חוּמָּשׁ עִם רַשִּׁ"י · מקץ · שֵׁנִי

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

MIKETZ · 2ND ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yosef is brought out of the dungeon to stand directly before Pharaoh. Pharaoh recounts his disturbing dreams about the seven fat cows eaten by the seven lean cows, and the seven healthy ears of grain swallowed up by the thin ones. With complete bitachon and humility, Yosef immediately makes it clear that the interpretation does not come from his own wisdom, but rather Hashem is the One Who will answer Pharaoh's peace.

Yosef then explains that the two dreams are actually one unified message: Hashem is revealing what He is about to bring upon Mitzrayim. Seven years of great abundance will be followed immediately by seven devastating years of severe famine. Yosef does not stop at the interpretation; he goes on to advise Pharaoh to appoint a wise and discerning leader to collect and store grain during the good years so the land will survive the impending hunger.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף חֲלוֹם חָלַמְתִּי וּפֹתֵר אֵין אֹתוֹ וַאֲנִי שָׁמַעְתִּי

And he said Pharoh to Yosef a dream I dreamed and an interpreter there is no of it and I have heard

עָלֶיךָ לֵאמֹר תִּשְׁמַע חֲלוֹם לִפְתֹּר אֹתוֹ׃

concerning you saying you hear a dream to interpret it

רַשִּׁ"י

תשמע חלום לפתר אתו. תַּאֲזִין וְתָבִין חֲלוֹם לִפְתֹּר אוֹתוֹ׃

you listen to a dream to interpret it you give ear and understand a dream to interpret it

רַשִּׁ"י

תשמע. לְשׁוֹן הֲבָנָה וְהַאֲזָנָה, כְּמוֹ שׁוֹמֵעַ יוֹסֵף, אֲשֶׁר לֹא תִשְׁמַע לְשׁוֹנוֹ,

"tishma" is an expression of understanding and listening like understood Yosef that not you will understand its language

אנטינ"דרא בְּלַעַז׃

entendre in foreign translation

פָּסוּק ב

Pasuk 2

וַיַּעַן יוֹסֵף אֶת פַּרְעֹה לֵאמֹר בִּלְעָדָי אֱלֹהִים יַעֲנֶה אֶת שְׁלוֹם פַּרְעֹה׃

And answered Yosef — Paroh saying Not I God will answer the welfare of Paroh

רַשִׁ"י

בלעדי. אֵין הַחָכְמָה מִשֶּׁלִּי, אֶלָּא אֱלֹהִים יַעֲנֶה – יִתֵּן עֲנִיָּה בְּפִי –

in my mouth an answer He will put – will answer God rather from mine the wisdom is not Not I

לִשְׁלוֹם פַּרְעֹה:

Paroh for the welfare of

פָּסוּק ג

Pasuk 3

וַיְדַבֵּר פַּרְעֹה אֶל יוֹסֵף בַּחֲלֹמִי הִנְנִי עֹמֵד עַל שְׂפַת הַיְאֹר:

the Nile the bank of on standing behold me in my dream Yosef to Paroh And spoke

פָּסוּק ד

Pasuk 4

וְהִנֵּה מִן הַיְאֹר עֹלֹת שֶׁבַע פָּרוֹת בְּרִיאוֹת בָּשָׂר וִיפֹת תֹּאַר וַתִּרְעֶינָה

and they grazed of form and beautiful of flesh healthy cows seven coming up the Nile from and behold

בָּאָחוּ:

in the reed-grass

פָּסוּק ה

Pasuk 5

וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת עֹלוֹת אַחֲרֵיהֶן דַּלּוֹת וְרָעוֹת תֹּאַר מְאֹד וְרַקּוֹת

and emaciated very of form and bad scrawny after them coming up other cows seven and behold

בָּשָׂר לֹא רָאִיתִי כָהֵנָּה בְּכָל אֶרֶץ מִצְרַיִם לָרֹעַ:

for ugliness Mitzrayim the land of in all like them did I see not of flesh

רַשִׁ"י

דלות. כְּחוּשׁוֹת, כְּמוֹ מַדּוּעַ אַתָּה כָּכָה דַּל, דְּאַמְנוֹן שמואל ב י"ג :

13 II Shmuel of Amnon becoming lean thus are you why like scrawny lean

רַשִׁ"י

ורקות בשר. כָּל לְשׁוֹן רַקּוֹת שֶׁבְּמִקְרָא חַסְרֵי בָשָׂר, וּבְלַעַז בלוא"ש:

flouet and in Old French flesh deficient of that is in Scripture lean expression of every fleshed and lean

פָּסוּק ו

Pasuk 6

וַתֹּאכַלְנָה הַפָּרוֹת הָרַקּוֹת וְהָרָעוֹת אֵת שֶׁבַע הַפָּרוֹת הָרִאשֹׁנוֹת הַבְּרִיאֹת:

the healthy the first the cows seven — and the bad the lean the cows and ate

פָּסוּק ז

Pasuk 7

וַתָּבֹאנָה אֶל קִרְבֶּנָה וְלֹא נוֹדַע כִּי בָאוּ אֶל קִרְבֶּנָה וּמַרְאֵיהֶן

and their appearance their inside to they had come that was it known and not their inside to and they came

רַע כַּאֲשֶׁר בַּתְּחִלָּה וָאִיקָץ׃

and I awoke in the beginning just as was bad

פָּסוּק ח

Pasuk 8

וָאֵרָא בַּחֲלֹמִי וְהִנֵּה שֶׁבַע שִׁבֳּלִים עֹלֹת בְּקָנֶה אֶחָד מְלֵאוֹת וְטֹבוֹת׃

and good full single on a stalk growing ears of grain seven and behold in my dream And I saw

פָּסוּק ט

Pasuk 9

וְהִנֵּה שֶׁבַע שִׁבֳּלִים צְנֻמוֹת דַּקּוֹת שְׁדֻפוֹת קָדִים צֹמְחוֹת אַחֲרֵיהֶם׃

after them sprouting the east wind scorched by thin shriveled ears of grain seven and behold

רַ"שִׁ"י

צנמות. צוּנְמָא בִּלְשׁוֹן אֲרַמִּי סֶלַע, חֲרֵי הֵן כְּעֵץ בְּלִי לְחְלוּחַ וְקָשׁוֹת כְּסֶלַע,

like a rock and hard moisture without like wood they are behold is a rock Aramaic in the language of tzunma Parched

וְתַרְגּוּמוֹ נָצָן לָקְיָן, נָצָן – אֵין בָּהֶם אֶלָּא הַגֵּז, לְפִי שֶׁנִּתְרוֹקְנוּ מִן

from they were emptied because the blossom except in them there is not that is stricken their blossom and its Targum

