חוּמָּשׁ עִם רַשִׁ"י · ויגש · שִׁשִּׁי

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

VAYIGASH · 6TH ALIYAH

📖 CHAPTER PREVIEW

In this aliyah, Yaakov Avinu makes his way to Mitzrayim, sending Yehudah ahead to set up a place of learning and prepare Goshen. The holy reunion between Yaakov and Yosef follows, bringing years of deep pain to a close as Yaakov beholds his son alive. Yosef then strategically instructs his family on how to present themselves to Pharaoh so that they will be settled separately in Goshen, away from the Egyptian culture.

Yosef brings a delegation of his brothers, along with Yaakov Avinu, to meet Pharaoh. Yaakov gives his berachah to the king, answers his questions about his age, and the family is granted permission to dwell in the prime land of Goshen, ensuring their spiritual separation and livelihood during the remaining years of the famine.

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

פָּסוּק א

Pasuk 1

וְאֶת יְהוּדָה שָׁלַח לְפָנָיו אֶל יוֹסֵף לְהוֹרֹת לְפָנָיו גֹּשְׁנָה וַיָּבֹאוּ אַרְצָה
And — Yehudah he sent before him to Yosef to instruct before him to Goshen and they came to the land of

גֹּשֶׁן׃
Goshen

רַשִׁ"י

להורת לפניו. כְּתַרְגּוּמוֹ, לְפַנּוֹת לוֹ מָקוֹם, וּלְהוֹרוֹת הֵיאַךְ יִתְיַשֵּׁב בָּהּ׃
To direct before him like its Targum to prepare for him a place and to show how he should settle in it

רַשִׁ"י

לפניו. קֹדֶם שֶׁיַּגִּיעַ לְשָׁם. וּמִדְרַשׁ אַגָּדָה לְהוֹרוֹת לְפָנָיו – לְתַקֵּן לוֹ בֵּית תַּלְמוּד שֶׁמִּשָּׁם תֵּצֵא הוֹרָאָה׃
Before him that he arrive there And a Midrashic exposition to teach before him to establish for him a house of study that from there shall go forth instruction

פָּסוּק ב

Pasuk 2

וַיֶּאְסֹר יוֹסֵף מֶרְכַּבְתּוֹ וַיַּעַל לִקְרַאת יִשְׂרָאֵל אָבִיו גֹּשְׁנָה וַיֵּרָא
And he harnessed Yosef his chariot and went up to meet Yisrael his father to Goshen and he appeared

אֵלָיו וַיִּפֹּל עַל צַוָּארָיו וַיֵּבְךְּ עַל צַוָּארָיו עוֹד׃
to him and he fell upon his neck and he wept upon his neck further

רַשְׁ"י

וַיֶּאְסֹר יוֹסֵף מֶרְכַּבְתּוֹ. הוּא עַצְמוֹ אָסַר אֶת הַסּוּסִים לַמֶּרְכָּבָה לְהִזְדָּרֵז לְכְבוֹד אָבִיו:

And he harnessed Yosef his chariot. He himself harnessed — the horses to the chariot to be eager for the honor of his father

רַשְׁ"י

וַיֵּרָא אֵלָיו. יוֹסֵף נִרְאָה אֶל אָבִיו:

And he appeared to him. Yosef appeared to his father

רַשְׁ"י

וַיִּבְךְּ עַל צַוָּארָיו עוֹד. לְשׁוֹן הַרְבּוֹת בְּכִיָּה, וְכֵן כִּי לֹא עַל אִישׁ יָשִׂים עוֹד more will He place a man upon not for and so weeping increasing an expression of continually his neck on and he wept

אִיּוֹב ל"ד , לְשׁוֹן רִבּוּי הוּא – אֵינוֹ שָׂם עָלָיו עֲלִילוֹת נוֹסָפוֹת עַל חַטָּאָיו:

his sins over additional accusations upon him place He does not it is abundance an expression of 34 Iyov

אַף כָּאן הִרְבָּה וְהוֹסִיף בִּבְכִי יוֹתֵר עַל הָרָגִיל; אֲבָל יַעֲקֹב לֹא נָפַל עַל צַוָּארֵי

the neck of upon fall did not Yaakov however the usual than more in weeping and added he increased here also

