חוּמָּשׁ עִם רַשִׁ"י · מקץ · שְׁבִיעִי

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

MIKETZ · 7TH ALIYAH

📖 CHAPTER PREVIEW

In this final aliyah of Parshas Miketz, the tension reaches its absolute peak. Yosef, seeing his brother Binyamin after all these years, is overcome with deep emotion and steps away to cry in private before regaining his composure to serve the meal. Seating the brothers in exact order of their ages and showering Binyamin with extra portions, Yosef sets the stage for the ultimate test of their brotherhood and teshuvah.

After sending the brothers on their way back to Canaan, Yosef instructs his steward to secretly plant his personal silver goblet inside Binyamin's bag. When the steward overtakes them and accuses them of stealing, the brothers are so confident in their innocence that they offer an extreme sentence. But when the goblet is revealed inside Binyamin's pack, they return to Egypt shattered, where Yehudah must stand up and face Yosef to defend their youngest brother.

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

פָּסוּק א

Pasuk 1

וַיְמַהֵר יוֹסֵף כִּי נִכְמְרוּ רַחֲמָיו אֶל אָחִיו וַיְבַקֵּשׁ לִבְכּוֹת וַיָּבֹא
and he came to weep and he sought his brother toward his compassions were stirred for Yosef and hurried

הַחַדְרָה וַיֵּבְךְּ שָׁמָּה׃
there and he wept into the room

רַשִׁ"י

כי נכמרו רחמיו. שְׁאָלוֹ יֵשׁ לְךָ אָח מֵאֵם? אָמַר לוֹ אָח הָיָה לִי,
to me was A brother to him He said from a mother a brother to you is there He asked him his compassions were excited For

וְאֵינִי יוֹדֵעַ הֵיכָן הוּא; יֵשׁ לְךָ בָּנִים? אָמַר לוֹ יֵשׁ לִי י', אָמַר לוֹ מַה
what is to him He said ten to me there are to him He said sons to you Are there he is where knowing and I am not

שְׁמָם? אָמַר לוֹ בֶּלַע וָבֶכֶר וְגוֹ'; אָמַר מַה טִּיבָן שֶׁל שֵׁמוֹת הַלָּלוּ? אָמַר לוֹ
to him He said these names of the nature what is He said etc. and Becher Bela to him He said their name

כְּלָם עַל שֵׁם אָחִי וְהַצָּרוֹת אֲשֶׁר מְצָאוּהוּ, בֶּלַע שֶׁנִּבְלַע בֵּין הָאֻמּוֹת,
the nations among for he was swallowed Bela befell him that and the troubles my brother account of on all of them

בֶּכֶר שֶׁהָיָה בְּכוֹר לְאִמִּי, אַשְׁבֵּאל שֶׁשְּׁבָאוֹ אֵל, גֵּרָא שֶׁגָּר בְּאַכְסַנְיָא,
in foreign lodging for he sojourned Gera God for took him captive Ashbel to my mother firstborn for he was Becher

וְנַעֲמָן שֶׁהָיָה נָעִים בְּיוֹתֵר, אֲחִי וְרֹאשׁ – אָחִי הָיָה וְרֹאשִׁי הָיָה, מֻפִּים –
Muppim he was and my head he was my brother and Rosh Ahi exceedingly pleasant for he was and Naaman

מִפִּי אָבִי לָמַד, וְחֻפִּים – שֶׁלֹּא רָאָה חֻפָּתִי וְלֹא רָאִיתִי אֲנִי
I saw and not my wedding canopy he saw that not and Huppim he learned my father from the mouth of

חֻפָּתוֹ, וָאָרְדְּ – שֶׁיָּרַד לְבֵין הָאֻמּוֹת, כְּדְאִיתָא בְּמַסֶּכֶת סוֹטָה, מִיָּד
immediately Sotah in tractate as it is the nations to among for he descended and Ard his wedding canopy

נִכְמְרוּ רַחֲמָיו׃
his compassions were excited

רַ״שִׁ״י

נכמרו. נִתְחַמְּמוּ, וּבִלְשׁוֹן מִשְׁנָה עַל הַכְּמֶה שֶׁל זֵתִים, וּבְלָשׁוֹן אֲרַמִּי
Aramaic and in the language olives of the heat upon Mishnah and in the language of became hot were enkindled

בְּמִכְמַר בְּשָׂרָא; וּבַמִּקְרָא עוֹרֵנוּ כְּתַנּוּר נִכְמְרוּ אֵיכָה ה׳, נִתְחַמְּמוּ וְנִקְמְטוּ קְמָטִים
wrinkles and wrinkled became hot 5 Eichah is hot like an oven our skin and in Scripture of meat through heating

קְמָטִים מִפְּנֵי זַלְעֲפוֹת רָעָב; כֵּן דַּרְכּוֹ כָּל עוֹר כְּשֶׁמִּתְחַמֵּמִין אוֹתוֹ נִקְמָט וְנִכְוָץ׃
and shrinks it wrinkles it when one heats skin all the way of so famine the burning heats of because of wrinkles

פָּסוּק ב

Pasuk 2

וַיִּרְחַץ פָּנָיו וַיֵּצֵא וַיִּתְאַפַּק וַיֹּאמֶר שִׂימוּ לֶחֶם׃
bread serve and he said and he restrained himself and he came out his face And he washed

רַ״שִׁ״י

ויתאפק. נִתְאַמֵּץ; וְהוּא לְשׁוֹן אֲפִיקֵי מָגִנִּים אִיּוֹב מ״א, חֹזֶק,
strength 41 Iyov shields the strong parts of an expression of and it is he strengthened himself And he refrained himself

וְכֵן וּמְזִיחַ אֲפִיקִים רִפָּה שָׁם י״ב׃
12 there he loosened the strong and the belt of and similarly

פָּסוּק ג

Pasuk 3

וַיָּשִׂימוּ לוֹ לְבַדּוֹ וְלָהֶם לְבַדָּם וְלַמִּצְרִים הָאֹכְלִים אִתּוֹ לְבַדָּם
by themselves with him who ate and for the Egyptians by themselves and them by himself him And they served

כִּי לֹא יוּכְלוּן הַמִּצְרִים לֶאֱכֹל אֶת הָעִבְרִים לֶחֶם כִּי תוֹעֵבָה הִוא
it is an abomination for bread the Hebrews with to eat the Egyptians could not because

לְמִצְרָיִם׃
to Mitzrayim

רַ״שִׁ״י

כי תועבה הוא. דָּבָר שָׂנוּאוי הוּא לַמִּצְרִים לֶאֱכֹל אֶת הָעִבְרִים, וְאֻנְקְלוֹס נָתַן טַעַם
a reason gave and Onkelos the Hebrews with to eat to the Egyptians it is hated a thing it is an abomination For

לַדָּבָר׃
for the matter

פָּסוּק ד

Pasuk 4

וַיֵּשְׁבוּ לְפָנָיו הַבְּכֹר כִּבְכֹרָתוֹ וְהַצָּעִיר כִּצְעִרָתוֹ וַיִּתְמְהוּ
and marvelled according to his youth and the youngest according to his seniority the oldest before him And they sat

הָאֲנָשִׁים אִישׁ אֶל רֵעֵהוּ׃

his fellow to each man the men

רַשִׁ״י

הבכור כבכרתו. מַכֶּה בַּגָּבִיעַ וְקוֹרֵא רְאוּבֵן, שִׁמְעוֹן, לֵוִי, יְהוּדָה, יִשָּׂשכָר,

Yissachar Yehudah Levi Shimon Reuven and called on the goblet he struck according to his birthright The firstborn

