חוּמָּשׁ עִם רַשִׁ"י · ויגש · חֲמִישִׁי

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

VAYIGASH · 5TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu reaches full clarity that his beloved son Yosef is indeed alive. Heartened by this news, Yaakov gathers his entire family and all his belongings to set out for Mitzrayim, stopping first at Be'er Sheva to offer korbanos to Elokei aviv Yitzchak. There, Hashem appears to Yaakov in visions of the night, reassuring him not to fear going down to Mitzrayim, and promising that He Himself will accompany him into the galus and bring his offspring back.

The Torah then details the holy family's journey into Mitzrayim and begins counting the shevatim and their children who comprised the seventy souls of Yaakov's household. The pesukim meticulously enumerate the sons and descendants of Leah, Zilpah, Rachel, and Bilhah who made up this fundamental foundation of Klal Yisrael as they entered the Egyptian exile.

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

פָּסוּק א

Pasuk 1

וַיֹּאמֶר יִשְׂרָאֵל רַב עוֹד יוֹסֵף בְּנִי חָי אֵלְכָה וְאֶרְאֶנּוּ בְּטֶרֶם אָמוּת׃

And said Yisrael Much still Yosef my son is alive I will go and see him before I die

רַשִׁ"י

רב. רַב לִי עוֹד שִׂמְחָה וְחֶדְוָה הוֹאִיל וְעוֹד יוֹסֵף בְּנִי חַי׃

Rav much for me more joy and pleasure since and still Yossef my son is alive

פָּסוּק ב

Pasuk 2

וַיִּסַּע יִשְׂרָאֵל וְכָל אֲשֶׁר לוֹ וַיָּבֹא בְּאֵרָה שָׁבַע וַיִּזְבַּח זְבָחִים

And traveled Yisrael and all that was his and he came to Beer- sheva and he slaughtered sacrifices

לֵאלֹהֵי אָבִיו יִצְחָק׃

to the God of his father Yitzchak

רַשִׁ"י

בארה שבע. כְּמוֹ לִבְאֵר שֶׁבַע; הֵ"א בְּסוֹף תֵּבָה בִּמְקוֹם לָמֶ"ד בְּתִחְלָתָהּ׃

To Be'er Sheva is like to Be'er at the end of a hei in place of a lamed at its beginning

רַשִׁ"י

לאלהי אביו יצחק. חַיָּב אָדָם בְּכִבּוּד אָבִיו יוֹתֵר מִבְּכִבּוּד זְקֵנוֹ, לְפִיכָךְ תָּלָה בְּיִצְחָק וְלֹא בְּאַבְרָהָם׃

To the God of his father Yitzchak is obligated a person in honoring his father more than in honoring his grandfather therefore he hung on Yitzchak and not on Avraham

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר אֱלֹהִים לְיִשְׂרָאֵל בְּמַרְאֹת הַלָּיְלָה וַיֹּאמֶר יַעֲקֹב יַעֲקֹב וַיֹּאמֶר
and he said Yaakov Yaakov and He said the night in visions of to Yisrael God And God said

הִנֵּנִי׃
Here I am

רַשִׁ״י

יעקב יעקב. לְשׁוֹן חִבָּה׃
affection an expression of Yaakov Yaakov

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר אָנֹכִי הָאֵל אֱלֹהֵי אָבִיךָ אַל תִּירָא מֵרְדָה מִצְרַיְמָה כִּי לְגוֹי
into a nation for to Mitzrayim from going down fear do not your father God of the God I am And He said

גָּדוֹל אֲשִׂימְךָ שָׁם׃
there I will make you great

רַשִׁ״י

אל תירא מרדה מצרימה. לְפִי שֶׁהָיָה מֵצֵר עַל שֶׁנִּזְקַק לָצֵאת לְחוּצָה
to outside to leave that he was compelled over grieved that he was Because to Mitzrayim from going down fear Do not

לָאָרֶץ׃
the Land

פָּסוּק ה

Pasuk 5

אָנֹכִי אֵרֵד עִמְּךָ מִצְרַיְמָה וְאָנֹכִי אַעַלְךָ גַּם עָלֹה וְיוֹסֵף יָשִׁית
shall place and Yosef bringing up also will bring you up and I Myself to Mitzrayim with you will go down I Myself

יָדוֹ עַל עֵינֶיךָ׃
your eyes upon his hand

רַשִׁ״י

ואנכי אעלך. הִבְטִיחוֹ לִהְיוֹת נִקְבָּר בָּאָרֶץ׃
in the Land buried to be He promised him will bring you up And I

פָּסוּק ו

Pasuk 6

וַיָּקָם יַעֲקֹב מִבְּאֵר שָׁבַע וַיִּשְׂאוּ בְנֵי יִשְׂרָאֵל אֶת יַעֲקֹב אֲבִיהֶם וְאֶת
and — their father Yaakov — Yisrael the sons of and carried Sheva from Be'er Yaakov And arose

טַפָּם וְאֶת נְשֵׁיהֶם בָּעֲגָלוֹת אֲשֶׁר שָׁלַח פַּרְעֹה לָשֵׂאת אֹתוֹ׃
him to carry Paroh had sent which in the wagons their wives and — their young children

פָּסוּק ז

Pasuk 7

וַיִּקְחוּ אֶת מִקְנֵיהֶם וְאֶת רְכוּשָׁם אֲשֶׁר רָכָשׁוּ בְּאֶרֶץ כְּנַעַן וַיָּבֹאוּ
and they took — their livestock and — their wealth that they had acquired in the land of Canaan and they came

מִצְרַיְמָה יַעֲקֹב וְכָל זַרְעוֹ אִתּוֹ׃
to Mitzrayim Yaakov and all his offspring with him

רַשִׁ״י

אשר רכשו בארץ כנען. אֲבָל מַה שֶּׁרָכַשׁ בְּפַדַּן אֲרָם נָתַן הַכֹּל לְעֵשָׂו
which they acquired in the land of Canaan however what that he acquired in Padan Aram he gave all of it to Esav

בִּשְׁבִיל חֶלְקוֹ בִּמְעָרַת הַמַּכְפֵּלָה; אָמַר נִכְסֵי חוּצָה לָאָרֶץ אֵינָן כְּדַאי לִי, וְזֶהוּ
for the sake of his share in the cave of Machpelah he said possessions of outside the land are not worthwhile to me and this is

אֲשֶׁר קָרִיתִי לִי, הֶעֱמִיד לוֹ צְבוּרִין שֶׁל זָהָב וָכֶסֶף כְּמִין כְּרִי וְאָמַר לוֹ טֹל
which I acquired for myself he set up for him heaps of gold and silver like a sort of pile and he said to him take

אֶת אֵלּוּ׃
— these

פָּסוּק ח

Pasuk 8

בָּנָיו וּבְנֵי בָנָיו אִתּוֹ בְּנֹתָיו וּבְנוֹת בָּנָיו וְכָל זַרְעוֹ הֵבִיא
His sons and the sons of his sons with him his daughters and the daughters of his sons and all his offspring he brought

אִתּוֹ מִצְרַיְמָה׃
with him to Mitzrayim

רַשִׁ״י

ובנות בניו. סֶרַח בַּת אָשֵׁר וְיוֹכֶבֶד בַּת לֵוִי׃
and the daughters of his sons Serach daughter of Asher and Yocheved daughter of Levi

פָּסוּק ט

Pasuk 9

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה יַעֲקֹב וּבָנָיו בְּכֹר
And these are the names of the children of Yisrael who came to Mitzrayim Yaakov and his sons the firstborn of

יַעֲקֹב רְאוּבֵן׃
Yaakov Reuven

רַשִׁ״י

הבאים מצרימה. עַל שֵׁם הַשָּׁעָה קוֹרֵא לָהֶם הַכָּתוּב בָּאִים, וְאֵין לִתְמֹהַּ עַל
Who came to Mitzrayim on account of the time calls them the verse coming and there is no reason to wonder about