הַזֶּרַע׃

the grain

פָּסוּק י

Pasuk 10

וַתִּבְלַעְנָה הַשִּׁבֳּלִים הַדַּקּוֹת אֵת שֶׁבַע הַשִּׁבֳּלִים הַטֹּבוֹת וָאֹמַר אֶל הַחַרְטֻמִּים

the magicians to and I said the good the ears seven — the thin the ears and swallowed

וְאֵין מַגִּיד לִי׃

to me one declaring and there is no

פָּסוּק יא

Pasuk 11

וַיֹּאמֶר יוֹסֵף אֶל פַּרְעֹה חֲלוֹם פַּרְעֹה אֶחָד הוּא אֵת אֲשֶׁר הָאֱלֹהִים עֹשֶׂה

is doing God that — it is one Paroh The dream of Paroh to Yosef And he said

הִגִּיד לְפַרְעֹה׃

to Paroh He told

פָּסוּק יב

Pasuk 12

שֶׁבַע פָּרֹת הַטֹּבֹת שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע הַשִּׁבֳּלִים הַטֹּבֹת שֶׁבַע שָׁנִים

years are seven the good ears of grain and the seven they are years are seven the good cows The seven

הֵנָּה חֲלוֹם אֶחָד הוּא׃

it is one dream they are

רַשִׁ"י

שבע שנים ושבע שנים. כֻּלָּן אֵינָן אֶלָּא שֶׁבַע, וַאֲשֶׁר נִשְׁנָה הַחֲלוֹם פַּעֲמַיִם, לְפִי
because twice the dream was repeated and that seven except are not all of them years and seven years Seven

שֶׁהַדָּבָר מְזֻמָּן כְּמוֹ שֶׁפֵּרֵשׁ לוֹ בַּסּוֹף וְעַל הַשָּׁנוֹת הַחֲלוֹם וְגוֹ' בְּשֶׁבַע
Regarding seven etc. the dream the repeating of and concerning at the end to him he explained just as is ready that the thing

שָׁנִים הַטּוֹבוֹת נֶאֱמַר הִגִּיד לְפַרְעֹה לְפִי שֶׁהָיָה סָמוּךְ וּבְשֶׁבַע שְׁנֵי רָעָב נֶאֱמַר
it is said famine years of and regarding seven close it was because to Pharaoh told it is said the good years

הֶרְאָה אֶת פַּרְעֹה , לְפִי שֶׁהָיָה הַדָּבָר מֻפְלָג וְרָחוֹק, נוֹפֵל בּוֹ לְשׁוֹן מַרְאֶה:
showing the language of to it applies and far off distant the matter it was because Pharaoh — showed

פָּסוּק יג

Pasuk 13

וְשֶׁבַע הַפָּרוֹת הָרַקּוֹת וְהָרָעוֹת הָעֹלֹת אַחֲרֵיהֶן שֶׁבַע שָׁנִים הֵנָּה וְשֶׁבַע
and seven they years are seven after them that come up and the bad the lean the cows and seven

הַשִּׁבֳּלִים הָרֵקוֹת שְׁדֻפוֹת הַקָּדִים יִהְיוּ שֶׁבַע שְׁנֵי רָעָב:
famine years of seven shall be the east wind blighted by the empty the ears

פָּסוּק יד

Pasuk 14

הוּא הַדָּבָר אֲשֶׁר דִּבַּרְתִּי אֶל פַּרְעֹה אֲשֶׁר הָאֱלֹהִים עֹשֶׂה הֶרְאָה אֶת פַּרְעֹה:
Pharaoh — He has shown is doing God what Pharaoh to I spoke which is the word That

פָּסוּק טו

Pasuk 15

הִנֵּה שֶׁבַע שָׁנִים בָּאוֹת שָׂבָע גָּדוֹל בְּכָל אֶרֶץ מִצְרָיִם:
Mitzrayim the land of in all great abundance are coming years seven behold

פָּסוּק טז

Pasuk 16

וְקָמוּ שֶׁבַע שְׁנֵי רָעָב אַחֲרֵיהֶן וְנִשְׁכַּח כָּל הַשָּׂבָע בְּאֶרֶץ מִצְרָיִם
Mitzrayim in the land of the abundance all and will be forgotten after them famine years of seven and will arise

וְכִלָּה הָרָעָב אֶת הָאָרֶץ:
the land — the famine and will consume

רַשִׁ"י

ונשכח כל השבע. הוּא פִּתְרוֹן הַבְּלִיעָה:
the swallowing the interpretation of this is the plenty all And shall be forgotten

פָּסוּק יז

Pasuk 17

וְלֹא יִוָּדַע הַשָּׂבָע בָּאָרֶץ מִפְּנֵי הָרָעָב הַהוּא אַחֲרֵי כֵן כִּי כָבֵד הוּא
it severe for so after that the famine because of in the land the abundance will be known and not

מְאֹד׃

very

רַשִׁ״י

ולא יודע השבע. הוא פִּתְרוֹן "ולא נודע כי באו אל קרבנה" : their insides" into they had come that was it known "and not the interpretation of this is the plenty shall be known and not

פָּסוּק יח

Pasuk 18

וְעַל הִשָּׁנוֹת הַחֲלוֹם אֶל פַּרְעֹה פַּעֲמָיִם כִּי נָכוֹן הַדָּבָר מֵעִם

from with the matter prepared is because twice Pharaoh to the dream the repetition of and concerning

הָאֱלֹהִים וּמְמַהֵר הָאֱלֹהִים לַעֲשֹׂתוֹ׃

to do it is God and hastening God

רַשִׁ״י

נכון. מְזֻמָּן׃

prepared firm

פָּסוּק יט

Pasuk 19

וְעַתָּה יֵרֶא פַּרְעֹה אִישׁ נָבוֹן וְחָכָם וִישִׁיתֵהוּ עַל אֶרֶץ מִצְרָיִם׃

Mitzrayim the land of over and set him and wise discerning a man Pharaoh let select and now

פָּסוּק כ

Pasuk 20

יַעֲשֶׂה פַּרְעֹה וְיַפְקֵד פְּקִדִים עַל הָאָרֶץ וְחִמֵּשׁ אֶת אֶרֶץ מִצְרַיִם

Mitzrayim the land of — and prepare the land over officers and let him appoint Pharaoh Let do

בְּשֶׁבַע שְׁנֵי הַשָּׂבָע׃

the plenty years of in the seven

רַשִׁ״י

וחמש. כְּתַרְגּוּמוֹ וְיִזָּרְזוּן; וְכֵן וַחֲמֻשִׁים שמות י"ג : 13 Shemos and prepared and similar is and they shall prepare as its Targum And they shall prepare