וּזְבוּלֻן, בְּנֵי אֵם אַחַת, הָסֵבּוּ כַּסֵּדֶר הַזֶּה, שֶׁהִיא סֵדֶר תּוֹלְדוֹתֵיכֶם, וְכֵן

and so your births the order of which is this according to the order recline one mother sons of and Zevulun

כֻּלָּם. כֵּיוָן שֶׁהִגִּיעַ לְבִנְיָמִין, אָמַר זֶה אֵין לוֹ אֵם וַאֲנִי אֵין לִי אֵם, יֵשֵׁב

let him sit mother to me have no and I mother to him has no this one he said to Binyamin he reached when all of them

אֶצְלִי׃

next to me

פָּסוּק ה

Pasuk 5

וַיִּשָּׂא מַשְׂאֹת מֵאֵת פָּנָיו אֲלֵהֶם וַתֵּרֶב מַשְׂאַת בִּנְיָמִן מִמַּשְׂאֹת

than the portions of Binyamin the portion of and it was greater to them his face from before portions And he lifted

כֻּלָּם חָמֵשׁ יָדוֹת וַיִּשְׁתּוּ וַיִּשְׂכְּרוּ עִמּוֹ׃

all of them five times and they drank and became intoxicated with him

רַשִׁ״י

משאת. מָנוֹת׃

portions Mas'os

רַשִׁ״י

חמש ידות. חֻלְקוֹ עִם אֶחָיו, וּמַשְׂאַת יוֹסֵף וְאָסְנַת וּמְנַשֶּׁה וְאֶפְרַיִם׃

five portions his portion with his brothers and the gift of Yosef and Osnas and Menashe and Ephraim

רַשִׁ״י

וישכרו עמו. וּמִיּוֹם שֶׁמְּכָרוּהוּ לֹא שָׁתוּ יַיִן וְלֹא הוּא שָׁתָה יַיִן, וְאוֹתוֹ

and that wine had drunk he and not wine had they drunk not that they sold him and from the day with him And they drank

הַיּוֹם שָׁתוּ בראשית רבה׃

Rabbah Bereishis they drank day

פָּסוּק ו

Pasuk 6

וַיְצַו אֶת אֲשֶׁר עַל בֵּיתוֹ לֵאמֹר מַלֵּא אֶת אַמְתְּחֹת הָאֲנָשִׁים אֹכֶל

food the men the sacks of — Fill saying his house was over the one who — And he commanded

כַּאֲשֶׁר יוּכְלוּן שְׂאֵת וְשִׂים כֶּסֶף אִישׁ בְּפִי אַמְתַּחְתּוֹ׃

his sack in the mouth of each man the money of and place to carry they are able as much as

פָּסוּק ז

Pasuk 7

וְאֶת גְּבִיעִי גְּבִיעַ הַכֶּסֶף תָּשִׂים בְּפִי אַמְתַּחַת הַקָּטֹן וְאֵת כֶּסֶף
and — the money of the youngest the sack of in the mouth of you shall place the silver the goblet of my goblet and —

שִׁבְרוֹ וַיַּעַשׂ כִּדְבַר יוֹסֵף אֲשֶׁר דִּבֵּר׃
his rations and he did according to the word of Yosef which he had spoken

רַשְׁ"י

גביעי. כּוֹס אָרֹךְ, וְקוֹרִין לוֹ מדיר"נש בְּלַעַז׃
my cup a cup long and they call it maderin in foreign tongue

פָּסוּק ח

Pasuk 8

הַבֹּקֶר אוֹר וְהָאֲנָשִׁים שֻׁלְּחוּ הֵמָּה וַחֲמֹרֵיהֶם׃
The morning was bright and the men were sent away they and their donkeys

פָּסוּק ט

Pasuk 9

הֵם יָצְאוּ אֶת הָעִיר לֹא הִרְחִיקוּ וְיוֹסֵף אָמַר לַאֲשֶׁר עַל בֵּיתוֹ קוּם רְדֹף
They went out — the city not had gone far and Yosef said to the one over his house arise pursue

אַחֲרֵי הָאֲנָשִׁים וְהִשַּׂגְתָּם וְאָמַרְתָּ אֲלֵהֶם לָמָּה שִׁלַּמְתֶּם רָעָה תַּחַת טוֹבָה׃
after the men and overtake them and say to them why have you repaid evil under good

פָּסוּק י

Pasuk 10

הֲלוֹא זֶה אֲשֶׁר יִשְׁתֶּה אֲדֹנִי בּוֹ וְהוּא נַחֵשׁ יְנַחֵשׁ בּוֹ הֲרֵעֹתֶם אֲשֶׁר
Is not this that drinks my master from it and he divines divining with it you did evil in that

עֲשִׂיתֶם׃
you did

פָּסוּק יא

Pasuk 11

וַיַּשֵּׂג וַיְדַבֵּר אֲלֵהֶם אֶת הַדְּבָרִים הָאֵלֶּה׃
and he overtook them and he spoke to them — the words these

פָּסוּק יב

Pasuk 12

וַיֹּאמְרוּ אֵלָיו לָמָּה יְדַבֵּר אֲדֹנִי כַּדְּבָרִים הָאֵלֶּה חָלִילָה לַעֲבָדֶיךָ מֵעֲשׂוֹת
And they said to him Why does speak my lord words such as these Far be it to your servants from doing

כַּדָּבָר הַזֶּה׃
like a thing this

רַ"שִׁ"י

חלילה לעבדיך. חָלִילָה הוּא לָנוּ, לְשׁוֹן גְּנַאי, וְתַרְגּוּם חַס לְעַבְדָּיִךְ – חַס
sparing for Your servants sparing and the Targum disgrace an expression of to us it is Profane from Your servants Far be it

מֵאֵת הַקָּדוֹשׁ בָּרוּךְ הוּא יְהִי עָלֵינוּ מֵעֲשׂוֹת זֹאת, וְהַרְבֵּה יֵשׁ בַּתַּלְמוּד "חַס
"sparing in the Talmud there is and much this from doing upon us may there be is He Blessed the Holy One from

וְשָׁלוֹם":
and peace"

פָּסוּק יג

Pasuk 13

הֵן כֶּסֶף אֲשֶׁר מָצָאנוּ בְּפִי אַמְתְּחֹתֵינוּ הֱשִׁיבֹנוּ אֵלֶיךָ מֵאֶרֶץ כְּנָעַן
Kenaan from the land of to you we brought back our sacks in the mouth of we found that money Behold

וְאֵיךְ נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב:
gold or silver your master from the house of could we steal and how

רַ"שִׁ"י

הן כסף אשר מצאנו. זֶה אֶחָד מֵעֲשָׂרָה קַל וָחֹמֶר הָאֲמוּרִים בַּתּוֹרָה, וְכֻלָּן
and all of them in the Torah that are stated and major minor of ten is one This we found which money Behold

מְנוּיִין בִּבְרֵאשִׁית רַבָּה:
in Bereishis Rabbah are enumerated

פָּסוּק יד

Pasuk 14

אֲשֶׁר יִמָּצֵא אִתּוֹ מֵעֲבָדֶיךָ וָמֵת וְגַם אֲנַחְנוּ נִהְיֶה לַאדֹנִי
to my lord shall become we and also he shall die from your servants with him it is found With whomever

לַעֲבָדִים:
for slaves

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר גַּם עַתָּה כִּדְבָרֵיכֶם כֵּן הוּא אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה לִי עָבֶד
a slave to me shall be with him it is found he with whom it is so according to your words now Also And he said