אֲשֶׁר לֹא כָתַב אֲשֶׁר בָּאוּ׃
that it did not write who came

פָּסוּק י

Pasuk 10

וּבְנֵי רְאוּבֵן חֲנוֹךְ וּפַלּוּא וְחֶצְרוֹן וְכַרְמִי׃

and Carmi and Cheadzron and Pallu Chanoch Reuven and the sons of

פָּסוּק יא

Pasuk 11

וּבְנֵי שִׁמְעוֹן יְמוּאֵל וְיָמִין וְאֹהַד וְיָכִין וְצֹחַר וְשָׁאוּל בֶּן

the son of and Shaul and Tzochar and Yachin and Ohad and Yamin Yemuel Shim'on And the sons of

הַכְּנַעֲנִית׃

the Canaanite woman

רַשִׁ"י

בן הכנענית. בֶּן דִּינָה שֶׁנִּבְעֲלָה לִכְנַעֲנִי; כְּשֶׁהָרְגוּ אֶת שְׁכֶם לֹא הָיְתָה

was not Shechem — when they killed to a Canaanite who was cohabited Dinah the son of the Canaanitish woman son of

דִּינָה רוֹצָה לָצֵאת עַד שֶׁנִּשְׁבַּע לָהּ שִׁמְעוֹן שֶׁיִּשָּׂאֶנָּה בראשית רבה׃

Rabbah Bereshis that he would marry her Shimon to her that swore until to leave willing Dinah

פָּסוּק יב

Pasuk 12

וּבְנֵי לֵוִי גֵּרְשׁוֹן קְהָת וּמְרָרִי׃

and Merari Kehas Gershon Levi And the sons of

פָּסוּק יג

Pasuk 13

וּבְנֵי יְהוּדָה עֵר וְאוֹנָן וְשֵׁלָה וָפֶרֶץ וָזָרַח וַיָּמָת עֵר וְאוֹנָן בְּאֶרֶץ

in the land of and Onan Er and died and Zerach and Peretz and Shelah and Onan Er Yehudah And the sons of

כְּנַעַן וַיִּהְיוּ בְּנֵי פֶּרֶץ חֶצְרוֹן וְחָמוּל׃

and Chamul Chetzron Peretz the sons of and were Canaan

פָּסוּק יד

Pasuk 14

וּבְנֵי יִשָּׂשכָר תּוֹלָע וּפֻוָּה וְיוֹב וְשִׁמְרוֹן׃

and Shimron and Yov and Puvah Tola Yissachar And the sons of

פָּסוּק טו

Pasuk 15

וּבְנֵי זְבוּלֻן סֶרֶד וְאֵלוֹן וְיַחְלְאֵל׃

and Yachleel and Elon Sered Zevulun And the sons of

פָּסוּק טז

Pasuk 16

אֵלֶּה בְּנֵי לֵאָה אֲשֶׁר יָלְדָה לְיַעֲקֹב בְּפַדַּן אֲרָם וְאֵת דִּינָה בִתּוֹ כָּל
these are the sons of Leah whom she bore to Yaakov in Paddan Aram and — Dinah his daughter all

נֶפֶשׁ בָּנָיו וּבְנוֹתָיו שְׁלֹשִׁים וְשָׁלֹשׁ׃
the souls of his sons and his daughters thirty and three

רַשִׁ"י

אלה בני לאה, ואת דינה בתו. הַזְּכָרִים תָּלָה בְּלֵאָה וְהַנְּקֵבוֹת תָּלָה בְּיַעֲקֹב,
these are the sons of Leah and — Dinah his daughter the males it attached to Leah and the females it attached to Yaakov

לְלַמֶּדְךָ, אִשָּׁה מַזְרַעַת תְּחִלָּה יוֹלֶדֶת זָכָר, אִישׁ מַזְרִיעַ תְּחִלָּה יוֹלֶדֶת נְקֵבָה׃
to teach you a woman emits seed first gives birth to a male a man emits seed first she gives birth to a female

רַשִׁ"י

שלשים ושלש. וּבִפְרָטָן אִי אַתָּה מוֹצֵא אֶלָּא שְׁלֹשִׁים וּשְׁנַיִם, אֶלָּא זוֹ יוֹכֶבֶד
Thirty and three in their list and you not find except thirty and two rather this is Yocheved

שֶׁנּוֹלְדָה בֵּין הַחוֹמוֹת בְּכְנִיסָתָן לָעִיר, שֶׁנֶּאֱמַר אֲשֶׁר יָלְדָה אֹתָהּ לְלֵוִי בְּמִצְרָיִם –
who was born between the walls upon their entry to the city as it is said whom she bore her to Levi in Mitzrayim

לֵדָתָהּ בְּמִצְרַיִם וְאֵין הוֹרָתָהּ בְּמִצְרַיִם׃
her birth was in Mitzrayim and not her conception in Mitzrayim

פָּסוּק יז

Pasuk 17

וּבְנֵי גָד צְפִיוֹן וְחַגִּי שׁוּנִי וְאֶצְבֹּן עֵרִי וַאֲרוֹדִי וְאַרְאֵלִי׃
And the sons of Gad Tziphion and Chaggi Shuni and Etzbon Eri and Arodi and Areli

פָּסוּק יח

Pasuk 18

וּבְנֵי אָשֵׁר יִמְנָה וְיִשְׁוָה וְיִשְׁוִי וּבְרִיעָה וְשֶׂרַח אֲחֹתָם וּבְנֵי בְרִיעָה
And the sons of Asher Yimnah and Yishvah and Yishvi and Beriah and Serach their sister and the sons of Beriah

חֶבֶר וּמַלְכִּיאֵל׃
Chever and Malkiel

פָּסוּק יט

Pasuk 19

אֵלֶּה בְּנֵי זִלְפָּה אֲשֶׁר נָתַן לָבָן לְלֵאָה בִתּוֹ וַתֵּלֶד אֶת אֵלֶּה לְיַעֲקֹב
These are the sons of Zilpah whom Lavan gave to Leah his daughter and she bore — these to Yaakov

שֵׁשׁ עֶשְׂרֵה נָפֶשׁ׃
six teen souls

פָּסוּק כ

Pasuk 20

בְּנֵי רָחֵל אֵשֶׁת יַעֲקֹב יוֹסֵף וּבִנְיָמִן׃

The sons of Rachel wife of Yaakov Yosef and Binyamin

רַשִׁ״י

בני רחל אשת יעקב. וּבְכֻלָּן לֹא נֶאֱמַר בָּהֶן אֵשֶׁת, אֶלָּא שֶׁהָיְתָה

The sons of Rachel wife of Yaakov and regarding all it is not said about them wife of rather because she was

עִקָּרוֹ שֶׁל בַּיִת׃

the main foundation of the house

פָּסוּק כא

Pasuk 21

וַיִּוָּלֵד לְיוֹסֵף בְּאֶרֶץ מִצְרַיִם אֲשֶׁר יָלְדָה לוֹ אָסְנַת בַּת פּוֹטִי פֶרַע

And were born to Yosef in the land of Mitzrayim whom bore to him Osnas daughter of Poti Phera

כֹּהֵן אֹן אֶת מְנַשֶּׁה וְאֶת אֶפְרָיִם׃

priest of On — Menasheh and — Efraim

פָּסוּק כב

Pasuk 22

וּבְנֵי בִנְיָמִן בֶּלַע וָבֶכֶר וְאַשְׁבֵּל גֵּרָא וְנַעֲמָן אֵחִי וָרֹאשׁ מֻפִּים

And the sons of Binyamin Bela and Becher and Ashbel Gera and Naaman Echi and Rosh Muppim