פָּסוּק כא

Pasuk 21

וְיִקְבְּצוּ אֶת כָּל אֹכֶל הַשָּׁנִים הַטֹּבֹת הַבָּאֹת הָאֵלֶּה וְיִצְבְּרוּ בָר

grain and let them store up these the coming the good the years food of all — And let them gather

תַּחַת יַד פַּרְעֹה אֹכֶל בֶּעָרִים וְשָׁמָרוּ׃

and let them guard in the cities as food Pharaoh the hand of under

רַשִׁ״י

את כל אכל. שֵׁם דָּבָר הוּא, לְפִיכָךְ טַעֲמוֹ בָּאָל"ף וְנָקוּד בְּפַתָּח קָטָן, וְאוֹכֵל whereas eating small with a patach and vocalized is on the aleph its accent therefore it is · a noun food all —

שֶׁהוּא פֹּעַל, כְּגוֹן כִּי כָּל אוֹכֵל חֵלֶב, טַעֲמוֹ לְמַטָּה בַּפ"ף, וְנָקוּד קָמָץ
which is a verb for example for anyone eating forbidden fat its accent is below on the chaf and vocalized with a kamatz

קָטָן:
small

רַ"שִׁ"י

תחת יד פרעה. בִּרְשׁוּתוֹ וּבְאוֹצְרוֹתָיו:
Under the hand of Pharaoh in his domain and in his storehouses

פָּסוּק כב

Pasuk 22

וְהָיָה הָאֹכֶל לְפִקָּדוֹן לָאָרֶץ לְשֶׁבַע שְׁנֵי הָרָעָב אֲשֶׁר תִּהְיֶיןָ בְּאֶרֶץ
And shall be the food for a reserve for the land for seven years of the famine that shall be in the land of

מִצְרָיִם וְלֹא תִכָּרֵת הָאָרֶץ בָּרָעָב:
Mitzrayim and not shall be cut off the land in the famine

רַ"שִׁ"י

והיה האכל. הַצָּבוּר כִּשְׁאָר פִּקָּדוֹן הַגָּנוּז לְקִיּוּם הָאָרֶץ:
And shall be the food that is accumulated like the rest of a deposit that is hidden away for the sustenance of the land

פָּסוּק כג

Pasuk 23

וַיִּיטַב הַדָּבָר בְּעֵינֵי פַּרְעֹה וּבְעֵינֵי כָּל עֲבָדָיו:
and was good the matter in the eyes of Paroh and in the eyes of all his servants

פָּסוּק כד

Pasuk 24

וַיֹּאמֶר פַּרְעֹה אֶל עֲבָדָיו הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ:
And said Paroh to his servants can there be found like this a man who the spirit of God is in him

רַ"שִׁ"י

הנמצא כזה. הֲנִשְׁכַּח כְּדִין? אִם נֵלֵךְ וּנְבַקְשֶׁנּוּ, הֲנִמְצָא כָמוֹהוּ? הֲנִמְצָא הנמצא בַּחֲטַף פַּתָּח:
can there be found such a one can there be found like this if we go and seek him can there be found like him is הנמצא with a chataf patach

לְשׁוֹן תְּמִיהָה; וְכֵן כָּל ה"א הַמְשַׁמֶּשֶׁת בְּרֹאשׁ תֵּבָה וּנְקוּדָה בַּחֲטַף פַּתָּח:
an expression of wonder and so every letter Hei that serves at the start of a word and is vocalized with a chataf patach

CHAPTER SUMMARY

The aliyah opens with Pharaoh telling Yosef his dreams and admitting that none of his magicians could offer a real solution. Yosef responds with yiras Shamayim, giving all credit to Hashem, and proceeds to interpret that the seven healthy cows and grain represent seven years of plenty, while the bad cows and scorched grain represent seven years of intense famine. He emphasizes that the repetition of the dream proves Hashem will carry this out very quickly. Yosef then proposes an action plan to set over Mitzrayim an ish navon v'chacham to manage grain reserves during the years of plenty, a plan that deeply impresses Pharaoh and his servants.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how Yosef HaTzaddik steps into the royal palace of Mitzrayim. He was pulled straight out of a filthy dungeon, standing before the most powerful monarch in the world. Pharaoh tells him, "I heard you know how to interpret dreams." Lichoira, any ordinary person looking to save himself would jump at the credit! But what is Yosef's immediate response? "Bilai-dai! It is not me! Elokim will answer Pharaoh." Before he says a single word of interpretation, Yosef takes all the honor, all the wisdom, and attributes it completely to Hashem. He makes it crystal clear that he is nothing more than a channel for Hashem's word.

This is a tremendous chiddush in our daily avodah. So often, when Hashem grants us success, a good sevara in learning, a smart business move, or praise from people around us, our immediate knee-jerk reaction is to feel a little swollen with pride. We think, "Look what I accomplished." But Yosef teaches us the true middah of emunah: the moment someone compliments your talents or you feel a sense of success, your very first thought must be "Bilai-dai!" It is all Hashem giving us the koach, the mind, and the opportunity.

Today, when you receive a compliment or feel proud of an accomplishment in your learning, work, or davening, stop for one second and say silently in your heart, "Bilai-dai, it is all from Hashem."

דַּף יוֹמִי · עֲרָכִין · דַּף כ׳

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📖 **THE SUGYA**

In this sugya, the Gemara continues to clarify complex safeks regarding double vows of demachin (market value), asking whether two sequential vows require two separate assessments—where the second valuation drops after the first pledge is deducted—or if one combined assessment is made and doubled. The Gemara also explores whether a person's general market value as a slave, known informally without a formal Beis Din appraisal, is enough to create a binding obligation for demachin before death.

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

עַמּוּד א׳ DAF 20A

QUESTION

בְּחַד זִימְנָא אָמְדִינַן לֵיהּ,

do we assess him once for his overall value now, and he pays double that single assessment,

QUESTION

אוֹ דִלְמָא כֵּיוָן דִּבְזֶה אַחַר זֶה נָדַר, תְּרֵי זִימְנֵי אָמְדִינַן לֵיהּ?

or perhaps, since he vowed in a manner of **one after the other, we assess him twice,** meaning first we assess him, he pays that amount, and then we assess what he is worth after that reduction?

QUESTION

וְאִם תִּמְצָא לוֹמַר: כֵּיוָן דִּבְזֶה אַחַר זֶה נָדַר תְּרֵי זִימְנֵי אָמְדִינַן לֵיהּ,

The Gemara asks further: **And if you shall say** to resolve that dilemma: **Since he vowed one after the other, we assess him twice,** what about a case where he made both vows simultaneously? Namely, if **he said: "My market value is upon me twice,"** and he said this **simultaneously, what is** the halachic status?