וְאַתֶּם תִּהְיוּ נְקִיִּם:
clear shall be and you

רַ"שִׁ"י

גם עתה כדבריכם. אַף זוֹ מִן הַדִּין אֱמֶת כִּדְבָרֵיכֶם כֵּן הוּא, שֶׁכֻּלְּכֶם
that all of you it is so according to your words truth the strict law from this even according to your words now also

חַיָּבִין בַּדָּבָר – י' שֶׁנִּמְצֵאת גְּנֵבָה בְּיַד א' מֵהֶם כֻּלָּם נִתְפָּשִׂים, אֲבָל
but are seized all of them of them one in the hand of stolen property that is found ten men in the matter are liable

אֲנִי אֶעֱשֶׂה לָכֶם לְפָנִים מִשּׁוּרַת הַדִּין, אֲשֶׁר יִמָּצֵא אִתּוֹ יִהְיֶה לִי עָבֶד:
a slave to me shall be with him it is found he with whom the strict law the measure of beyond for you will do I

פָּסוּק ט ז

Pasuk 16

וַיְמַהֲרוּ וַיּוֹרִדוּ אִישׁ אֶת אַמְתַּחְתּוֹ אָרְצָה וַיִּפְתְּחוּ אִישׁ אַמְתַּחְתּוֹ׃

And they hastened and lowered each man — his pack to the ground and opened each man his pack

פָּסוּק י ז

Pasuk 17

וַיְחַפֵּשׂ בַּגָּדוֹל הֵחֵל וּבַקָּטֹן וַיִּמָּצֵא הַגָּבִיעַ בְּאַמְתַּחַת

And he searched with the oldest he began and with the youngest he finished and was found the goblet in the bag of

בִּנְיָמִן׃

Binyamin

רַשִׁ"י

בגדול החל. שֶׁלֹּא יַרְגִּישׁוּ שֶׁהָיָה יוֹדֵעַ הֵיכָן הוּא׃

At the eldest he began so that not they would perceive that he was knowing where it was

פָּסוּק י ח

Pasuk 18

וַיִּקְרְעוּ שִׂמְלֹתָם וַיַּעֲמֹס אִישׁ עַל חֲמֹרוֹ וַיָּשֻׁבוּ הָעִירָה׃

and they tore their garments and loaded each man upon his donkey and they returned to the city

רַשִׁ"י

ויעמס איש על חמרו. בַּעֲלֵי זְרוֹעַ הָיוּ, וְלֹא הֻצְרְכוּ לְסַיַּע זֶה אֶת זֶה׃

And he loaded each man upon his donkey men of might they were and not did they need to assist this one — that one

לִטְעֹן׃

to load

רַשִׁ"י

וישובו העירה. מֶטְרוֹפּוֹלִין הָיְתָה, וְהוּא אוֹמֵר הָעִירָה, הָעִיר כָּל שֶׁהוּא אֶלָּא שֶׁלֹּא׃

And they returned to the city it was a metropolis and it says to the city the city any that it is rather that not

הָיְתָה חֲשׁוּבָה בְּעֵינֵיהֶם אֶלָּא כְּעִיר בֵּינוֹנִית שֶׁל י' בְּנֵי אָדָם לְעִנְיַן׃

was it important in their eyes except like a city medium-sized of ten sons of man regarding the matter of

הַמִּלְחָמָה׃

the war

פָּסוּק י ט

Pasuk 19

וַיָּבֹא יְהוּדָה וְאֶחָיו בֵּיתָה יוֹסֵף וְהוּא עוֹדֶנּוּ שָׁם וַיִּפְּלוּ לְפָנָיו

And came Yehudah and his brothers to the house of Yosef and he was still there and they fell before him

אָרְצָה׃

to the ground

רַשִׁ"י

עודנו שם. שֶׁהָיָה מַמְתִּין לָהֶם:

for them waiting for he was there he was yet

פָּסוּק כ

Pasuk 20

וַיֹּאמֶר לָהֶם יוֹסֵף מָה הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר עֲשִׂיתֶם הֲלוֹא יְדַעְתֶּם כִּי נַחֵשׁ

divining that you know do not you have done that this the deed what Yosef to them And he said

יְנַחֵשׁ אִישׁ אֲשֶׁר כָּמֹנִי:

is like me who a man divines

רַשִׁ"י

הלא ידעתם כי נחש ינחש וגו'. הֲלֹא יְדַעְתֶּם כִּי אִישׁ חָשׁוּב כָּמוֹנִי יוֹדֵעַ לְנַחֵשׁ

to divine knows like me important a man that you know Did not etc. he can divine divining that you know Did not

וְלָדַעַת מִדַּעַת וּמִסְבָּרָא וּבִינָה, כִּי אַתֶּם גְּנַבְתֶּם הַגָּבִיעַ:

the goblet stole you that and understanding and from logic from intellect and to know

פָּסוּק כא

Pasuk 21

וַיֹּאמֶר יְהוּדָה מַה נֹּאמַר לַאדֹנִי מַה נְּדַבֵּר וּמַה נִּצְטַדָּק הָאֱלֹהִים

God shall we justify and how shall we speak what to my lord shall we say what Yehudah And he said

מָצָא אֶת עֲוֹן עֲבָדֶיךָ הִנֶּנּוּ עֲבָדִים לַאדֹנִי גַּם אֲנַחְנוּ גַּם אֲשֶׁר

he who also we both to my lord slaves here we are your servants the iniquity of — has found

נִמְצָא הַגָּבִיעַ בְּיָדוֹ:

in his hand the goblet was found

רַשִׁ"י

האלהים מצא. יוֹדְעִים אָנוּ שֶׁלֹּא סָרַחְנוּ, אֲבָל מֵאֵת הַמָּקוֹם נִהְיְתָה לְהָבִיא לָנוּ

upon us to bring it came about the Omnipresent from but we sinned that not we know has found God

זֹאת, מָצָא בַּעַל חוֹב מָקוֹם לִגְבּוֹת שְׁטַר חוֹבוֹ:

His debt the note of to collect an opportunity a debt a master of found this

רַשִׁ"י

מה נצטדק. לְשׁוֹן צֶדֶק, וְכֵן כָּל תֵּבָה שֶׁתְּחִלַּת יְסוֹדָהּ צָד"י וְהִיא

and it Tzadi its root is whose beginning of word every and so righteousness an expression of shall we justify ourselves how

בָּאָה לְדַבֵּר בִּלְשׁוֹן מִתְפָּעֵל אוֹ נִתְפָּעֵל, נוֹתֵן טֵי"ת בִּמְקוֹם תָּי"ו, וְאֵינוֹ נוֹתְנָהּ לִפְנֵי

before put it and it does not a Tav in place of a Tes it puts Nitpa'el or Mitpa'el in the form of to speak comes

אוֹת רִאשׁוֹנָה שֶׁל יְסוֹד הַתֵּבָה אֶלָּא בְּאֶמְצַע אוֹתִיּוֹת הָעֵקֶר, כְּגוֹן

for example the root the letters of in the middle of but the word the root of of first the letter

נִצְטַדָּק מִגִּזְרַת צדק, וְיִצְטַבַּע מִגִּזְרַת צבע, וַיִּצְטַיָּרוּ

and made as if ambassadors Tzadek-Beis-Ayin from the root of and be wet Tzadek-Daled-Kof from the root of shall we justify ourselves

מִגִּזְרַת וְצִיר אֱמוּנִים, הִצְטַיַּדְנוּ מִגִּזְרַת צֵדָה לַדֶּרֶךְ. וְתֵבָה שֶׁתְּחִלָּתָהּ

whose beginning and a word for the way provision from the root of we took provision faithful and an ambassador from the root of