וְחֻפִּים וָאָרְדְּ׃

and Chuppim and Ard

פָּסוּק כג

Pasuk 23

אֵלֶּה בְּנֵי רָחֵל אֲשֶׁר יָלַד לְיַעֲקֹב כָּל נֶפֶשׁ אַרְבָּעָה עָשָׂר׃

these are the sons of Rachel who were born to Yaakov all the persons four teen

פָּסוּק כד

Pasuk 24

וּבְנֵי דָן חֻשִׁים׃

And the sons of Dan Chushim

פָּסוּק כה

Pasuk 25

וּבְנֵי נַפְתָּלִי יַחְצְאֵל וְגוּנִי וְיֵצֶר וְשַׁלֵּם׃

And the sons of Naphtali Yachtzeel and Guni and Yezer and Shillem

פָּסוּק כו

Pasuk 26

אֵלֶּה בְּנֵי בִלְהָה אֲשֶׁר נָתַן לָבָן לְרָחֵל בִּתּוֹ וַתֵּלֶד אֶת אֵלֶּה לְיַעֲקֹב

These are the sons of Bilhah whom Lavan gave to Rachel his daughter and she bore — these to Yaakov

כָּל נֶפֶשׁ שִׁבְעָה:

all the persons were seven

פָּסוּק כז

Pasuk 27

כָּל הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיְמָה יֹצְאֵי יְרֵכוֹ מִלְּבַד נְשֵׁי בְנֵי

All the souls that came with Yaakov to Mitzrayim descendants of his thigh besides the wives of the sons of

יַעֲקֹב כָּל נֶפֶשׁ שִׁשִּׁים וָשֵׁשׁ:

Yaakov all the souls were sixty and six

רַ"שִׁ"י

כל הנפש הבאה ליעקב. שֶׁיָּצְאוּ מֵאֶרֶץ כְּנַעַן לָבֹא לְמִצְרַיִם; וְאֵין "הַבָּאָה" זוֹ

All the soul that came with Yaakov who left Canaan to come to Mitzrayim and is not this came

לְשׁוֹן עָבָר אֶלָּא לְשׁוֹן הוֹוֶה, כְּמוֹ בָּעֶרֶב הִיא בָאָה אסתר ב' ד' ,

an expression of present tense but rather past tense an expression of Esther 2 14 was coming she in the evening just as

וּכְמוֹ וְהִנֵּה רָחֵל בִּתּוֹ בָּאָה עִם הַצֹּאן בראשית כ"ט , לְפִיכָךְ טַעְמוֹ לְמַטָּה

and like and behold Rachel his daughter is coming with the sheep Bereshis 29 therefore its accent is below

בָּאָלֶ"ף, לְפִי שֶׁכְּשֶׁיָּצְאוּ לָבֹא מֵאֶרֶץ כְּנַעַן לֹא הָיוּ אֶלָּא שִׁשִּׁים וָשֵׁשׁ,

on the Aleph because that when they left to come from the land of Canaan were they not other than sixty and six

וְהַשֵּׁנִי, כָּל הַנֶּפֶשׁ לְבֵית יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים – הוּא לְשׁוֹן עָבָר,

and the second all the soul of the house of Yaakov that came to Mitzrayim seventy it is an expression of past tense

לְפִיכָךְ טַעְמוֹ לְמַעְלָה בַּבֵּי"ת, לְפִי שֶׁמִּשֶּׁבָּאוּ שָׁם הָיוּ שִׁבְעִים, שֶׁמָּצְאוּ שָׁם יוֹסֵף

therefore its accent is above on the Beis because that once they came there they were seventy for they found there Yosef

וּשְׁנֵי בָנָיו, וְנִתּוֹסְפָה לָהֶם יוֹכֶבֶד בֵּין הַחוֹמוֹת. וּלְדִבְרֵי הָאוֹמֵר

and the two of his sons and was added to them Yocheved between the walls. and according to the words of the one who says

תְּאוֹמוֹת נוֹלְדוּ עִם הַשְּׁבָטִים, צְרִיכִים אָנוּ לוֹמַר שֶׁמֵּתוּ לִפְנֵי יְרִידָתָן לְמִצְרַיִם,

twin sisters were born with the Shevatim the need are we to say that they died before their descent to Mitzrayim

שֶׁהֲרֵי לֹא נִמְנוּ כָּאן; מָצָאתִי בְּוַיִּקְרָא רַבָּה, עֵשָׂו שֵׁשׁ נְפָשׁוֹת הָיוּ לוֹ, וְהַכָּתוּב

for behold were they counted not here I found in Vayikra Rabbah Esav six souls were to him and the verse

קוֹרֵא אוֹתָן נַפְשׁוֹת בֵּיתוֹ, לְשׁוֹן רַבִּים, לְפִי שֶׁהָיוּ עוֹבְדִין לֶאֱלֹהוּת הַרְבֵּה;

calls them souls of his house an expression of many because that they were worshipping deities many

יַעֲקֹב שִׁבְעִים הָיוּ לוֹ, וְהַכָּתוּב קוֹרֵא אוֹתָן נֶפֶשׁ, לְפִי שֶׁהָיָה עוֹבְדִים לְאֵל אֶחָד:

Yaakov seventy were to him and the verse calls them soul because that they were worshipping God One

פָּסוּק כח

Pasuk 28

וּבְנֵי יוֹסֵף אֲשֶׁר יֻלַּד לוֹ בְּמִצְרַיִם נֶפֶשׁ שְׁנָיִם כָּל הַנֶּפֶשׁ לְבֵית

and the sons of Yosef who were born to him in Mitzrayim souls two all the souls of the house of

יַעֲקֹב הַבָּאָה מִצְרַיְמָה שִׁבְעִים׃

seventy to Mitzrayim that came Yaakov

CHAPTER SUMMARY

The aliyah opens with Yaakov Avinu resolving to travel to see Yosef before his passing, prompting his journey to Be'er Sheva where he brings korbanos and receives Hashem's night vision promising divine accompaniment and nationhood in Mitzrayim. Yaakov and his entire family then travel in Pharaoh's wagons along with their livestock and possessions, followed by a detailed listing of all the sons and descendants categorized by their respective mothers (Leah, Zilpah, Rachel, and Bilhah). The pesukim conclude by summarizing that sixty-six direct descendants arrived with Yaakov, bringing the grand total of his household in Mitzrayim to seventy souls.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what happens here when Yaakov Avinu prepares to go down to Mitzrayim. Lichoira, he just found out his beloved son Yosef is alive, and he is rushing to see him. But before he takes that final step into the unknown of galus, what does he do? He stops at Be'er Sheva and brings olos and zevachim to Elokei aviv Yitzchak. Rashi asks, why davka Yitzchak and not Avraham? Because Yitzchak experienced the pain and fear of staying in Eretz Yisrael while facing galus, and Yaakov knew that entering Mitzrayim was the beginning of the darkness for his neshama and his kinderlach. He didn't just rush ahead on emotion; he stopped to ask Hashem for strength, and Hashem answered him: "Anochi ered imcha Mitzrayma", I Myself will go down with you.

This is a tremendous chiddush for our daily avodah. So often in life, we are faced with a new situation, a difficult transition, or a scary step into the dark, a new parnassah challenge, a shidduch, a medical issue, or just an unfamiliar place. The yetzer hara wants us to run blindly on impulse or panic. But Yaakov teaches us the Yiddishe way: before you step into the dark, you stop and you connect to Hashem. You bring your heart to the Ribbono Shel Olam and recognize that even in the deepest galus, He is walking right there together with you.

When Yaakov did this, Hashem promised him that the journey itself would build a "goy gadol." The very place of nisayon is where the neshama grows into its greatness. We think that stepping into a hard situation is a setback, but the Torah is telling us that with Hashem going down with us, the nisayon itself is the tool to lift us up.