QUESTION

אָמַר: ״שְׁנֵי דָּמַי עָלַי״ בְּבַת אַחַת, מַהוּ?

Where he **said: "My market value is upon me twice," simultaneously, what is** the halacha?

QUESTION

הָכָא וַדַּאי בְּבַת אַחַת נָדַר, בְּבַת אַחַת אָמְדִינַן לֵיהּ,

Do we say that **here, he certainly vowed simultaneously,** so **we assess him simultaneously** with a single assessment and double it,

QUESTION

אוֹ דִלְמָא כֵּיוָן דְּקָאָמַר ״שְׁנֵי״, כְּזֶה אַחַר זֶה דָּמֵי?

or perhaps, since he said the word **"two," it is considered like** two vows made **one after the other,** requiring two sequential assessments?

QUESTION

אִם תֵּימְצֵי לוֹמַר: כֵּיוָן דְּקָאָמַר ״שְׁנֵי״ כְּזֶה אַחַר זֶה דָּמֵי,

If you shall say to resolve this: **Since he said "two," it is considered like** two vows made **one after the other,** what if **they assessed him on their own,** i.e., ten people happened to appraise his value for general market purposes, not specifically for his vow; **what is** the halacha?

QUESTION

אַמָּדוּהוּ מֵאֲלָיו מַהוּ?

If **they assessed him on their own, what is** the halacha?

QUESTION

מִי אָמְרִינַן: הָא אַמִּיד מֵאֲלָיו וְקָאֵי,

Do we say: Behold, he stands assessed on his own, so there is no need for another assessment,

QUESTION

אוֹ דִלְמָא בָּעֵינַן כַּוָּונָה לְאוּמְדָנָא?

or perhaps we require intent for the assessment to be made specifically for the sake of Hegdesh?

PROOF

פְּשׁוֹט מִיהָא חֲדָא, דְּתָנַן:

The Gemara suggests: **Resolve at least one** of these dilemmas **from what we learned in a Mishnah** later (20b):

PROOF

״דְּמֵי עָלַי״ וּמֵת — לֹא יִתְּנוּ יוֹרְשִׁין, שֶׁאֵין דָּמִים לַמֵּתִים.

If one says: **"My market value is upon me," and he died, the heirs need not give** his payment to Hekdesh, **because there is no market value for the dead.**

PROOF

וְאִי סָלְקָא דַּעְתָּךְ אַמָּדוּהוּ מֵאֲלָיו הָוֵי אוּמְדָנָא, הָא אַמִּיד וְקָאֵי,

And if it should enter your mind to say that an assessment where **they assessed him on their own is** a valid **assessment,** why shouldn't the heirs pay? **Behold, he stands assessed** already from his lifetime,

PROOF

מִי אִיכָּא גַּבְרָא דְּלָא שָׁוֵי אַרְבְּעָה זוּזֵי?

for **is there a man who is not worth at least four zuz** as a slave in the market? Thus, every living person has a baseline assessment. This must prove that an assessment requires explicit intent for Hekdesh!

REFUTATION

אֲמָדוּהוּ מֵאֵלָיו — נִחֵית לְאוּמְדָנָא, ״דְּמַי עָלַי״ — לָא נִחֵית לְאוּמְדָנָא.

The Gemara rejects the proof: Where **they assessed him on their own, he has entered an assessment** process in practice; but where he merely said: **"My market value is upon me," he has not entered an assessment** process at all. Therefore, no proof can be brought from there regarding an informal market valuation.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ חוֹמֶר בָּעֲרָכִין מִבַּנְּדָרִים, כֵּיצַד?

MISHNAH: There is a severity in Erechin, fixed vows of valuation, **more than in Nedarim,** vows of market value. **How so?**

MISHNAH

הָאוֹמֵר: ״עֶרְכִּי עָלַי״ וָמֵת — יִתְּנוּ הַיּוֹרְשִׁים,

One who says: "My fixed valuation is upon me," and he died, the heirs must give the statutory value to Hekdesh;

MISHNAH

״דְּמַי עָלַי״ וָמֵת — לֹא יִתְּנוּ הַיּוֹרְשִׁים, שֶׁאֵין דָּמִים לַמֵּתִים.

whereas if one says: **"My market value is upon me," and he died, the heirs need not give** anything, **because there is no market value for the dead.**

MISHNAH

״עֶרֶךְ יָדִי״, וְ״עֶרֶךְ רַגְלִי עָלַי״ — לֹא אָמַר כְּלוּם.

If one says: **"The fixed valuation of my hand," or "the fixed valuation of my foot is upon me," he has not said anything,** for the Torah did not set an erech for individual limbs.

MISHNAH

״עֶרֶךְ רֹאשִׁי״, וְ״עֶרֶךְ כְּבֵידִי עָלַי״ — נוֹתֵן עֶרֶךְ כּוּלּוֹ.

However, if he says: **"The fixed valuation of my head," or "the fixed valuation of my liver is upon me," he must give the fixed valuation of his entire self.**

MISHNAH

זֶה הַכְּלָל: דָּבָר שֶׁהַנְּשָׁמָה תְּלוּיָה בּוֹ — נוֹתֵן עֶרֶךְ כּוּלּוֹ.

This is the general rule: If one vows the fixed valuation of **an organ upon which life depends, he must give the fixed valuation of his entire self.**

MISHNAH

״חֲצִי עֶרְכִּי עָלַי״ — נוֹתֵן חֲצִי עֶרְכּוֹ,

If he says: **"Half of my fixed valuation is upon me," he gives half of his fixed valuation.**

MISHNAH

"עֵרֶךְ חֶצְיִי עָלַי" — נוֹתֵן עֵרֶךְ כּוּלּוֹ,

If he says: **"The fixed valuation of my half is upon me," he must give the fixed valuation of his entire self.**

MISHNAH

"חֲצִי דָּמַי עָלַי" — נוֹתֵן חֲצִי דָּמָיו,

Likewise, if he says: **"Half of my market value is upon me," he gives half of his market value;**

MISHNAH

"דְּמֵי חֶצְיִי עָלַי" — נוֹתֵן דְּמֵי כּוּלּוֹ.

if he says: **"The market value of my half is upon me," he must give the market value of his entire self.**

MISHNAH

זֶה הַכְּלָל: דָּבָר שֶׁהַנְּשָׁמָה תְּלוּיָה בּוֹ — נוֹתֵן דְּמֵי כּוּלּוֹ.

This is the general rule: Vowing the value of **an organ upon which life depends** requires one to **give the market value of his entire self.**

MISHNAH

הָאוֹמֵר: "עֶרְכּוֹ שֶׁל פְּלוֹנִי עָלַי", מֵת הַנּוֹדֵר וְהַנִּידָּר — יִתְּנוּ הַיּוֹרְשִׁין.