סָמֶ"ךְ אוֹ שִׁי"ן, כְּשֶׁהִיא מִתְפָּעֶלֶת, הַתָּי"ו מַפְרֶדֶת אֶת אוֹתִיּוֹת הָעֶקֶר, כְּגוֹן

for example the root the letters of — separates the Tav is conjugated in Hitpa'el when it Shin or is Samech

וְיִסְתַּבֵּל הֶחָגָב קהלת י"ב , מִגִּזְרַת סבל; מְשִׁתַּכֵּל הָיִית בְּקַרְנָיָא

the horns I was considering Samech-Beis-Lamed from the root of 12 Koheles the grasshopper and shall drag itself

דניאל ז' , וְיִשְׁתַּמֵּר חֻקּוֹת עָמְרִי מיכה ו' מִגִּזְרַת שמר; וְסָר מֵרָע

from evil and he who departs Shin-Mem-Resh from the root of 6 Michah Omri the statutes of and are kept 7 Daniel

מְשֻׁתּוֹלֵל ישעיהו נ"ט , מִגִּזְרַת מוֹלִיךְ יוֹעֲצִים שׁוֹלָל איוב י"ב , מְסֻתּוֹלֵל

tread down 12 Iyov foolish counselors He leads away from the root of 59 Yeshayahu is considered foolish

בְּעַמִּי שמות ט"ו , מִגִּזְרַת דֶּרֶךְ לֹא סְלוּלָה ירמיהו י"ח :

18 Yirmeyahu trodden down not a way from the root of 9 Shemos against My people

פָּסוּק כב

Pasuk 22

וַיֹּאמֶר חָלִילָה לִּי מֵעֲשׂוֹת זֹאת הָאִישׁ אֲשֶׁר נִמְצָא הַגָּבִיעַ בְּיָדוֹ הוּא

he in his hand the goblet was found whom the man this from doing from me far be it And he said

יִהְיֶה לִי עָבֶד וְאַתֶּם עֲלוּ לְשָׁלוֹם אֶל אֲבִיכֶם:

your father to in peace go up and you a slave to me shall be

CHAPTER SUMMARY

Yosef washes his face and sits the brothers down to eat, arranging them by age and giving Binyamin extra portions. After the meal, Yosef commands his steward to pack their bags with food, return their money, and hide his silver goblet in Binyamin's bag. Shortly after the brothers depart, the steward pursues them, accusing them of repaying Yosef's goodness with evil by stealing his divination cup. The brothers protest their innocence, pointing out that they even returned the money found in their sacks previously, and declare that whoever has the cup should die while the rest become slaves. The steward agrees to a lesser terms: only the culprit will become a slave. Upon searching from oldest to youngest, the goblet is discovered in Binyamin's sack, prompting the brothers to rend their clothes and return to the city. Before Yosef, Yehudah acknowledges that Hashem has uncovered their hidden guilt, offering that all the brothers remain as slaves, but Yosef insists that only Binyamin will be kept as a slave while the rest may return to their father in peace.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the sheer bitachon and absolute bitul of Yehudah and the shevatim when the goblet was found in Binyamin's bag. Lichoira, they knew 100% that they didn't steal anything! They had just returned the extra money from their previous trip, so a kal v'chomer they wouldn't steal a silver cup. They had every right to scream that it was a setup, a frame-job. Yet what does Yehudah say to Yosef? "HaElokim matza es avon avadecha", Hashem has uncovered our sin. Yehudah realized immediately that regardless of the human cause, nothing happens by chance. Hashem is running the world, and if this gezeirah came upon them, it was coming directly from Above for a cheshbon of their past.

That is the ultimate yesod for a Yid when facing a nisayon or a painful complication in life. The yetzer hara wants us to focus entirely on the human messenger, to get angry at the person who wronged us, to fight the unfair system, or to complain about how illogical the situation is. But the Torah is teaching us the real avodah: behind every human action and behind every wild turn of events sits Hashem, tailored to bring us to the exact kapparah or aliyah that our neshama needs.

Today, when a frustrating situation pops up, whether someone treats you unfairly, a plan falls apart, or an unexpected hassle lands in your lap, don't waste your kochos arguing with the messenger. Take a quiet breath, hold your tongue, and say to yourself: "Hashem, I know You are doing this for my midah k'neged midah, and I accept Your Hashgacha with emunah."

דַּף יוֹמִי · עֲרָכִין · דַּף כ״ה

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📖 THE SUGYA

This daf continues our sugya regarding the redemption of a Sedei Achuzah, an ancestral field. We learn how the Torah's fixed valuation of fifty shekalim per beit kor for the entire fifty-year Yovel period gets broken down on a pro-rated annual basis, and how the Kohanim calculate partial years to ensure Hekdesh is never at a loss. The Gemara clarifies the exact physical parameters of this measurement—specifically, what type of seed amount is used to measure a beit kor, and how irregular terrain like deep crevices and high rocks affect the calculation.

We also examine the halachos governing how the redemption payment is collected. The Mishna teaches that whether the owner himself redeems the field or a stranger redeems it, the entire calculated sum must be paid as one upfront lump sum, rather than in annual installments. The Gemara then analyzes the status of the field when Yovel arrives, exploring the different outcomes depending on whether it was redeemed by the owner, his son, a third party, or a Kohen.

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

עַמּוּד א׳ DAF 25A

EXPLANATION

בְּאֶמְצַע יוֹבֵל,

The Mishnah's rule that one may not redeem a field for less than a year's price is speaking of a case **in the middle of** a **Jubilee** cycle,

EXPLANATION

דְּכֹל כַּמָּה דְּלָא מָלְיָא לֵיהּ שָׁנָה לָא מְגָרַע לֵיהּ.

teaching **that so long as a** full **year has not been completed for it, he does not deduct** the value of that time **from it** when calculating the redemption cost.

QUESTION

מַאי קָא מַשְׁמַע לַן, דְּאֵין מְחַשְּׁבִין חֲדָשִׁים עִם הַהֶקְדֵּשׁ?

The Gemara asks: **What is** the Tanna **teaching us** with this rule? Is he coming to tell us **that one does not calculate months with Hekdesh** to reduce the redemption price?

OBJECTION

הָא בְּהֶדְיָא קָתָנֵי: ״אֵין מְחַשְּׁבִין חֲדָשִׁים עִם הַהֶקְדֵּשׁ!״

But that very rule **is taught explicitly** in the next clause of the Mishnah: **"One does not calculate months with Hekdesh!"** So why repeat it?

ANSWER

מָה טַּעַם קָאָמַר:

The Gemara answers: The Tanna **is saying** a style of **"What is the reason?"** — namely:

EXPLANATION

מָה טַּעַם לֹא גּוֹאֲלִין לְאַחַר יוֹבֵל פְּחוֹת מִשָּׁנָה —

What is the reason that **one does not redeem** a field **after Yovel** for **less than a year**'s calculation?

EXPLANATION

מִשּׁוּם דְּאֵין מְחַשְּׁבִין חֳדָשִׁים עִם הַהֶקְדֵּשׁ.

Because one does not calculate months with Hekdesh to lower the cost to be paid.

מִשְׁנָה MISHNAH

MISHNAH

אֵין מְחַשְּׁבִין חֳדָשִׁים וְכוּ'.

We learned in the Mishnah: **One does not calculate months** with Hekdesh, etc.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa:

QUESTION

מִנַּיִן שֶׁאֵין מְחַשְּׁבִין חֳדָשִׁים עִם הַהֶקְדֵּשׁ?

From where do we know **that one does not calculate months with Hekdesh** to lower the price?