Today, when you face a moment of uncertainty, stress, or a difficult step you have to take, don't just react or push through blindly. Pause for thirty seconds, whisper a short tefillah to Hashem, and remind yourself: "Hashem is going down into this challenge right here with me."

דַּף יוֹמִי · עֲרָכִין · דַּף לי

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📖 THE SUGYA

This daf opens by resolving our Gemara's shakla v'tarya regarding Shmuel's shitta when a person performs an invalid transaction, such as betrothing his own sister. Does the money get returned, or do we say it was meant as a pure gift? The Gemara then returns to analyze the knas imposed when selling an eved to a non-Jew outside of Eretz Yisrael—debating the famous sevara of whether "it's not the mouse that steals, but the hole that steals," ultimately establishing that we place the penalty right where the issur is taking place.

From there, we move into the next Mishnah to learn the halachos of calculating the redemption of a Sedei Achuzah (an ancestral field) when multiple sales or changes in value have occurred. The Torah gives the original owner a special kula: he always redeems the field based on whichever price is cheaper for him. The Gemara delves into the pesukim and a gezeirah shavah to Eved Ivri to show how we always favor the original owner when calculating the remainder of the years.

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

עַמּוּד א׳ DAF 30A

ANSWER

וְרַב עָנָן בָּרֵייתָא לָא שְׁמִיעָא לֵיהּ,

The Gemara answers: **And Rav Anan** did not resolve his dilemma from that baraita because **the baraita was not heard by him,** he didn't know it.

QUESTION

וְדִשְׁמוּאֵל מְמַאי דְּאֵינָהּ מְכוּרָה וּמָעוֹת חוֹזְרִין?

And as for the halacha **of Shmuel, from where** do we know **that** when he said "it is not sold" he meant that **it is not sold and the money returns** to the buyer?

QUESTION

דִּלְמָא אֵינָהּ מְכוּרָה וּמָעוֹת מַתָּנָה,

Perhaps Shmuel meant **it is not sold, and the money is a gift** given by the buyer to the seller?

PROOF

מִידֵּי דְּהָוֵה אַמְקַדֵּשׁ אֲחוֹתוֹ,

Just **like what it is by one who betroths his sister,**

STATEMENT

דְּאִיתְמַר: הַמְקַדֵּשׁ אֲחוֹתוֹ —

as it was stated: If **one betroths his sister,** where the kiddushin is completely invalid—

STATEMENT

רַב אָמַר: מָעוֹת חוֹזְרִין,

Rav says: The money returns to the brother, because he intended it for safekeeping;

STATEMENT

וּשְׁמוּאֵל אָמַר: מָעוֹת מַתָּנָה.

and Shmuel says: The money is a gift, since he knew kiddushin wouldn't work. So here too, Shmuel might hold the money was a gift!

QUESTION

אֲמַר לֵיהּ אַבָּיֵי לְרַב יוֹסֵף:

The Gemara returns to the baraita regarding a person who sold his slave to a non-Jew outside Eretz Yisrael: **Abaye said to Rav Yosef:**

QUESTION

מַאי חָזֵית דְּקָנְסִינַן לֵיהּ לְלוֹקֵחַ? נְקָנְסֵיהּ לְמוֹכֵר!

What did you see that we penalize the buyer by forcing him to free the slave without getting his money back? **Let us penalize the seller** by forcing him to return the money, so he loses both the slave and the money!

ANSWER

אֲמַר לֵיהּ: לָאו עַכְבְּרָא גַּנָּב, אֶלָּא חוֹרָא גַּנָּב.

Rav Yosef **said to him: It is not the mouse that steals, but rather the hole that steals;** if not for the buyer opening his pocket, the sale wouldn't have happened.

QUESTION

אִי לָאו עַכְבְּרָא, חוֹרָא מְנָא לֵיהּ?

Abaye countered: **If not for the mouse, from where does the hole have** anything to hide? If the seller hadn't offered to sell, the buyer couldn't have bought!

ANSWER

מִסְתַּבְּרָא, הֵיכָא דְּאִיתֵיהּ לְאִיסּוּרָא קָנְסִינַן.

Rav Yosef replied: **It stands to reason that wherever the prohibition is located,** meaning in the hands of the buyer who now holds the slave outside the Land, **there we penalize.**

מִשְׁנָה MISHNAH

MISHNAH

הָיְתָה שְׁנַת שִׁדָּפוֹן כּוּ'.

We learned in the Mishnah: If **it was a year of blight, etc.,** it counts toward the two years.

גְּמָרָא GEMARA

QUESTION

הַשְׁתָּא הוֹבִירָהּ עוֹלָה לוֹ, נָרָה מִיבַּעְיָא?

The Gemara asks: **Now that** the Mishnah taught that if **he left it fallow, it counts for him, is** the case where **he plowed it needed** to be stated? Plowing is an action, whereas leaving it fallow is doing nothing at all!

ANSWER

נָרָה אִיצְּטְרִיךְ לֵיהּ —

The Gemara answers: The case of where **he plowed it was necessary for it** to teach,

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא, אָמְרִינַן לֵיהּ: הַב לֵיהּ דְּמֵיהּ וְלִיסַּק, קָא מַשְׁמַע לַן.

because **it might enter your mind to say** that **we say to him** (the seller): **"Give him the value of** his plowing **and let him leave** the field early." Therefore the Mishnah **comes to teach us** that he gets to keep the field for that whole year without paying extra.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: מְכָרָהּ לוֹ כוּ'.

We learned in the Mishnah: **Rabbi Eliezer says: If he sold it to him, etc.**

גְּמָרָא GEMARA

BRAISA

תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: מִנַּיִן שֶׁאִם מְכָרָהּ לוֹ לִפְנֵי רֹאשׁ הַשָּׁנָה מְלֵיאָה פֵּירוֹת, שֶׁלֹּא יֹאמַר לוֹ: "הַנַּח לְפָנַי כְּדֶרֶךְ שֶׁהִנַּחְתִּי לְפָנֶיךָ"?

It was taught in a braisa: Rabbi Eliezer says: From where do we know **that if he sold it to him before Rosh HaShanah full of produce, that** the seller **may not say to** the buyer when redeeming it: **"Leave it before me just as I left it before you"?**

PROOF

תַּלְמוּד לוֹמַר: "בְּמִסְפַּר שְׁנֵי תְּבוּאוֹת יִמְכָּר לָךְ",

The verse states: "According to the number of years of crops he shall sell to you,"

EXPLANATION

פְּעָמִים שֶׁאָדָם אוֹכֵל שָׁלֹשׁ תְּבוּאוֹת בִּשְׁתֵּי שָׁנִים.

meaning **sometimes a person eats three crops in two years,** and the seller cannot demand extra money or produce back.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ מְכָרָהּ לָרִאשׁוֹן בְּמָנֶה, וּמָכַר רִאשׁוֹן לַשֵּׁנִי בְּמָאתַיִם, אֵינוֹ מְחַשֵּׁב אֶלָּא עִם הָרִאשׁוֹן, שֶׁנֶּאֱמַר: ״אֲשֶׁר מָכַר לוֹ״.

MISHNAH: If **he sold it to the first buyer for a maneh** (100 dinars), **and the first sold it to the second for two hundred** dinars, when the original owner redeems it **he calculates only with the first** buyer's price, **as it is stated: "[And he shall return the remainder] to the man to whom he sold it"** — meaning according to the price of the original sale.

MISHNAH

מְכָרָהּ לָרִאשׁוֹן בְּמָאתַיִם, וּמָכַר הָרִאשׁוֹן לַשֵּׁנִי בְּמָנֶה — אֵינוֹ מְחַשֵּׁב אֶלָּא עִם הָאַחֲרוֹן, שֶׁנֶּאֱמַר: ״וְחִשַּׁב אֶת שְׁנֵי מִמְכָּרוֹ וְהֵשִׁיב אֶת הָעוֹדֵף לָאִישׁ אֲשֶׁר מָכַר לוֹ״, לָאִישׁ אֲשֶׁר בְּתוֹכוֹ.