Regarding **one who says: "The fixed valuation of So-and-so is upon me," and the vower died or the subject of the vow died, the heirs must give** that erech to Hekdesh.

MISHNAH

"דָּמָיו שֶׁל פְּלוֹנִי עָלַי", וּמֵת הַנּוֹדֵר — יִתְּנוּ הַיּוֹרְשִׁין,

If he says: **"The market value of So-and-so is upon me," and the vower died, the heirs must give** the market value to Hekdesh;

MISHNAH

מֵת הַנִּידָּר — לֹא יִתְּנוּ הַיּוֹרְשִׁין, שֶׁאֵין דָּמִים לַמֵּתִים.

but if **the subject of the vow died** before being assessed, **the heirs need not give** anything, **because there is no market value for the dead.**

גְּמָרָא GEMARA

BRAISA

גְּמָ' תָּנוּ רַבָּנַן: חוֹמֶר בַּנְּדָרִים מִבַּעֲרָכִין,

GEMARA: The Rabbis taught in a Braisa: There is a severity in Nedarim, market value vows, **more than in Erechin,** fixed valuations:

BRAISA

שֶׁהַנְּדָרִים חָלִין עַל בְּהֵמָה חַיָּה וָעוֹף, וְאֵין נִדּוֹנִים בְּהֶשֵּׁג יָד, מָה שֶׁאֵין כֵּן בָּעֲרָכִין.

for Nedarim take effect upon a domestic animal, a wild animal, and a bird, and they are not judged by affordability (the sliding scale of heseg yad), **which is not so regarding Erechin,** which apply only to humans and have a mechanism for the poor to pay less.

BRAISA

חוֹמֶר בָּעֲרָכִין מִבַּנְּדָרִים, כֵּיצַד?

The Braisa continues: **There is a severity in Erechin more than in Nedarim. How so?**

BRAISA

אָמַר: "עֶרְכִּי עָלַי" וָמֵת — יִתְּנוּ יוֹרְשִׁין, "דָּמַי עָלַי" וָמֵת — לֹא יִתְּנוּ יוֹרְשִׁין, שֶׁאֵין דָּמִים לַמֵּתִים.

If **he said: "My fixed valuation is upon me," and he died, the heirs must give** it; whereas if he said: **"My market value is upon me," and he died, the heirs need not give** it, **because there is no market value for the dead.**

GEMARA

אָמַר "עֶרְכִּי עָלַי" וָמֵת — יִתְּנוּ יוֹרְשִׁין.

The Gemara analyzes the ruling: The Braisa stated that if **he said: "My fixed valuation is upon me," and he died, the heirs must give** it.

INFERENCE

שְׁמַע מִינַּהּ מִלְוָה עַל פֶּה גּוֹבֶה מִן הַיּוֹרְשִׁין?

May we infer from this that a verbal loan—an unwritten debt—**can be collected from heirs?** Since this vow is an unwritten obligation, its collection from heirs implies that all verbal debts are collectable from heirs!

ANSWER

שָׁאנֵי הָכָא, דִּמְלְוָה כְּתוּבָה בַּתּוֹרָה הִיא.

The Gemara answers: **It is different here, for it is a loan written in the Torah.** Since the amount of an erech is explicitly specified in the Torah, it is not like an ordinary unwritten debt.

QUESTION

שְׁמַע מִינַּהּ: מִלְוָה הַכְּתוּבָה בַּתּוֹרָה כִּכְתוּבָה בִּשְׁטָר דָּמְיָא?

The Gemara questions this distinction: **May we then infer from this that a loan written in the Torah is considered like a debt written in a document** (a shtar)?

ANSWER

הָכָא בְּמַאי עָסְקִינַן — כְּשֶׁעָמַד בַּדִּין.

The Gemara answers: **With what are we dealing here? With a case where he stood in judgment** before the Beis Din, and they rendered a verdict against him while he was alive. A court judgment creates a lien equivalent to a document.

OBJECTION

דִּכְוָותַהּ גַּבֵּי ״דָּמַי עָלַי״ שֶׁעָמַד בַּדִּין, אַמַּאי לֹא יִתְּנוּ יוֹרְשִׁין ״דָּמַי עָלַי״?

The Gemara objects: If so, **in a corresponding case regarding** one who said **“My market value is upon me,” where he stood in judgment, why should the heirs not give** his payment for **“My market value is upon me”?** Why does the Braisa say heirs are exempt by market value?

RESOLUTION

מְחוּסַּר אוּמְדָנָא. ״עֶרְכִּי עָלַי״ — לֹא מְחוּסָּר וְלֹא כְּלוּם.

The Gemara resolves: Market value **lacks an assessment** by the court to set the exact sum before death; whereas by **“My fixed valuation is upon me,” it lacks nothing at all,** for the amount is set by Torah law.

GEMARA

עֶרְךְ יָדִי וְרַגְלִי עָלַי וְכוּ׳.

We learned in the Mishnah: If one says: **“The fixed valuation of my hand or my foot is upon me,”** he has said nothing.

STATEMENT

אָמַר רַב גִּידֵּל אָמַר רַב: וְנוֹתֵן דָּמֶיהָ.

Rav Giddal said in the name of Rav: And he must give its market value.

OBJECTION

וְהָא ״לֹא אָמַר כְּלוּם״ קָתָנֵי!

The Gemara asks: **But doesn't the Mishnah teach: “He has not said anything”?** How can Rav say he pays its market value?

ANSWER

לֹא אָמַר כְּלוּם לְרַבָּנַן, וְנוֹתֵן דָּמֶיהָ לְרַבִּי מֵאִיר.

The Gemara answers: The Mishnah means: **He has not said anything according to the Rabbanan,** who hold the vow is entirely void; **and he gives its market value according to Rabbi Meir,** who holds a person does not utter words in vain.

OBJECTION

הָא אַמְרַהּ חֲדָא זִימְנָא, דְּאָמַר רַב גִּידֵּל אָמַר רַב: הָאוֹמֵר ״עֶרְךְ כְּלִי זֶה עָלַי״ נוֹתֵן דָּמָיו!

The Gemara asks: **Behold, Rav already said this once! For Rav Giddal said in the name of Rav: One who says, “The fixed valuation of this vessel is upon me,” gives its market value!** Why repeat this principle here?