PROOF

תַּלְמוּד לוֹמַר: "וְחִשַּׁב לוֹ הַכֹּהֵן אֶת הַכֶּסֶף עַל פִּי הַשָּׁנִים הַנּוֹתָרוֹת" —

The verse states: "And the Kohen shall reckon for him the money according to the years that remain" —

INFERENCE

שָׁנִים אַתָּה מְחַשֵּׁב, וְאִי אַתָּה מְחַשֵּׁב חֳדָשִׁים.

years you reckon, but you do not reckon months to deduct from the payment.

QUESTION

מִנַּיִן שֶׁאִם אַתָּה רוֹצֶה לַעֲשׂוֹת חֳדָשִׁים לַשָּׁנָה עוֹשֶׂה?

From where do we know **that if you want to make months into a** full **year** to charge the redeemer for a complete year, **you may do so?**

EXPLANATION

הֵיכִי דָּמֵי — כְּגוֹן דְּאַקְדְּשֵׁיהּ בְּפַלְגָא דְּאַרְבְּעִין וְתַמְנֵי.

How is this case depicted? For example, where he consecrated it in the middle of the forty-eighth year, so less than two full years remain until Yovel.

PROOF

תַּלְמוּד לוֹמַר: "וְחִשַּׁב לוֹ הַכֹּהֵן", מִכָּל מָקוֹם.

The verse states: "And the Kohen shall reckon for him" — meaning **in any event** the Kohen has the discretion to calculate it as a full year to benefit Hekdesh.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הַמַּקְדִּישׁ שָׂדֵהוּ בְּשָׁעַת הַיּוֹבֵל,

One who consecrates his field of ancestral holding **at the time of the Yovel** cycle,

MISHNAH

נוֹתֵן בְּזֶרַע חוֹמֶר שְׂעוֹרִים "חֲמִשִּׁים שֶׁקֶל כֶּסֶף".

gives for an area requiring the sowing of a chomer of barley fifty shekels of silver.

MISHNAH

הָיוּ שָׁם נְקָעִים עֲמוּקִים עֲשָׂרָה טְפָחִים, אוֹ סְלָעִים גְּבוֹהִים עֲשָׂרָה טְפָחִים —

If **there were deep crevices** there **ten handbreadths** deep, **or high rocks ten handbreadths** high —

MISHNAH

אֵינָן נִמְדָּדִין עִמָּהּ,

they are not measured with it when calculating the overall area for the fifty-shekel rate;

MISHNAH

פָּחוֹת מִכָּאן — נִמְדָּדִין עִמָּהּ.

if they were **less than this** size, **they are measured with it.**

MISHNAH

הִקְדִּישָׁהּ שְׁתַּיִם וְשָׁלֹשׁ שָׁנִים לִפְנֵי הַיּוֹבֵל —

If **he consecrated it two or three years before the Yovel** —

MISHNAH

נוֹתֵן סֶלַע וּפוּנְדְיוֹן לְשָׁנָה,

he gives a sela and a pundeyon per year for each beit kor;

MISHNAH

וְאִם אָמַר: ״הֲרֵינִי נוֹתֵן דְּבַר שָׁנָה בְּשָׁנָה״ —

and if he said: "I will pay the amount of each year in that year,"

MISHNAH

אֵין שׁוֹמְעִין לוֹ, אֶלָּא נוֹתֵן אֶת כּוּלּוֹ כְּאֶחָד.

we do not listen to him, but rather he must give the whole amount as one upfront payment.

MISHNAH

אֶחָד בְּעָלִים וְאֶחָד כָּל הָאָדָם,

This applies **equally** to **the owner and equally to any** other **person.**

MISHNAH

מָה בֵּין בְּעָלִים לְכָל אָדָם?

What then is the difference **between the owner and any** other **person?**

MISHNAH

אֶלָּא שֶׁבְּעָלִים נוֹתְנִין חוֹמֶשׁ, וְכָל אָדָם אֵין נוֹתְנִין חוֹמֶשׁ.

Only that the owner adds a fifth to the redemption price, **and any** other **person does not add a fifth.**

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

BRAISA

תָּנָא: כּוֹר זֶרַע, וְלֹא כּוֹר תְּבוּאָה,

A Tanna **taught** in a Braisa: The Torah means **a kor of seed, and not a kor of grain** harvested;

BRAISA

מַפּוֹלֶת יָד, וְלֹא מַפּוֹלֶת שְׁוָורִים.

and it is calculated based on **hand-sowing, and not ox-sowing** which uses more seed per area.

BRAISA

תָּנֵי לֵוִי: לֹא מְעֻבֶּה וְלֹא מְיֻדָּק, אֶלָּא בֵּינוֹנִי.

Levi taught in a Braisa: **Not a thick** sowing **and not a thin** sowing, **but an average** amount of seed.

מִשְׁנָה MISHNAH

MISHNAH

הָיוּ שָׁם נְקָעִים עֲמוּקִים כּוּ'.

We learned in the Mishnah: If **there were deep crevices** ten handbreadths deep, etc., they are not measured with the field.

גְּמָרָא GEMARA

QUESTION

וְלִיקָּדְשׁוּ בְּאַנְפֵּי נַפְשַׁיְיהוּ!

The Gemara asks: **And let them be consecrated on their own** and redeemed according to their own size, as they are fit for sowing!

OBJECTION

וְכִי תֵּימָא, כֵּיוָן דְּלָא הָווּ בֵּית כּוֹר, לָא (הֲווּ) קָדְשִׁי —

And should you say that **since they do not measure a beit kor** as a single continuous area **they do not become consecrated** on their own —

PROOF

וְהָתַנְיָא: שְׂדֵה, מָה תַּלְמוּד לוֹמַר?

but was it not taught in a Braisa: "Field" — why does the verse state this?

EXPLANATION

לְפִי שֶׁנֶּאֱמַר "זֶרַע חוֹמֶר שְׂעוֹרִים בַּחֲמִשִּׁים שֶׁקֶל כָּסֶף", אֵין לִי אֶלָּא שֶׁהִקְדִּישׁ כָּעֲנָיָן הַזֶּה,

Because it is said: "The sowing of a chomer of barley for fifty shekels of silver," I have derived **only where he consecrated** a field **in this manner,** meaning a full beit kor.

QUESTION

מִנַּיִן לְרַבּוֹת לֶתֶךְ וַחֲצִי לֶתֶךְ, סְאָה וְתַרְקַב וַחֲצִי תַּרְקַב?

From where do I know **to include a letech, or half a letech, a se'ah, a tarkav, or half a tarkav?**

PROOF

תַּלְמוּד לוֹמַר "שָׂדֶה", מִכָּל מָקוֹם!

The verse states: "Field" — in any event a field of any size can be consecrated!

RESOLUTION

אָמַר מָר עוּקְבָא בַּר חָמָא: הָכָא בִּנְקָעִים מְלֵאִים מַיִם,

Mar Ukva bar Hama said: Here in our Mishnah we are dealing **with crevices full of water,**

EXPLANATION

דְּלָאו בְּנֵי זְרִיעָה נִינְהוּ.

which are not fit for sowing at all, and therefore cannot be redeemed based on a seed-measure.

PROOF

דַּיְקָא נָמֵי, דְּקָתָנֵי דּוּמְיָא דְּסִלָּעִים, שְׁמַע מִינַּהּ.

The wording of the Mishnah **is also precise, as it teaches** crevices **similar to rocks; hear from it** that this is correct.

OBJECTION

אִי הָכִי, פָּחוֹת מִכָּאן נָמֵי!

The Gemara asks: **If so,** then if they are **less than this** depth of ten handbreadths, **also** they should not be measured with the field, as they are full of water!

RESOLUTION

הָנְהוּ נְגָאנֵי דְּאַרְעָא מִיקְּרוּ, שִׁידְּרֵי דְּאַרְעָא מִיקְּרוּ.

