiva? As we learned in a Mishnah: **Rabbi Akiva says: Even a tam that injured a person pays full damages for the excess** of damage done over damage received!

ANSWER

אֲפִילּוּ תֵּימָא רַבִּי עֲקִיבָא, הוּא הַדִּין דַּאֲפִילּוּ תָּם נָמֵי,

The Gemara answers: **You may even say** the Mishnah is **Rabbi Akiva, and the same law applies that even a tam also** pays full damages for injuries,

EXPLANATION

וְאַיְידֵי דְּקָא בָּעֵי לְמִתְנֵי סֵיפָא ״הֵמִית עֶבֶד״ ״הֵמִית בֶּן חוֹרִין״, דִּבְמוּעָד הוּא דְּמַשְׁכַּחַתְּ לַהּ, בְּתָם לָא מַשְׁכַּחַתְּ לַהּ, מִשּׁוּם הָכִי קָתָנֵי מוּעָד.

and since it needed to teach in the latter clause "it killed a slave" or **"it killed a free man," which you only find by a mu'ad,** whereas **by a tam you do not find** the thirty-sela penalty or execution fine, **because of that it taught "mu'ad"** in the first clause as well.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ בָּאוֹנֵס וּבַמְפַתֶּה לְהָקֵל וּלְהַחֲמִיר, כֵּיצַד?

MISHNAH: Regarding a rapist and a seducer, the Torah's rules apply both **to make it lenient and to make it stringent. How so?**

MISHNAH

אֶחָד שֶׁאָנַס וּפִיתָּה אֶת גְּדוֹלָה שֶׁבַּכְּהוּנָּה וְאֶת הַקְּטַנָּה שֶׁבְּיִשְׂרָאֵל — נוֹתֵן חֲמִשִּׁים סְלָעִים,

Whether one raped or seduced the greatest woman in the Kehunah or the lowest woman in Yisrael, he gives fifty selayim as the statutory fine,

MISHNAH

וְהַבּוּשֶׁת וְהַפֶּגָם — הַכֹּל לְפִי הַמְבַיֵּישׁ וְהַמִּתְבַּיֵּישׁ.

and the shame and degradation payments **are all according to the status of the embarrass-er and the embarrassed one.**

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ אַמַּאי? אֵימָא: ״חֲמִשִּׁים סְלָעִים״ אָמַר רַחֲמָנָא מִכֹּל מִילֵּי!

GEMARA: Why is he liable for shame and degradation? **Say: The Merciful One said "fifty selayim" for all matters** combined!

ANSWER

אָמַר רַב זְעֵירָא: יֹאמְרוּ, בָּעַל בַּת מְלָכִים חֲמִשִּׁים, בָּעַל בַּת הֶדְיוֹטוֹת חֲמִשִּׁים?

Rav Zeira said: Would people say: One who had relations with the daughter of kings pays fifty, and one who had relations with the daughter of commoners pays fifty?! Therefore, separate payments must apply for shame and degradation.

OBJECTION

אָמַר לֵיהּ אַבָּיֵי: אִי הָכִי, גַּבֵּי עֶבֶד נָמֵי, יֹאמְרוּ: עֶבֶד נוֹקֵב מַרְגָּלִית — שְׁלֹשִׁים, עֶבֶד עוֹשֶׂה מַעֲשֵׂה מַחַט — שְׁלֹשִׁים?

Abaye said to him: If so, regarding a slave as well, would people say: A slave who drills pearls costs **thirty, and a slave who does needlework** costs **thirty?!** Yet there the law is explicitly a fixed thirty selayim!

ANSWER

אֶלָּא אָמַר רַב זְעֵירָא:

Rather, Rav Zeira said:

SUMMARY

The daf opens with the conclusion of the Gemara's sugya regarding the language of the Mishnah, explaining that praising non-Jewish beauty is prohibited and that ancestral land halachos apply only to Bnei Yisrael. The new Mishnah outlines the rules of sdeh achuzah: whether the soil is poor sand or rich orchard land, it is redeemed at the Torah's fixed rate of fifty silver shekels per chomer of barley, whereas a sdeh miknah is redeemed according to its actual market value. In the Gemara, Rav Huna rules that one who consecrates an orchard redeems the trees by market value and the land by the fixed rate, based on the principle that a person consecrates generously. Rav Nachman challenges Rav Huna from several beraitos, leading the Gemara to re-evaluate the sugya in light of Rabbi Shimon's view that a person consecrates stingily, and examining how redemption rates function when trees and land are consecrated together or separately.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Gemara brings down a subtle halacha in passing: it is forbidden for a Yid to praise the physical beauty of a gentile. Think about why the Tanna went out of his way to avoid even a phrasing that might sound like praise. When we look at the world around us, it is so easy to get caught up in external, superficial beauty, a nice building, a striking figure, impressive physical style. But the Torah is teaching us a profound lesson in focus.

True beauty in a Yid's eyes isn't defined by physical symmetry or worldly charm. Real beauty is kedusha, a midoch-filled Yid, a tzaddik, a blatt Gemara, or a home filled with yiras Shamayim. When we train ourselves to look at the world through the lens of Torah, we stop being nispael from external, worldly aesthetics that have no spiritual depth. We begin to value what Hashem values.

Today, make a conscious effort to adjust your gaze. When you catch yourself admiring something purely worldly or physical, pause for a second and redirect that appreciation toward real, inner beauty, a choshuve ma'aseh tov, a piece of Torah, or the refined midos of a fellow Yid.

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.'