If **he sold it to the first for two hundred** dinars, **and the first sold it to the second for a maneh, he calculates only with the last** buyer's price, **as it is stated: "And he shall calculate the years of its sale, and return the remainder to the man to whom he sold it"** — we derive: **to the man who is inside it** (currently holding the field). The seller always redeems at a leniency, paying the lower price.

MISHNAH

לֹא יִמְכּוֹר בָּרָחוֹק וְיִגְאַל בְּקָרוֹב, בָּרָעָה וְיִגְאַל בְּיָפָה, וְלֹא יִלְוֶה וְיִגְאַל, וְלֹא יִגְאַל לַחֲצָאִין,

When a person redeems an ancestral field: **He may not sell a distant** field **to redeem a near** field, nor sell **a bad** field **to redeem a good** field, **and he may not borrow to redeem, nor may he redeem by halves,**

MISHNAH

וּבַהֶקְדֵּשׁ מוּתָּר בְּכוּלָּן. זֶה חוֹמֶר בַּהֶדְיוֹט מִבַּהֶקְדֵּשׁ.

but by Hekdesh (if he consecrated his field) **it is permitted with all of these. This is a stringency with an ordinary person over Hekdesh.**

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: מְכָרָהּ לָרִאשׁוֹן בְּמָנֶה, וּמְכָרָהּ רִאשׁוֹן לַשֵּׁנִי בְּמָאתַיִם, מִנַּיִן שֶׁאֵינוֹ מְחַשֵּׁב אֶלָּא עִם הָרִאשׁוֹן? תַּלְמוּד לוֹמַר: ״[לָאִישׁ] אֲשֶׁר מָכַר לוֹ״.

GEMARA: The Rabbis taught in a braisa: If **he sold it to the first for a maneh, and the first sold it to the second for two hundred, from where** do we know **that he calculates only with the first? The verse states: "To the man to whom he sold it."**

BRAISA

מְכָרָהּ לָרִאשׁוֹן בְּמָאתַיִם, וּמָכַר הָרִאשׁוֹן לַשֵּׁנִי בְּמָנֶה, מִנַּיִן שֶׁאֵין מְחַשְּׁבִין אֶלָּא עִם הַשֵּׁנִי? תַּלְמוּד לוֹמַר: ”לָאִישׁ [לָאִישׁ] אֲשֶׁר בְּתוֹכוֹ”, דִּבְרֵי רַבִּי.

If **he sold it to the first for two hundred, and the first sold it to the second for a maneh, from where** do we know **that we calculate only with the second? The verse states: "To the man" — to the man who is inside it; these are the words of Rabbi.**

BRAISA

רַבִּי דּוֹסְתַּאי בֶּן יְהוּדָה אוֹמֵר: מְכָרָהּ לוֹ בְּמָנֶה, וְהִשְׁבִּיחָהּ וְעָמְדָה עַל מָאתַיִם, מִנַּיִן שֶׁאֵינוֹ מְחַשֵּׁב אֶלָּא בְּמָנֶה? שֶׁנֶּאֱמַר: ”וְהֵשִׁיב אֶת הָעוֹדֵף” — הָעוֹדֵף שֶׁבְּיָדוֹ.

Rabbi Dostai ben Yehudah says: The verse is talking about a single buyer: If **he sold it to him for a maneh, and it improved and stood at two hundred, from where** do we know **that he calculates only at a maneh? As it is stated: "And he shall return the remainder" — the remainder that is in his hand,** based on the original sale price.

BRAISA

מְכָרָהּ לוֹ בְּמָאתַיִם, וְהִכְסִיפָה וְעָמְדָה עַל מָנֶה, מִנַּיִן שֶׁאֵין מְחַשְּׁבִין אֶלָּא בְּמָנֶה? שֶׁנֶּאֱמַר: ”וְהֵשִׁיב אֶת הָעוֹדֵף” — הָעוֹדֵף שֶׁבַּקַּרְקַע.

If **he sold it to him for two hundred, and it deteriorated and stood at a maneh, from where** do we know **that we calculate only at a maneh? As it is stated: "And he shall return the remainder" — the remainder that is in the land** itself right now.

QUESTION

מַאי בֵּינַיְיהוּ?

The Gemara asks: **What is the difference between them,** between Rabbi and Rabbi Dostai ben Yehudah? Both agree the original owner gets the lower price!

ANSWER

דְּאִיַּיקַר, וְזָל, וְאִיַּיקַר.

The Gemara answers: The difference between them is a case **where it increased in value, and then went down in value, and then increased in value again.** According to Rabbi, we look at the buyers' transaction prices, whereas according to Rabbi Dostai ben Yehudah, we look at the land's fluctuating market value.

QUESTION

וּמִמַּאי דִּלְקוּלָּא? דִּלְמָא לְחוּמְרָא!

The Gemara asks: **And from where** do we know **that** the verse comes **for a leniency** to the original owner? **Perhaps** it comes **for a stringency,** that he always has to pay the higher price?

ANSWER

לָא סָלְקָא דַּעְתָּךְ, דְּגָמַר ”גְּאוּלָּה” ”גְּאוּלָּה” מֵעֶבֶד עִבְרִי.

The Gemara answers: That **should not enter your mind, for he learns a gezeirah shavah of "redemption" "redemption" from an Eved Ivri** (Hebrew servant). Just as by an Eved Ivri it is a leniency for the redeemer, so too by a field.

QUESTION

וְהָתָם מְנָלַן?

The Gemara asks: **And there, by an Eved Ivri, from where do we** know it is a leniency for the redeemer?

BRAISA

דְּתַנְיָא: נִמְכַּר בְּמָנֶה, וְהִשְׁבִּיחַ וְעָמַד עַל מָאתַיִם, מִנַּיִן שֶׁאֵין מְחַשְּׁבִין אֶלָּא מִמָּנֶה? שֶׁנֶּאֱמַר: "מִכֶּסֶף מִקְנָתוֹ".

As it was taught in a braisa: If a servant **was sold for a maneh, and he improved and was valued at two hundred, from where** do we know **that we calculate only from a maneh? As it is stated: "Out of the money that he was bought for."**

BRAISA

נִמְכַּר בְּמָאתַיִם, וְהִכְסִיף וְעָמַד עַל מָנֶה, מִנַּיִן שֶׁאֵין מְחַשְּׁבִין אֶלָּא מִמָּנֶה? שֶׁנֶּאֱמַר: "כִּפְי שָׁנָיו".

If **he was sold for two hundred, and he deteriorated and was valued at a maneh, from where** do we know **that we calculate only from a maneh? As it is stated: "According to his years."**

BRAISA

וְאֵין לִי אֶלָּא עֶבֶד עִבְרִי הַנִּמְכָּר לְגוֹי, שֶׁנִּגְאָל וְיָדוֹ עַל הָעֶלְיוֹנָה, נִמְכָּר לְיִשְׂרָאֵל מִנַּיִן?

And I only have this halacha by **a Hebrew servant sold to a non-Jew, that he is redeemed and his hand is on the upper hand; from where** do I know it applies to one **sold to a Jew?**

BRAISA

תַּלְמוּד לוֹמַר: "שָׂכִיר" "שָׂכִיר" לִגְזֵירָה שָׁוָה.

The verse states: "Hired worker" "hired worker" for a gezeirah shavah.

STATEMENT

אָמַר אַבָּיֵי:

Abaye said:

STATEMENT

הֲרֵינִי כְּבֶן עַזַּאי בְּשׁוּקֵי טְבֶרְיָא.