The Gemara resolves: Shallow crevices **are called the standard indentations of the land,** or **are called the spine of the land,** and are treated as part of the main field itself.

מִשְׁנָה MISHNAH

MISHNAH

הִקְדִּישָׁהּ שְׁתַּיִם וְשָׁלֹשׁ וְכוּ'.

We learned in the Mishnah: If **he consecrated it two or three** years before Yovel, etc.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: "וְנִגְרַע מֵעֶרְכֶּךָ", אַף מִן הַהֶקְדֵּשׁ,

The Rabbis taught in a Braisa: The verse says **"and a deduction shall be made from your valuation" — even from Hekdesh,**

EXPLANATION

שֶׁאִם אֲכָלָהּ הֶקְדֵּשׁ שָׁנָה אוֹ שְׁתַּיִם, אִי נָמֵי לֹא אֲכָלָהּ, אֶלָּא שֶׁהָיְתָה לְפָנָיו —

for if Hekdesh consumed its produce for **a year or two, or even if it did not consume it, but rather** the field simply **lay before it** uncultivated —

RULING

נוֹתֵן סֶלַע וּפוּנְדְיוֹן לְשָׁנָה.

he gives a sela and a pundeyon per year for the remaining years.

מִשְׁנָה MISHNAH

MISHNAH

וְאִם אָמַר "הֲרֵינִי נוֹתֵן" כּוּ'.

We learned in the Mishnah: **And if he said: "I will pay** each year separately," etc., we do not listen to him.

גְּמָרָא GEMARA

QUESTION

תָּנוּ רַבָּנַן: מִנַּיִן שֶׁאִם אָמְרוּ בְּעָלִים "הֲרֵינוּ נוֹתְנִין דְּבַר שָׁנָה בְּשָׁנָה", שֶׁאֵין שׁוֹמְעִין לָהֶם?

The Rabbis taught in a Braisa: **From where** do we know **that if the owners said: "We will pay the amount of each year in that year," that we do not listen to them?**

PROOF

תַּלְמוּד לוֹמַר: "וְחִשַּׁב לוֹ הַכֹּהֵן אֶת הַכֶּסֶף",

The verse states: "And the Kohen shall reckon for him the money" —

INFERENCE

עַד שֶׁיְּהֵא כֶּסֶף כּוּלּוֹ כְּאֶחָד.

meaning it must be paid **so that the money is all at once.**

מִשְׁנָה MISHNAH

MISHNAH

אֶחָד בְּעָלִים וְאֶחָד כָּל אָדָם, מָה בֵּין בְּעָלִים לְכָל אָדָם?

The Mishnah says: This applies **equally** to **the owner and equally to any** other **person; what** is the difference **between the owner and any** other **person?**

MISHNAH

שֶׁהַבְּעָלִים נוֹתְנִין חוֹמֶשׁ, וְכָל אָדָם אֵין נוֹתְנִין חוֹמֶשׁ.

That the owner adds a fifth, and any other person does not add a fifth.

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הִקְדִּישָׁהּ וּגְאָלָהּ — אֵינָהּ יוֹצְאָה מִיָּדוֹ בַּיּוֹבֵל,

If he consecrated it and redeemed it himself, it does not leave his hand in the Yovel to go to the Kohanim;

MISHNAH

גְּאָלָהּ בְּנוֹ — יוֹצְאָה לְאָבִיו בְּיוֹבֵל,

if his son redeemed it, it returns to his father in the Yovel;

MISHNAH

גְּאָלָהּ אַחֵר אוֹ אֶחָד מֵהַקְּרוֹבִים, וּגְאָלָהּ מִיָּדוֹ —

if another person or one of the relatives redeemed it from Hekdesh, and he then redeemed it from his hand,

MISHNAH

יוֹצְאָה לַכֹּהֲנִים בַּיּוֹבֵל.

it goes out to the Kohanim in the Yovel.

MISHNAH

גְּאָלָהּ אֶחָד מִן הַכֹּהֲנִים, וְהֲרֵי הִיא תַּחַת יָדוֹ,

If one of the Kohanim redeemed it, and it is under his hand when Yovel arrives,

MISHNAH

לֹא יֹאמַר: הוֹאִיל וְהִיא יוֹצְאָה לַכֹּהֲנִים בַּיּוֹבֵל וַהֲרֵי הִיא תַּחַת יָדִי — הֲרֵי הִיא שֶׁלִּי,

he may not say: "Since it goes out to the Kohanim in the Yovel and it is already under my hand, it is now mine";

MISHNAH

אֶלָּא יוֹצְאָה מִתַּחַת יָדוֹ וּמִתְחַלֶּקֶת לְכָל אֶחָיו הַכֹּהֲנִים.

rather, it leaves his hand and is divided among all his brother Kohanim who belong to the mishmar on duty.

GEMARA

גְּמָ׳

GEMARA:

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa analyzing the pesukim regarding an sdei achuzah (a field of ancestral land):

BRAISA

״אִם לֹא יִגְאַל אֶת הַשָּׂדֶה״ — בְּעָלִים,

When the pasuk says, **“And if he will not redeem the field”** (Vayikra 27:20), it means if the **owner** did not redeem it from Hekdesh and it stayed in the gizbar’s hands;

BRAISA

״וְאִם מָכַר אֶת הַשָּׂדֶה״ — גִּיזְבָּר.

and when the pasuk continues, **“or if he sold the field,”** it means if the Temple **treasurer** sold the field to someone else. In both these cases, it goes to the Kohanim at Yovel.

BRAISA

״לְאִישׁ אַחֵר״ — לְאַחֵר, וְלֹא לַבֵּן.

When it specifies that the gizbar sold it **“to another man,”** it implies: if it was sold **to another** person, it goes out to the Kohanim at Yovel, **but not** if it was redeemed by **the son** of the owner, for he keeps it for his father.

QUESTION

אַתָּה אוֹמֵר: לְאַחֵר וְלֹא לַבֵּן, אוֹ אֵינוֹ אֶלָּא לְאַחֵר וְלֹא לָאָח?

The Braisa asks: **Do you say** that the phrase comes to exclude **“to another” and not to the son? Or** maybe **it comes only** to exclude **“to another” and not to the brother** of the owner, meaning a brother also saves it from going to the Kohanim?

ANSWER

כְּשֶׁהוּא אוֹמֵר ״אִישׁ״ — הֲרֵי אָח אָמוּר,

The Braisa answers: **When it says “a man,”** a **brother is** already **stated** and included in the general term “man”, i.e., he is considered an outsider relative to the owner.

ANSWER

הָא מָה אֲנִי מְקַיֵּים ״אַחֵר״ — וְלֹא לַבֵּן.

How then do I fulfill the extra word **“another”?** It comes to teach: **and not to the son,** for the son stands in the place of his father.

QUESTION

וּמָה רָאִיתָ לְרַבּוֹת אֶת הַבֵּן וּלְהוֹצִיא אֶת הָאָח?

The Braisa asks: **And what did you see to include the son** as standing in the father's place, **and to exclude the brother** from standing in his place?

ANSWER

מְרַבֶּה אֲנִי הַבֵּן, שֶׁכֵּן קָם תַּחַת אָבִיו לִיעִידָה וּלְעֶבֶד עִבְרִי.

The Braisa answers: **I include the son, because** we find elsewhere that **he stands in his father's place for designation** of an amah ivriyah (Hebrew maidservant) to be his wife, which a brother cannot do; **and** he also stands in his father's place **with regard to a Hebrew slave,** who must continue serving the master's son if the master dies, but does not serve the brother.