RESOLUTION

מַהוּ דְּתֵימָא: הָתָם הוּא דְּאָדָם יוֹדֵעַ שֶׁאֵין עֶרְךְ לִכְלִי, וְגָמַר וְאָמַר לְשֵׁם דָּמִים,

The Gemara answers: It is necessary, **lest you say: Only there** by a vessel is it true **that a person knows that there is no fixed valuation for a vessel, so he fully intended and said it for the sake of market value;**

RESOLUTION

אֲבָל הָכָא מִיטָּא קָטָעֵי, דְּסָבַר כִּי הֵיכִי דְּאִיכָּא ״עֶרְךְ רֹאשִׁי״ וְ״עֶרְךְ כְּבֵידִי״, אִיכָּא נָמֵי ״עֶרְךְ יָדִי״ וְ״עֶרְךְ רַגְלִי״, אֲבָל דְּמֵי לָא קָאָמַר — קָא מַשְׁמַע לַן.

but here, he is simply mistaken, for he thought: Just as there is "the fixed valuation of my head" and "the fixed valuation of my liver," so too there is "the fixed valuation of my hand" and "the fixed valuation of my foot," but he did not intend to vow market value at all. Therefore, Rav **comes to teach us** that according to Rabbi Meir, he pays market value even here.

EXPLANATION

"עֶרְכִּי רֹאשִׁי" וְ"עֶרְכִּי כְּבֵידִי" — נוֹתֵן עֶרְכּוֹ כּוּלּוֹ. מַאי טַעְמָא?

We learned in the Mishnah: If one says: **"The fixed valuation of my head," or "the fixed valuation of my liver is upon me," he must give the fixed valuation of his entire self. What is the reason?**

EXPLANATION

"נְפָשׁוֹת" קָאָמַר רַחֲמָנָא.

The Gemara explains: **The Merciful One states "souls"** (Vayikra 27:2) regarding Erechin, implying that an erech applies to a whole soul/vital organ upon which life depends.

EXPLANATION

זֶה הַכְּלָל: דָּבָר שֶׁהַנְּשָׁמָה תְּלוּיָה בּוֹ וכו'. לְאֵתוֹיֵי מִן הָאַרְכּוּבָּה וּלְמַעְלָה.

We learned in the Mishnah: **This is the general rule:** If one vows the valuation of **an organ upon which life depends, etc.** The Gemara asks: What does this rule come to add? It comes **to add** a vital portion of a leg, namely **from the knee and above.**

BRAISA

חֲצִי עֶרְכִּי עָלַי נוֹתֵן כּוּ'. תָּנוּ רַבָּנַן:

We learned in the Mishnah: If one says: **"Half of my fixed valuation is upon me," he gives** half of his fixed valuation. **The Rabbis taught in a Braisa:**

BRAISA

"חֲצִי עֶרְכִּי עָלַי" — נוֹתֵן חֲצִי עֶרְכּוֹ. רַבִּי יוֹסֵי בְּרַבִּי יְהוּדָה אוֹמֵר: לוֹקֶה וְנוֹתֵן עֶרְכּוֹ שָׁלֵם.

If one says: **"Half of my fixed valuation is upon me," he gives half of his fixed valuation. Rabbi Yose b'Rabbi Yehudah says: He is penalized and must give a complete fixed valuation.**

QUESTION

לוֹקֶה?! אַמַּאי?

The Gemara asks: **He is penalized [lokeh]?! Why** should he be penalized?

ANSWER

אָמַר רַב פָּפָּא: לוֹקֶה בְּעֶרְכּוֹ שָׁלֵם, מַאי טַעְמָא? גְּזֵירָה "חֲצִי עֶרְכּוֹ" אַטּוּ "עֶרְכּוֹ חֲצִיּוֹ", וְ"עֶרְכּוֹ חֲצִיּוֹ" דָּבָר שֶׁהַנְּשָׁמָה תְּלוּיָה בּוֹ.

Rav Pappa said: He is not given lashes, but rather **he is penalized regarding a complete valuation; what is the reason? It is a decree** penalizing the phrase **"half of his fixed valuation" on account of** the phrase **"the fixed valuation of his half"; and "the fixed valuation of his half" is an organ upon which life depends,** which obligates a full valuation.

EXPLANATION

”חֲצִי דָּמַי עָלַי“ — נוֹתֵן כּוּ׳. ”דְּמֵי חֲצִיי עָלַי“ — נוֹתֵן דְּמֵי כּוּלּוֹ, מַאי טַעְמָא?

We learned in the Mishnah: **“Half of my market value is upon me,” he gives... “The market value of my half is upon me,” he gives the market value of his entire self. What is the reason?**

EXPLANATION

”נֶדֶר בְּעֶרְכְּךָ נְפָשׁוֹת“ כְּתִיב.

It is written: “When a man expresses a vow according to your valuation of souls” (Vayikra 27:2), equating Nedarim to Erechin in this regard.

EXPLANATION

זֶה הַכְּלָל: דָּבָר שֶׁהַנְּשָׁמָה תְּלוּיָה בּוֹ, לְאֵתוֹיֵי מִן הָאַרְכּוּבָּה וּלְמַעְלָה.

We learned in the Mishnah: **This is the general rule:** An organ **upon which life depends.** The Gemara notes: This comes **to add from the knee and above.**

BRAISA

תָּנוּ רַבָּנַן: הַמַּעֲרִיךְ חֲצִי עֵרֶךְ כְּלִי, רַבִּי מֵאִיר אוֹמֵר: נוֹתֵן דָּמָיו, וַחֲכָמִים אוֹמְרִים: לֹא אָמַר כְּלוּם.

The Rabbis taught in a Braisa: One who evaluates half the value of a vessel—Rabbi Meir says: He gives its market value; and the Sages say: He has said nothing.

STATEMENT

רָבָא חַלַּשׁ, עוּל לְגַבֵּיהּ אַבָּיֵי וְרַבָּנַן, וְיָתְבִי וְקָאָמְרִי:

Rava felt weak; Abaye and the Rabbis entered to visit him, and they sat and said:

EXPLANATION

בִּשְׁלָמָא רַבִּי מֵאִיר קָסָבַר אֵין אָדָם מוֹצִיא דְּבָרָיו לְבַטָּלָה, לָא שְׁנָא כּוּלּוֹ וְלָא שְׁנָא חֲצִיוֹ.

Granted, Rabbi Meir holds that a person does not utter his words in vain, whether he vowed for **the whole** vessel **or whether** he vowed for **half of it;**

QUESTION

אֶלָּא רַבָּנַן מַאי קָסָבְרִי? אִי אָדָם מוֹצִיא דְּבָרָיו לְבַטָּלָה — אֲפִילּוּ כּוּלּוֹ נָמֵי, וְאִי אֵין אָדָם מוֹצִיא דְּבָרָיו לְבַטָּלָה — אֲפִילּוּ חֲצִיוֹ נָמֵי!

but the Rabbanan, what do they hold? If a person does utter his words in vain, then even if he vowed for **the whole** vessel it should **also** be void; **and if a person does not utter his words in vain, then even** for **half of it** he should **also** have to pay!