Behold, I am like Ben Azzai in the markets of Tiberias! I am ready to answer any deep Torah question put to me.

QUESTION

אָמַר לֵיהּ הָהוּא מֵרַבָּנַן לְאַבָּיֵי:

One of the Rabbis said to Abaye:

QUESTION

אִיכָּא לְמִידְרְשִׁינְהוּ לְקוּלָּא, וְאִיכָּא לְמִידְרְשִׁינְהוּ לְחוּמְרָא,

Regarding the verses discussing the redemption of a Hebrew slave, **there is** room **to expound them as a leniency** for the slave, **and there is** room **to expound them as a stringency** against him.

QUESTION

מְמַאי דִּלְקוּלָּא? אֵימָא לְחוּמְרָא!

From where do we know **that** they are **for a leniency? Say** instead that we should derive them **for a stringency!**

ANSWER

לָא סָלְקָא דַּעְתָּיךְ, מִדְּאַקִּיל רַחֲמָנָא גַּבֵּיהּ,

Abaye answered: That **should not enter your mind, because the Merciful One was lenient with him** overall in the Torah.

PROOF

דְּתַנְיָא: ״כִּי טוֹב לוֹ עִמָּךְ״ —

As it is taught in a Braisa: The pasuk says regarding a Hebrew slave, **"Because it is good for him with you"** (Devarim 15:16), which teaches:

PROOF

עִמָּךְ בַּמַּאֲכָל, עִמְּךָ בַּמִּשְׁתֶּה,

He must be **"with you" in food,** and **"with you" in drink;**

PROOF

שֶׁלֹּא תְּהֵא אוֹכֵל פַּת נְקִיָּה וְהוּא אוֹכֵל פַּת קִיבָּר,

meaning **that you should not be eating fine bread while he eats coarse bread,**

PROOF

אַתָּה שׁוֹתֶה יַיִן יָשָׁן וְהוּא שׁוֹתֶה יַיִן חָדָשׁ,

or **you drink old wine and he drinks new wine,**

PROOF

אַתָּה יָשֵׁן עַל גַּבֵּי מוּכִּין וְהוּא יָשֵׁן עַל גַּבֵּי קַרְקַע;

or **you sleep on soft bedding while he sleeps on the ground;**

PROOF

מִיכָּן אָמְרוּ: הַקּוֹנֶה עֶבֶד עִבְרִי כְּקוֹנֶה אָדוֹן לְעַצְמוֹ.

from here the Sages **said: One who acquires a Hebrew slave is like one who acquires a master over himself!** Mimeila, all pesukim about his redemption must also be expounded leniently.

OBJECTION

אַדְּרַבָּה, נַחְמִיר עָלֵיהּ מִדְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא!

The Sage objected: **On the contrary! Let us be stringent with him, from** that which was taught by **Rabbi Yosei b'Rabbi Chanina!**

OBJECTION

דְּאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: "בֹּא וּרְאֵה כַּמָּה קָשֶׁה אֲבָקָהּ שֶׁל שְׁבִיעִית".

For Rabbi Yosei b'Rabbi Chanina said: Come and see how severe is the secondary dust of Shevi'is!

OBJECTION

אָדָם נוֹשֵׂא וְנוֹתֵן בְּפֵירוֹת שְׁבִיעִית, לְסוֹף מוֹכֵר אֶת מִטַּלְטְלָיו,

If **a person conducts business with produce of the Sabbatical Year, ultimately he will** become so impoverished that he **sells his movable items,**

OBJECTION

שֶׁנֶּאֱמַר: "בִּשְׁנַת הַיּוֹבֵל הַזֹּאת תָּשׁוּבוּ אִישׁ אֶל אֲחֻזָּתוֹ",

as it is stated: "In this Jubilee year you shall return, every man to his possession" (Vayikra 25:13),

OBJECTION

וּכְתִיב: "וְכִי תִמְכְּרוּ מִמְכָּר לַעֲמִיתֶךָ אוֹ קָנֹה מִיַּד עֲמִיתֶךָ", דָּבָר הַנִּקְנֶה מִיָּד לְיָד.

and next to it **it is written: "And if you sell an item to your colleague, or buy from your colleague's hand"** (ibid. 25:14), which refers to **a thing that is acquired from hand to hand,** namely movables.

OBJECTION

לֹא הִרְגִּישׁ — לַסּוֹף מוֹכֵר אֶת שְׂדוֹתָיו,

If he **did not sense** the severity of his sin to repent, **in the end he sells his fields,**

OBJECTION

שֶׁנֶּאֱמַר: "וְכִי יָמוּךְ אָחִיךָ וּמָכַר מֵאֲחֻזָּתוֹ".

as it is stated: "If your brother becomes poor and sells some of his ancestral property" (Vayikra 25:25).

OBJECTION

לֹא בָּאת לְיָדוֹ — לַסּוֹף מוֹכֵר אֶת בֵּיתוֹ,

If repentance **did not come to his hand, in the end he sells his house,**

OBJECTION

שֶׁנֶּאֱמַר: "וְאִישׁ כִּי יִמְכּוֹר בֵּית מוֹשַׁב עִיר חוֹמָה".

as it is stated: "And if a man sells a dwelling house in a walled city" (Vayikra 25:29).

QUESTION

מַאי שְׁנָא הָתָם דְּקָאָמַר "לֹא הִרְגִּישׁ", וּמַאי שְׁנָא הָכָא דְּקָאָמַר "לֹא בָּאת לְיָדוֹ"?

The Gemara interrupts: **What is the difference there,** regarding the second stage, **that it says "he did not sense", and what is the difference here,** regarding the third stage, **that it says "it did not come to his hand"?**

ANSWER

כִּדְרַב הוּנָא, דְּאָמַר רַב הוּנָא: כֵּיוָן שֶׁעָבַר אָדָם עֲבֵירָה וְשָׁנָה בָּהּ, הוּתְּרָה לוֹ.

The Gemara answers: It is **like that of Rav Huna, for Rav Huna said: Once a person commits a transgression and repeats it, it becomes permitted to him!**

QUESTION

הוּתְּרָה לוֹ סָלְקָא דַּעְתָּךְ?!

The Gemara asks: **Does it enter your mind** to say that **it actually becomes permitted to him?!**

ANSWER

אֶלָּא אֵימָא: נַעֲשֵׂית לוֹ כְּהֶיתֵּר.

Rather, say: It becomes to him like something permitted; he no longer senses that he is sinning, so repentance never comes to his hand.

OBJECTION

לֹא בָּאת לְיָדוֹ — לַסּוֹף שֶׁלּוֹוֶה בְּרִבִּית,

The Braisa continues: If repentance still **did not come to his hand, in the end he borrows with interest,**

OBJECTION

שֶׁנֶּאֱמַר: "וְכִי יָמוּךְ אָחִיךָ וְגוֹ'", וּכְתִיב: "אַל תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית".

as it is stated: "And if your brother becomes poor..." (Vayikra 25:35), **and it is written** right after: **"Do not take interest or increase from him"** (ibid. 25:36).

OBJECTION

לֹא בָּאת לְיָדוֹ — עַד שֶׁמּוֹכֵר אֶת בִּתּוֹ,

And if repentance **did not come to his hand, it goes on until he sells his daughter,**

OBJECTION

שֶׁנֶּאֱמַר: "וְכִי יִמְכֹּר אִישׁ [אֶת] בִּתּוֹ לְאָמָה",

as it is stated: "And when a man sells his daughter as a maidservant" (Shemos 21:7).