OBJECTION

אַדְרַבָּה, מְרַבֶּה אֲנִי אֶת הָאָח, שֶׁכֵּן קָם תַּחַת אָחִיו לְיִיבּוּם.

The Braisa challenges: **On the contrary! I should include the brother, for he stands in his brother's place for levirate marriage** (yibbum), whereas a son does not perform yibbum!

REFUTATION

כְּלוּם יֵשׁ יִבּוּם אֶלָּא בִּמְקוֹם שֶׁאֵין בֵּן? הָא יֵשׁ בֵּן — אֵין יִבּוּם.

The Braisa refutes this: **Is there any** law of **yibbum except in a place where there is no son? But** if **there is a son, there is no yibbum!** This shows that even regarding yibbum, the son takes precedence and stands in place of the father more than the brother does.

QUESTION

וְתֵיפּוֹק לֵיהּ, דְּהָכָא תַּרְתֵּי, וְהָכָא חֲדָא!

The Gemara asks: **And let him derive it** simply from the fact **that here** regarding the son, there are **two** limudim (designation and Hebrew slave), **and here** regarding the brother, there is only **one** limud (yibbum)? Why did the Braisa need to use the argument of yibbum depending on the absence of a son?

ANSWER

מִשּׁוּם דְּעֶבֶד עִבְרִי מֵהַאי פִּירְכָא נָמֵי הוּא דְנָפְקָא לֵיהּ: כְּלוּם יֵשׁ יִבּוּם אֶלָּא בִּמְקוֹם שֶׁאֵין בֵּן?

The Gemara answers: **Because** the rule that a **Hebrew slave** passes to the son and not the brother **is also derived from this very refutation: Is there any yibbum except in a place where there is no son?** Therefore, without this logic, we wouldn't have two limudim for the son to begin with.

QUESTION

בָּעֵי רַבָּה בַּר אֲבוּהּ: בַּת מַהוּ שֶׁתַּעֲמִיד שָׂדֶה לְאָבִיהָ?

Rabba bar Avuh raised a dilemma: What is the halachah regarding **a daughter—can she preserve** an ancestral **field for her father** if she redeems it from Hekdesh, preventing it from going to the Kohanim at Yovel?

EXPLANATION

כֵּיוָן דִּלְעִנְיַן יִבּוּם, בֵּן וּבַת כִּי הֲדָדֵי פְּטָרֵי — מוֹקְמָה,

He explains the sides of the safek: **Since regarding the matter of yibbum, a son and a daughter are equal, for** both **exempt** their father's wife from yibbum, perhaps she also **preserves** the field for her father;

EXPLANATION

אוֹ דִילְמָא כֵּיוָן דִּלְעִנְיַן נַחֲלָה, בַּת בִּמְקוֹם בֵּן כִּי אַחֵר דָּמְיָא — לָא מוֹקְמָה.

or perhaps, since regarding the matter of inheritance, a daughter in the presence of a son is considered like an outsider (since she doesn't inherit), she therefore **does not preserve** it?

PROOF

תָּא שְׁמַע, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל:

The Gemara says: **Come and hear** a resolution from that which **the Tanna of the School of Rabbi Yishmael taught:**

PROOF

כֹּל שֶׁהוּא אַחֵר בִּמְקוֹם בֵּן, וְהָא נָמֵי בִּמְקוֹם בֵּן כִּי אַחֵר דָּמְיָא.

Anyone who is considered like an outsider in the presence of a son does not preserve the field for the father. **And this** daughter **is also considered like an outsider in the presence of a son,** so she cannot preserve it.

QUESTION

בָּעֵי רַבִּי זֵירָא: אִשָּׁה מִי מַעֲמִיד לָהּ שָׂדֶה?

Rabbi Zeira raised a dilemma: If **a woman** consecrated her ancestral field, **who preserves the field for her** upon redeeming it?

EXPLANATION

בַּעַל מוֹקֵים לַהּ, שֶׁכֵּן יוֹרְשָׁהּ,

Does her **husband preserve it for her, because he inherits her** estate upon her death?

EXPLANATION

אוֹ דִילְמָא בֵּן מוֹקֵים לַהּ, שֶׁכֵּן נוֹטֵל בָּרָאוּי כְּבַמּוּחָזָק?

Or perhaps her son preserves it for her, because he takes an inheritance in assets that are **fitting to come** to his mother (i.e. inheritance due to her from her father's house after her death) **just as** he does in assets that were actually **possessed** by her during her lifetime, whereas a husband does not inherit potential assets?

RULING

תֵּיקוּ.

The Gemara concludes: Let the dilemma **stand** unresolved.

QUESTION

בְּעָא מִינֵּיהּ רָמֵי בַּר חָמָא מֵרַב חִסְדָּא:

Rami bar Hama asked Rav Chisda:

QUESTION

הִקְדִּישָׁהּ פָּחוֹת מִשְּׁתֵּי שָׁנִים לִפְנֵי הַיּוֹבֵל, מַהוּ שֶׁתֵּצֵא לַכֹּהֲנִים?

If one **consecrated** his ancestral field **less than two years before the Yovel** year, **what is** the halachah as to **whether it goes out to the Kohanim** if it remains unredeemed at Yovel?

ANSWER

אֲמַר לֵיהּ: מַאי דַּעְתָּךְ?

Rav Chisda **said to him: What is your thinking** to even ask this?

EXPLANATION

"וְנִגְרַע מֵעֶרְכֶּךָ... וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַּיּוֹבֵל" —

Is it based on juxtaposing the pesukim: **"And a deduction shall be made from your valuation..."** (Vayikra 27:18) with **"And the field, when it goes out in the Yovel..."** (Vayikra 27:21), meaning,

EXPLANATION

דְּבַת גֵּירָעוֹן — אִין, דְּלָאו בַּת גֵּירָעוֹן — לָא.

a field **that is subject to deduction**—i.e. consecrated at least two years before Yovel—**yes,** it goes out to Kohanim, but one **that is not subject to deduction**—consecrated less than two years before—**no,** it does not go out to Kohanim?

EXPLANATION

אַדְרַבָּה, "אִם לֹא יִגְאַל הַשָּׂדֶה... וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַּיּוֹבֵל",

On the contrary! Juxtapose these pesukim: **"And if he will not redeem the field..."** (Vayikra 27:20) with **"And the field, when it goes out in the Yovel..."** (Vayikra 27:21),

EXPLANATION

וְהַאי נָמֵי בַּת גְּאוּלָּה הִיא.

and this field **is also subject to redemption,** so it should certainly go out to the Kohanim at Yovel!

מִשְׁנָה MISHNAH

MISHNAH

גְּאָלָהּ אֶחָד מִן הַכֹּהֲנִים כּוּ'.

We learned in the Mishnah: **If one of the Kohanim redeemed it,** etc., it does not return to the original owner at Yovel.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: "לַכֹּהֵן תִּהְיֶה אֲחוּזָּתוֹ", מָה תַּלְמוּד לוֹמַר?

The Rabbis taught in a Braisa: The pasuk states, **"As a field dedicated, his ancestral possession shall be to the Kohen"** (Vayikra 27:21). **What does this teaching come to tell us?**

BRAISA

מִנַּיִן לְשָׂדֶה שֶׁיּוֹצֵא לַכֹּהֲנִים בַּיּוֹבֵל, וּגְאָלָהּ אֶחָד מִן הַכֹּהֲנִים, מִנַּיִן שֶׁלֹּא יֹאמַר:

From where do we know regarding **a field that is set to go out to the Kohanim at Yovel, and one of the Kohanim redeemed it** from Hekdesh, **from where** do we know **that he cannot say:**

BRAISA

"הוֹאִיל וְיוֹצֵאָה לַכֹּהֵן, חֲרֵי תַּחַת יָדִי, וּתְהֵא שֶׁלִּי?"