ANSWER

אֲמַר לְהוּ רָבָא וְאַבָּיֵי: רַבָּנַן דְּהָכָא כְּרַבִּי מֵאִיר סָבְרִי לַהּ, וְסָבְרִי לַהּ כְּרַבִּי שִׁמְעוֹן.

Rava said to them—and some say it was Abaye: The Rabbanan here hold like Rabbi Meir in one respect, **and they hold like Rabbi Shimon** in another respect.

EXPLANATION

סָבְרִי לַהּ כְּרַבִּי מֵאִיר, דְּאָמַר: ״אֵין אָדָם מוֹצִיא דְּבָרָיו לְבַטָּלָה״.

They hold like Rabbi Meir, who said: A person does not utter his words in vain.

EXPLANATION

וְסָבְרִי לַהּ כְּרַבִּי שִׁמְעוֹן, דְּאָמַר שֶׁלֹּא הִתְנַדֵּב כְּדֶרֶךְ הַמִּתְנַדְּבִים; כּוּלֵּיהּ אוֹרְחֵיהּ לְאִיתְנַדּוֹבֵי, פַּלְגֵיהּ לָאו אוֹרְחֵיהּ לְאִיתְנַדּוֹבֵי.

And they hold like Rabbi Shimon, who said: One who did not donate in the manner of donors has said nothing. For vowing **the entire** vessel **is the normal way to donate,** whereas vowing **half of it is not the normal way to donate.** Therefore, half a vessel is completely void.

EXPLANATION

הָאוֹמֵר ״עֶרְכּוֹ שֶׁל פְּלוֹנִי עָלַי״, וּמֵת הַנּוֹדֵר כּוּ׳. מַאי נִיהוּ? שֶׁעָמַד בַּדִּין.

We learned in the Mishnah: **One who says: "The fixed valuation of So-and-so is upon me," and the vower died, etc.** The Gemara asks: **What case is this?** It is a case **where he stood in judgment** before dying.

QUESTION

הַיְינוּ הָךְ!

The Gemara asks: But **this is identical** to the earlier clause regarding one who says "My fixed valuation is upon me"!

RESOLUTION

סֵיפָא אִיצְטְרִיךְ לֵיהּ, דְּמָיוֹ שֶׁל פְּלוֹנִי עָלָיו, וּמֵת הַנּוֹדֵר — יִתְּנוּ הַיּוֹרְשִׁים.

The Gemara answers: **The latter clause was needed by** the Tanna, namely the case of **"The market value of So-and-so is upon me," and the vower died, the heirs must give** it, because he stood in judgment and his value was already appraised by Beis Din prior to death.

עַמּוּד ב׳ DAF 20B

EXPLANATION

מַהוּ דְּתֵימָא, כֵּיוָן דְּלָא אַמְדוּהוּ לָא אִישְׁתַּעְבּוּד נִכְסֵי,

What might you have said? We might have thought: **Since they did not assess him** while he was alive, **his properties did not become encumbered** to pay this valuation after his death. Therefore, the Tanna...

EXPLANATION

קָא מַשְׁמַע לַן: כֵּיוָן דְּעָמַד בַּדִּין אִישְׁתַּעְבּוּדֵי אִישְׁתַּעְבּוּד נִכְסֵי, וְאוּמְדָנָא גַּלּוּיֵי מִילְּתָא בְּעָלְמָא הוּא.

teaches us that **since he stood in judgment, his properties became encumbered** to Hekdesh already during his lifetime, **and the assessment** performed after his death **is merely revealing the matter** of what the proper value is, which can be done even after he dies.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ ״שׁוֹר זֶה עוֹלָה״, וּ״בַיִת זֶה קָרְבָּן״, וּמֵת הַשּׁוֹר וְנָפַל הַבַּיִת — פָּטוּר מִלְּשַׁלֵּם.

MISHNAH: If one says, **"This bull is** consecrated as **a burnt-offering," or** if he says, **"This house is** consecrated as **an offering," and the bull died or the house collapsed, he is exempt from paying** its value to make it up, because he only accepted the specific item itself.

MISHNAH

״שׁוֹר זֶה עָלַי עוֹלָה״, וּ״בַיִת זֶה עָלַי קָרְבָּן״, מֵת הַשּׁוֹר וְנָפַל הַבַּיִת — חַיָּיב לְשַׁלֵּם.

However, if he says, **"It is upon me** to bring **this bull as a burnt-offering," or** if he says, **"It is upon me** to give **this house as an offering,"** and **the bull died or the house collapsed, he is obligated to pay** its value, because by adding the words "upon me" he accepted personal responsibility.

גְּמָרָא GEMARA

STATEMENT

גְּמָ׳ אָמַר רַבִּי חִיָּיא בַּר רַב: לֹא שָׁנוּ אֶלָּא דְּאָמַר ״דְּמֵי שׁוֹר זֶה עָלַי עוֹלָה״,

GEMARA: Rabbi Chiyya bar Rav says: The Tanna of our Mishnah **taught** that he is responsible **only where he said, "The monetary value of this bull is upon me** to bring as **a burnt-offering,"**

STATEMENT

אֲבָל אָמַר ״שׁוֹר זֶה עָלַי עוֹלָה״, כֵּיוָן דְּאָמַר ״זֶה״ וָמֵת — אֵינוֹ חַיָּיב בְּאַחֲרָיוּתוֹ, ״עָלַי לַהֲבִיאוֹ״ קָאָמַר.

but if he said, "This bull is upon me as **a burnt-offering," since he said "this" and it died, he is not responsible for its replacement;** for when he added **"upon me," he was saying** merely, **"it is upon me to bring it"** to the Beis HaMikdash, not accepting responsibility for its value.

OBJECTION

מֵיתִיבִי: שׁוֹר זֶה עוֹלָה — הַשּׁוֹר הֶקְדֵּשׁ וּמוּעָלִין בּוֹ, מֵת אוֹ נִגְנַב — אֵינוֹ חַיָּיב בְּאַחֲרָיוּתוֹ.

The Gemara **raises an objection** from a Braisa: If one says, **"This bull is a burnt-offering," the bull** itself **is Hekdesh and** one who derives benefit from **it is liable for me'ilah; if it dies or is stolen, he is not responsible for its replacement.**

OBJECTION

״שׁוֹר זֶה עָלַי עוֹלָה״ — הַשּׁוֹר הֶקְדֵּשׁ וּמוּעָלִין בּוֹ, מֵת אוֹ נִגְנַב — חַיָּיב בְּאַחֲרָיוּתוֹ.