EXPLANATION

וְאַף עַל גַּב דְּבִתּוֹ בְּהַאי עִנְיָנָא לֵיתַהּ,

The Gemara parenthetically notes: **And even though** selling **his daughter is not mentioned in this section** of Vayikra,

EXPLANATION

נִיחָא לְאִינִישׁ דְּלִיזַבִּין בְּרַתֵּיהּ וְלָא לֵיזִיף בְּרִיבִּיתָא,

the order is understood, because **it is preferable for a person to sell his daughter rather than to borrow with interest;**

EXPLANATION

דְּאִילּוּ הָתָם מִיגְּרָעָא וְאָזְלָא, וְאִילּוּ הָכָא קָא מוֹסְפָא וְאָזְלָא.

for whereas there, by selling his daughter, her redemption price **continually decreases** as the years pass, **whereas here,** by borrowing with interest, his debt **continually increases!** So borrowing interest comes after selling his daughter.

OBJECTION

לֹא בָּאת לְיָדוֹ — לַסּוֹף שֶׁמּוֹכֵר אֶת עַצְמוֹ,

The Braisa concludes: If repentance **did not come to his hand, in the end he sells himself** as a slave,

OBJECTION

שֶׁנֶּאֱמַר: "כִּי יָמוּךְ אָחִיךָ עִמָּךְ וְנִמְכַּר לָךְ";

as it is stated: "If your brother becomes poor with you and sells himself to you" (Vayikra 25:39);

OBJECTION

לֹא לָךְ אֶלָּא לְגֵר, שֶׁנֶּאֱמַר: "לְגֵר",

and if he still does not repent, he is sold **not to you** a born Jew, **but to a convert, as it is stated: "To a convert"** (ibid. 25:47);

OBJECTION

וְלֹא לְגֵר צֶדֶק אֶלָּא לְגֵר תּוֹשָׁב, שֶׁנֶּאֱמַר: "לְגֵר תּוֹשָׁב".

and not to a righteous convert, but to a resident alien, as it is stated: "To a resident alien";

OBJECTION

"מִשְׁפַּחַת גֵּר" — זֶה הַגּוֹי.

and when the pasuk says **"the family of a convert", this is a gentile** relative of the resident alien.

OBJECTION

כְּשֶׁהוּא אוֹמֵר "אוֹ לְעֵקֶר מִשְׁפַּחַת גֵּר" — זֶה הַנִּמְכָּר וְנַעֲשֵׂית מִשְׁרֶת לַעֲבוֹדָה זָרָה עַצְמָהּ.

When it says "or to an offshoot of a convert's family", this is one who is sold and becomes a servant to idolatry itself! Thus, his slavery came through his severe sinning; why then should we be lenient regarding his redemption?

RESOLUTION

אֲמַר לֵיהּ: הָא אַהֲדְרֵיהּ קְרָא,

Abaye **said to him: But the verse brought him back,** requiring efforts to redeem him!

RESOLUTION

וְתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל: הוֹאִיל וְהָלַךְ וּמָכַר עַצְמוֹ לַעֲבוֹדָה זָרָה, אֵידְחֵהּ אֶבֶן אַחַר הַנּוֹפֵל?

And the Tanna of the school of Rabbi Yishmael taught: Since he went and sold himself to idolatry, shall I throw a stone after the fallen one to leave him to sink further?

RESOLUTION

תַּלְמוּד לוֹמַר: ״גְּאוּלַּת עוֹלָם תִּהְיֶה לוֹ וּבַיּוֹבֵל יֵצֵא״.

Therefore **the verse states: "He shall have a redemption forever... and in the Jubilee he shall go free"** (Vayikra 25:31, 48), showing the Torah's leniency and concern for him.

OBJECTION

אֵימָא: גְּאוּלָּה תִּהְיֶה לוֹ — דְּלָא לִיסְתַּמַּע בַּגּוֹיִם, וּלְעוֹלָם לְעִנְיַן פְּדְיוֹנוֹ נַחְמִיר!

The Sage rejoined: **Say** that **he shall have a redemption so that he will not assimilate among the gentiles, but actually, regarding the calculation of his redemption price, let us be stringent** to make him pay full value!

ANSWER

אָמַר רַב נַחְמָן בַּר יִצְחָק: כְּתִיב ״אִם עוֹד רַבּוֹת בַּשָּׁנִים״, וּכְתִיב ״אִם מְעַט נִשְׁאַר בַּשָּׁנִים״.

Rav Nachman bar Yitzchak said: It is written: "If there are yet many in the years" (Vayikra 25:51), **and it is written: "And if little remains in the years"** (ibid. 25:52).

ANSWER

וְכִי יֵשׁ שָׁנִים מְרוּבּוֹת וְיֵשׁ שָׁנִים מוּעָטוֹת?

Now, are there "many in the years" or are there "few in the years"? Doesn't the number of remaining years depend simply on when he redeems himself?

ANSWER

אֶלָּא: נִתְרַבָּה כַּסְפּוֹ — ״מִכֶּסֶף מִקְנָתוֹ״, נִתְמַעֵט כַּסְפּוֹ — ״כְּפִי שָׁנָיו״.

Rather, this comes to teach a leniency: If **his value increased,** he redeems himself **"from the money of his purchase price"** (based on the low original sale price); if **his value decreased,** he redeems himself **"according to his years"** (based on his current low value).

QUESTION

וְאֵימָא: הֵיכָא דַּעֲבַד תַּרְתֵּי וּפָיְישִׁי אַרְבְּעֵי — לִיתֵּב לֵיהּ אַרְבַּע ״מִכֶּסֶף מִקְנָתוֹ״,

The Gemara asks: **And say** that this verse comes for a stringency: **Where he worked two** years **and four remained, let him give four** years of value **"from the money of his purchase price"** if his value went up;

QUESTION

וְהֵיכָא דַּעֲבַד אַרְבַּע וּפָיְישִׁי תַּרְתֵּי — לִיתֵּב לֵיהּ תַּרְתֵּי ״כְּפִי שָׁנָיו״!

and where he worked four years **and two remained, let him give two** years of value **"according to his years"** if his value went up!

ANSWER

אִם כֵּן, נִכְתּוֹב ״אִם עוֹד רַבּוֹת שָׁנִים״, מַאי ״בַּשָּׁנִים״?

The Gemara answers: **If so, let it write "if yet many years"; what is** the extra letter beis in **"ba'shanim" — "in the years"?**

ANSWER

נִתְרַבָּה כַּסְפּוֹ בַּשָּׁנִים — מִ"כֶּסֶף מִקְנָתוֹ", נִתְמַעֵט כַּסְפּוֹ בַּשָּׁנִים — "כְּפִי שָׁנָיו".

It means: If **his money increased within the years,** he pays **"from the money of his purchase price";** if **his money decreased within the years,** he pays **"according to his years".** Thus it is proven to be a leniency.

STATEMENT

אָמַר רַב יוֹסֵף: דַּרְשִׁינְהוּ רַב נַחְמָן לְהָנֵי קְרָאֵי כְּסִינַי.

Rav Yosef said: Rav Nachman expounded these pesukim like Sinai, with absolute perfection!

מִשְׁנָה MISHNAH

MISHNAH

לֹא יִמְכּוֹר בְּרָחוֹק כּוּ'.

We learned in the Mishnah: One who redeems his ancestral field **may not sell in a distant** place to redeem a near one, etc.

גְּמָרָא GEMARA

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived?

PROOF

דְּתָנוּ רַבָּנַן: "וְהִשִּׂיגָה יָדוֹ" — יַד עַצְמוֹ, שֶׁלֹּא יִלְוֶה וְיִגְאַל.

For the Rabbis taught: "And his means suffice" (Vayikra 25:26) means **his own means, so that he may not borrow and redeem.**

PROOF

"וּמָצָא" — פָּרַט לְמָצוּי, שֶׁלֹּא יִמְכּוֹר בְּרָחוֹק וְיִגְאוֹל בְּקָרוֹב, בְּרַע וְיִגְאוֹל בְּיָפֶה;

"And he finds" excludes that which is already available to him, so that he may not sell a distant field and redeem a close one, or sell a bad one and redeem a good one;

PROOF

"כְּדֵי גְאוּלָּתוֹ" — כְּדֵי גְּאוּלָּה הוּא גּוֹאֵל, וְאֵינוֹ גּוֹאֵל לַחֲצָאִין.