"Since it goes out to a Kohen at Yovel anyway, behold it is already under my hand, so let it be mine entirely, without having to divide it with my fellow Kohanim of the mishmar?"

BRAISA

וְדִין הוּא: בְּשֶׁל אֲחֵרִים אֲנִי זוֹכֶה, בְּשֶׁל עַצְמִי לֹא כָּל שֶׁכֵּן?

And after all, there is a **logical kal v'chomer: If in the property of others I acquire** a share when Yovel comes, **in my own** property that I redeemed with my money, **is it not all the more so** that I should keep it for myself?

BRAISA

תַּלְמוּד לוֹמַר: "אֲחֻזָּתוֹ", אֲחוּזָה שֶׁלּוֹ, וְאֵין זֶה שֶׁלּוֹ.

Therefore **the pasuk states: "His ancestral possession,"** which means it goes as a possession to a Kohen for whom it is **his ancestral possession, and this** field is **not his** ancestral possession, for he redeemed it as an outsider.

BRAISA

הָא כֵּיצַד? יוֹצֵא מִתַּחַת יָדוֹ וּמִתְחַלֶּקֶת לְאָחָיו הַכֹּהֲנִים.

How so then is it handled? **It goes out from under his hand and is divided among his brother Kohanim** of that mishmar, with him receiving only an equal share like any of them.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הִגִּיעַ יוֹבֵל וְלֹא נִגְאֲלָה,

MISHNAH: If **Yovel arrived and** the field **was not redeemed** from Hekdesh by anyone,

MISHNAH

הַכֹּהֲנִים נִכְנָסִין לְתוֹכָהּ וְנוֹתְנִין אֶת דָּמֶיהָ, דִּבְרֵי רַבִּי יְהוּדָה.

the Kohanim enter into it at Yovel **and give its value** to Hekdesh; these are **the words of Rabbi Yehuda.**

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: נִכְנָסִין וְלֹא נוֹתְנִין.

Rabbi Shimon says: They enter into it and do not give any money to Hekdesh, for it becomes theirs for free.

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא נִכְנָסִין וְלֹא נוֹתְנִין,

Rabbi Eliezer says: They do not enter into it and do not give money,

MISHNAH

אֶלָּא נִקְרֵאת "שְׂדֵה רְטוּשִׁין" עַד הַיּוֹבֵל הַשֵּׁנִי.

rather it is called a "forsaken field" until the second Yovel, staying in Hekdesh's hands.

MISHNAH

הִגִּיעַ הַיּוֹבֵל הַשֵּׁנִי וְלֹא נִגְאֲלָה, נִקְרֵאת "רְטוּשֵׁי רְטוּשִׁין" עַד הַיּוֹבֵל הַשְּׁלִישִׁי.

If **the second Yovel arrived and it was not redeemed, it is called "doubly forsaken" until the third Yovel.**

MISHNAH

לְעוֹלָם אֵין הַכֹּהֲנִים נִכְנָסִין לְתוֹכָהּ עַד שֶׁיִּגְאָלֶנָּה אַחֵר.

In truth, **the Kohanim never enter into it until another person redeems it** from Hekdesh before Yovel.

גְּמָרָא GEMARA

QUESTION

גְּמָ' מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

GEMARA: What is the rationale of Rabbi Yehuda that Kohanim must pay Hekdesh for the field?

ANSWER

גָּמַר "קֹדֶשׁ" "קֹדֶשׁ" מִמַּקְדִּישׁ בַּיִת, מָה לְהַלָּן בְּדָמִים — אַף כָּאן בְּדָמִים.

He learns a gezeirah shavah using the word **"holy"** written by an ancestral field (Vayikra 27:21) from the word **"holy"** written by **one who consecrates a house** (Vayikra 27:14): **Just as there** by a house, Hekdesh only releases it **for money, so too here** by an unredeemed field, the Kohanim only receive it **for money** paid to Hekdesh.

EXPLANATION

וְרַבִּי שִׁמְעוֹן, גָּמַר "קֹדֶשׁ" "קֹדֶשׁ" מִכִּבְשֵׂי עֲצֶרֶת, מָה לְהַלָּן בְּחִנָּם, אַף כָּאן בְּחִנָּם.

And Rabbi Shimon learns a gezeirah shavah of **"holy"** written by the field from the word **"holy"** written by **the lambs of Shavuos** (Vayikra 23:20): **Just as there** the Kohanim receive the sheep **for free, so too here** they receive the field **for free.**

QUESTION

וְרַבִּי [יְהוּדָה] נָמֵי נֵילַף מִכִּבְשֵׂי עֲצֶרֶת!

The Gemara asks: **And Rabbi Yehuda too, let him learn** his gezeirah shavah **from the lambs of Shavuos!** Why learn specifically from a house?

ANSWER

דְּנִין קָדְשֵׁי בֶּדֶק הַבַּיִת

The Gemara answers: Rabbi Yehuda holds **we derive** rules of **sanctified items of Bedek HaBayis** (the Temple treasury, such as a field or house),

SUMMARY

The daf begins by deriving from pesukim that months are not calculated to reduce the redemption price for Hekdesh, though partial years can be rounded up to a full year to benefit Hekdesh. We then learn the fixed rate for redeeming a Sedei Achuzah—a sela and a pundeyon per year per beit kor—and the Braisa explains that a beit kor is measured by average hand-sowing rather than ox-sowing. Regarding uneven terrain, deep crevices ten handbreadths deep that are filled with water, or rocks ten handbreadths high, are not measured together with the main field; however, shallow indentations are considered the normal "spine of the land" and are included in the overall measurement. Finally, the sugya details that the redemption payment must be made all at once, and clarifies who gets the field at Yovel: if the owner or his son redeemed it, it stays in the family, but if a stranger or a Kohen redeemed it, it leaves their hands at Yovel to be divided among all the Kohanim of that mishmar.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the fascinating kasha the Gemara asks on our daf about a Kohen who redeems a field of Hekdesh. The Kohen thinks to himself, "Lichoira, when Yovel comes, this field goes to the Kohanim anyway. Well, I'm a Kohen! I've got it in my hand right now, so it should just stay mine! Why should I have to give it up?" But the Torah stops him in his tracks with a pasuk: *Achuzato*, it must be his own personal ancestral holding, and this is not his. The Gemara concludes that he has to hand it over so it can be split equally among all his brothers, the other Kohanim.

Think about what the Tanna is telling us here. A Yid can have a legitimate claim, a logical kal v'chomer, and full possession of something. He feels completely justified keeping it. But the mesorah teaches us a major chiddush in yiras Shamayim: just because you are in a position to take something, or just because it seems to naturally belong to you, doesn't mean it's yours to keep. Hashem demands that we look beyond our own immediate grasp and ask: Is this truly mine according to the Torah's standard, or am I taking what belongs to the broader tzibbur of my brothers?

In our daily life, we face this exact same nisayon. A person finds himself holding onto an advantage, a shidduch lead, a business opportunity, or even a piece of kavod in the bais medrash. It's in your hands, you feel you earned it or deserve it, and lichoira you have every reason to hold tight. But true avodas Hashem means stepping back and realizing that Hashem runs the world, and He wants us to act with absolute integrity and fairness toward other Yidden, never grabbing what isn't meant for us alone.

Today, if an opportunity arises where you can easily keep an extra benefit or credit just because it is already in your hands, pause for a second. Choose to share it fairly with a friend or colleague instead of claiming it all for yourself.

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.'