If he says, **"This bull is upon me as a burnt-offering," the bull is Hekdesh and** one who derives benefit from **it is liable for me'ilah; if it dies or is stolen, he is responsible for its replacement.** This contradicts Rabbi Chiyya bar Rav, who said that saying "this bull is upon me" does not obligate him if it dies!

ANSWER

מִי אַלְימָא מִמַּתְנִיתִין, דְּאוֹקֵימְנָא דְּקָאָמַר ״דְּמֵי״? הָכָא נָמֵי דְּקָאָמַר ״דְּמֵי״.

The Gemara answers: **Is** this Braisa **stronger than our Mishnah, which we established** as dealing with a case **where he says "the monetary value"? Here too** in the Braisa, it is a case **where he says "the monetary value."**

QUESTION

וְהָא מִדְּסֵיפָא דְּקָאָמַר ״דְּמֵי״, רֵישָׁא דְּלָא קָאָמַר ״דְּמֵי״!

The Gemara asks: **But from the fact that the latter clause** of that Braisa explicitly **speaks of where he says "the monetary value,"** doesn't that imply that **the first clause** of the Braisa is dealing with a case **where he did not say "the monetary value"?**

QUESTION

דְּקָתָנֵי סֵיפָא: דְּמֵי שׁוֹר עוֹלָה — הַשּׁוֹר חוּלִּין וְאֵין מוֹעֲלִין בּוֹ, מֵת אוֹ נִגְנַב — אֵינוֹ חַיָּיב בְּאַחֲרָיוּתוֹ, אֲבָל חַיָּיב בְּאַחֲרָיוּת דָּמָיו!

For the latter clause teaches: If one says, "The **monetary value of** this **bull** is upon me as **a burnt-offering," the bull** itself remains **non-sacred and** one who derives benefit from **it is not liable for me'ilah; if it dies or is stolen, he is not responsible for its replacement, but he is responsible for the replacement of its monetary value!**

RESOLUTION

רֵישָׁא וְסֵיפָא דְּקָאָמַר ״דְּמֵי״, רֵישָׁא דְּאָמַר: ״יִקְדַּשׁ הַשּׁוֹר לְדָמָיו״, וְסֵיפָא דְּקָאָמַר: ״לִכְשֶׁיָּבֹאוּ דָּמָיו יִקְדְּשׁוּ״.

The Gemara answers: Both **the first clause and the latter clause are where he said "the monetary value";** the difference is that in **the first clause he said, "Let the bull be consecrated for its monetary value,"** so the animal itself becomes Hekdesh, **and in the latter clause he said, "When its monetary value comes** upon selling the animal, that money **shall become consecrated."**

QUESTION

וְהָא אֵין אָדָם מַקְדִּישׁ דָּבָר שֶׁלֹּא בָּא לָעוֹלָם?

The Gemara asks: **But** how can the money become holy when sold? **Can a person consecrate something that has not yet come into the world?** The proceeds of a future sale do not yet exist!

ANSWER

אָמַר רַב יְהוּדָה אָמַר רַב: הָא מַנִּי? רַבִּי מֵאִיר הִיא, דְּאָמַר: אָדָם מַקְדִּישׁ דָּבָר שֶׁלֹּא בָּא לָעוֹלָם.

Rav Yehudah said in the name of Rav: Whose opinion is this Braisa? **It is Rabbi Meir, who said: A person can consecrate something that has not yet come into the world.**

QUESTION

אִיכָּא דְּאָמְרִי, אָמַר לֵיהּ רַב פָּפָּא לְאַבָּיֵי, וְאָמְרִי לַהּ רָמֵי בַּר חָמָא לְרַב חִסְדָּא: כְּמַאן? כְּרַבִּי מֵאִיר, דְּאָמַר: אָדָם מַקְדִּישׁ דָּבָר שֶׁלֹּא בָּא לָעוֹלָם?

There are those who say this conversation as a question: **Rav Pappa said to Abaye—and some say Rami bar Hama said to Rav Chisda: Like whom** is this ruling? Is it **like Rabbi Meir, who said: A person can consecrate something that has not yet come into the world?**

ANSWER

אֲמַר לֵיהּ: וְאֶלָּא כְּמַאן?

He said to him: But like whom else could it be? It must be Rabbi Meir!

BRAISA

וְאִיכָּא דְּמַתְנֵי לַהּ אַהָא, הַמַּשְׁכִּיר בַּיִת לַחֲבֵרוֹ וְנִתְנַגַּע, אַף עַל פִּי שֶׁחֲלָטוֹ כֹּהֵן, אוֹמֵר לוֹ: ״הֲרֵי שֶׁלְּךָ לְפָנֶיךָ״, נִתָּצוֹ — חַיָּיב לְהַעֲמִיד לוֹ בַּיִת.

And there are those who teach this exchange **on this** following Braisa: If **one rents a house to his friend and it became afflicted with leprosy, even though the Kohen certified it** as definitively impure, the landlord **says to him, "That which is yours is before you,"** and he does not have to provide another house as long as it stands; but once the Kohen **dismantled it, he is obligated to provide him** another **house.** And on this statement, the Gemara discussed whether it follows Rabbi Meir.

SUMMARY

The Mishnah and Gemara contrast the unique chumros of Erechin versus general Nedarim of market value. While Erechin can only apply to humans and incorporates the sliding scale of heseg yad (affordability), Erechin is stricter in that if the vower dies after making the pledge, the heirs remain obligated to pay. In contrast, for demachin, if the subject dies before standing in judgment and being assessed, the heirs are exempt because there is no market value for a deceased person. Additionally, the Gemara explains that an Erech debt can be collected from heirs because either it is considered a loan written explicitly in the Torah or because the case speaks of where he already stood in judgment before Beis Din during his lifetime.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the fundamental difference the Gemara brings between Erechin and Nedarim. By a nedar, a person pledges his actual market value, his damim. If he dies before being evaluated, the heirs pay nothing because "ain damim l'maitim", a dead person has no value in the marketplace. But by Erechin, the Torah sets a fixed value based on age and gender. Even if he dies before going to bais din, his neshama's inherent standing before Hashem is already set and established in the Torah itself. It never disappears.

In our daily lives, we spend so much time worrying about our "market value." We measure ourselves by how successful we look to others, how productive we were today, or how much respect we earned in the bais medrash or the office. That is the world of damim, fluid, fluctuating, and easily lost. But the Torah is mechadesh that every Yid has an Erech, an intrinsic, holy worth that Hashem Himself defined. Your value to Hashem doesn't drop when you have a hard day, when a nisayon knocks you down, or when you feel completely unproductive.

Today, when you feel discouraged by your external results or feel like your "market value" took a hit, pause for a moment and remember your Erech. Say to yourself: My worth isn't built on today's successes or failures; Hashem created my neshama with an immutable, holy value that is always whole.

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.'