"Sufficient for its redemption" teaches that **he redeems according to the full measure of redemption, but he does not redeem in halves.**

QUESTION

לִימְרָא דְּ"מָצָא" הַשְׁתָּא מַשְׁמַע?

The Gemara asks: **Is this to say that "and he finds" implies now,** newly found funds?

OBJECTION

וּרְמִינְהוּ: "וּמָצָא" — פָּרַט לְמַמְצִיא עַצְמוֹ,

And the Gemara contradicts this from a Braisa regarding an unintentional killer: **"And it finds"** (Devarim 19:5) **excludes one who presents himself** to be struck by the iron head that slipped;

OBJECTION

מִיכָּן אָמַר רַבִּי אֱלִיעֶזֶר: אִם מִשֶּׁיָּצְאָה אֶבֶן מִתַּחַת יָדוֹ, הוֹצִיא הַלָּה אֶת רֹאשׁוֹ וְקִיבְּלָהּ — פָּטוּר;

From here Rabbi Eliezer said: If after the stone left his hand, that other person stuck out his head and received it, he is exempt from exile;

OBJECTION

אַלְמָא "מָצָא" מִידֵּי דְּאִיתֵיהּ מֵעִיקָּרָא מַשְׁמַע!

we see that "and it finds" implies something that was present from the beginning! Why then by field redemption does "and he finds" mean newly acquired funds?

ANSWER

אָמַר רָבָא: הָכָא מֵעִנְיָנָא דִּקְרָא, וְהָכָא מֵעִנְיָנָא דִּקְרָא.

Rava said: Here it is derived **from the context of the verse, and there** it is derived **from the context of the verse.**

ANSWER

הָכָא דּוּמְיָא דְּ"הִשִּׂיגָה יָדוֹ", מָה "הִשִּׂיגָה יָדוֹ" דְּהַשְׁתָּא, אַף "מָצָא" נָמֵי דְּהַשְׁתָּא.

Here, by ancestral fields, it is **similar to "his means suffice": Just as "his means suffice" refers to now, so too "and he finds" also refers to now.**

ANSWER

וְהָכָא דּוּמְיָא דְּ"יַעַר", מָה יַעַר מִילְּתָא דְּאִיתֵיהּ מֵעִיקָּרָא, אַף "מָצָא" מִילְּתָא דְּאִיתֵיהּ מֵעִיקָּרָא.

And there, by exile, it is **similar to "forest": Just as a forest is a matter that was in existence beforehand, so too "and it finds" is a matter that was in existence beforehand.**

מִשְׁנָה MISHNAH

MISHNAH

וּבְהֶקְדֵּשׁ כּוּ'.

We learned in the Mishnah: **And in** the case of **consecrated property** he may borrow and redeem, etc.

גְּמָרָא GEMARA

QUESTION

מְנָא הָנֵי מִילֵּי?

The Gemara asks: **From where are these words** derived?

PROOF

דְּתָנוּ רַבָּנַן: ״וְאִם גָּאֹל יִגְאַל״ — מְלַמֵּד שֶׁלָּוֶה וְגוֹאֵל, וְגוֹאֵל לַחֲצָאִין.

For the Rabbis taught: "And if he will redeem..." (Vayikra 27:19) with the double wording **teaches that he may borrow and redeem, and he may redeem in halves.**

EXPLANATION

אָמַר רַבִּי שִׁמְעוֹן: מָה טַעַם?

Rabbi Shimon said: What is the reason for this difference?

EXPLANATION

לְפִי שֶׁמָּצִינוּ בְּמוֹכֵר שְׂדֵה אֲחוּזָה שֶׁיִּפָּה כֹּחוֹ, שֶׁאִם הִגִּיעַ יוֹבֵל וְלֹא נִגְאֲלָה חוֹזֶרֶת לַבְּעָלִים בַּיּוֹבֵל —

Because we found regarding one who sells an ancestral field that his power was enhanced, in that if the Jubilee arrived and it was not redeemed, it returns to the owner in the Jubilee;

EXPLANATION

הוֹרַע כֹּחוֹ, שֶׁאֵינוֹ לוֶֹה וְגוֹאֵל, וְאֵינוֹ גּוֹאֵל לַחֲצָאִין.

therefore, prior to Yovel, **his power was weakened, so that he cannot borrow and redeem, nor redeem in halves.**

EXPLANATION

אֲבָל מַקְדִּישׁ שְׂדֵה אֲחוּזָה, הוֹאִיל שֶׁהוֹרַע כֹּחוֹ, שֶׁאִם הִגִּיעַ יוֹבֵל וְלֹא נִגְאֲלָה יוֹצָא לַכֹּהֲנִים,

But regarding one who consecrates an ancestral field, since his power was weakened, in that if the Jubilee arrived and it was not redeemed, it goes out to the Kohanim,

EXPLANATION

יִפָּה כֹּחוֹ שֶׁלָּוֶה וְגוֹאֵל וְגוֹאֵל לַחֲצָאִין.

the Torah **enhanced his power** beforehand, **so that he may borrow and redeem, and redeem in halves.**

SUMMARY

The Gemara clarifies Shmuel's view regarding invalid transactions and resolves the sevara of where to place the knas when an eved is sold outside of Eretz Yisrael, penalizing the buyer who holds the slave in prohibition. We then learn in the Mishnah that a seller who comes to redeem his ancestral field calculates the payout based on the lowest price—whether between the first and second buyer or based on the land's initial versus current value. The Gemara brings a braisa showing a machlokes between Rabbi and Rabbi Dostai ben Yehudah over whether the pesukim refer to multiple buyers or a single land appreciation/depreciation, and derives through a gezeirah shavah of "ge'ulah" from Eved Ivri that the Torah strictly intended a leniency for the redeemer.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the incredible rachamim Hashem shows us in the sugya of geulas sadeh and Eved Ivri. The Torah sets up the halachos of redeeming an ancestral field or a servant so that the seller's hand is always on top, yado al ha'elyona. If the land appreciated, you calculate according to the lower original price; if it deteriorated, you calculate according to the lower current market value. Why? Because when a Yid falls on hard times and has to sell his land or sell himself, Hashem doesn't step back and say, "Well, you made your bed, now sleep in it." Hashem opens every door of leniency to help him get back on his feet and return to his yerusha.

And then the Gemara brings that piercing teaching of Rabbi Yosei b'Rabbi Chanina: how does a person reach the point of selling himself to a non-Jew or to work for avodah zara? It happens step by step. First a person gets a little light with the issur of Shevi'is, doing business with produce of the Sabbatical year. He doesn't catch himself, so next he ends up selling his chattels, then his fields, then his home, borrowing on ribbis, and finally selling his own person! Rav Huna explains the spiritual mechanism: once a person commits an aveirah and repeats it, nit'ra lo, it starts to feel to him as if it's completely permitted. The boundaries blur, and the downhill slide accelerates.

Yet even when a Yid reaches the very bottom, even if he sold himself to serve avodah zara itself, the Torah screams: Geulas olam tihyeh lo! He always retains a permanent redemption. Hashem never writes off a single neshama. No matter how many times a person slipped, no matter how far down the slope he slid until the aveirah felt muttar to him, the derech back is wide open. Hashem is waiting to calculate the path of return at the greatest leniency, facilitating his geula the moment he decides to turn around.

Today, pick one small area where habit has made a minor slip feel "muttar" or normal. Catch the slide early, make a firm kabbalah to fix that one detail, and remember that Hashem is right there helping you redeem your neshama.

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.'