יוֹסֵף וְלֹא נְשָׁקוֹ, וְאָמְרוּ רַבּוֹתֵינוּ, שֶׁהָיָה קוֹרֵא אֶת שְׁמַע:

Shema — reciting that he was our Rabbis and said kiss him and did not Yosef

פָּסוּק ג

Pasuk 3

וַיֹּאמֶר יִשְׂרָאֵל אֶל יוֹסֵף אָמוּתָה הַפָּעַם אַחֲרֵי רְאוֹתִי אֶת פָּנֶיךָ כִּי עוֹדְךָ חָי:

you are still that your face — my seeing after this time I will die Yosef to Yisrael And he said alive

רַשְׁ"י

אמותה הפעם. פְּשׁוּטוֹ כְּתַרְגּוּמוֹ. וּמִדְרָשׁוֹ סָבוּר הָיִיתִי לָמוּת שְׁתֵּי

this time I will die its plain meaning is like its Targum and its Midrashic explanation under the impression I was to die two

מִיתוֹת, בָּעוֹלָם הַזֶּה וְלָעוֹלָם הַבָּא, שֶׁנִּסְתַּלְּקָה מִמֶּנִּי שְׁכִינָה, וְהָיִיתִי אוֹמֵר

deaths in the world this and in the world to come because departed the Divine Presence from me and I was saying

שֶׁיִּתְבָּעֵנִי הַקָּבָ"ה מִיתָתְךָ, עַכְשָׁו שֶׁעוֹדְךָ חַי, לֹא אָמוּת אֶלָּא פַּעַם

that will demand from me the Holy One blessed be He your death now that you are still alive I will not die except time

אֶחָת:

one

פָּסוּק ד

Pasuk 4

וַיֹּאמֶר יוֹסֵף אֶל אֶחָיו וְאֶל בֵּית אָבִיו אֶעֱלֶה וְאַגִּידָה לְפַרְעֹה

to Pharaoh and I will tell I will go up his father the household of and to his brothers to Yosef And he said

וְאֹמְרָה אֵלָיו אַחַי וּבֵית אָבִי אֲשֶׁר בְּאֶרֶץ כְּנַעַן בָּאוּ

and I will say to him My brothers and the household of my father who were in the land of Kenaan have come

אֵלָי׃

to me

רַ״שִׁ״י

ואמרה אליו אחי וגו׳. וְעוֹד אֹמַר לוֹ, והאנשים רועי צאן וגו׳ :

and I will say to him my brothers etc. and further I will say to him and the men are shepherds of flocks etc.

פָּסוּק ה

Pasuk 5

וְהָאֲנָשִׁים רֹעֵי צֹאן כִּי אַנְשֵׁי מִקְנֶה הָיוּ וְצֹאנָם וּבְקָרָם וְכָל

and the men are shepherds of flocks for men of livestock they were and their flocks and their cattle and all

אֲשֶׁר לָהֶם הֵבִיאוּ׃

that is theirs they brought

פָּסוּק ו

Pasuk 6

וְהָיָה כִּי יִקְרָא לָכֶם פַּרְעֹה וְאָמַר מַה מַּעַשֵּׂיכֶם׃

And it will be when calls to you Pharaoh and says what is your occupation

פָּסוּק ז

Pasuk 7

וַאֲמַרְתֶּם אַנְשֵׁי מִקְנֶה הָיוּ עֲבָדֶיךָ מִנְּעוּרֵינוּ וְעַד עַתָּה גַּם אֲנַחְנוּ

And you shall say men of livestock have been your servants from our youth and until now both we

גַּם אֲבֹתֵינוּ בַּעֲבוּר תֵּשְׁבוּ בְּאֶרֶץ גֹּשֶׁן כִּי תוֹעֲבַת מִצְרַיִם כָּל

and both our fathers so that you may dwell in the land of Goshen for an abomination of Mitzrayim is every

רֹעֵה צֹאן׃

shepherd of flocks

רַ״שִׁ״י

בעבור תשבו בארץ גשן. וְהִיא צְרִיכָה לָכֶם שֶׁהִיא אֶרֶץ מִרְעֶה, וּכְשֶׁתֹּאמְרוּ

in order that you may dwell in the land of Goshen and it is needed for you for it is a land of pasture and when you say

לוֹ שֶׁאֵין אַתֶּם בְּקִיאִין בִּמְלָאכָה אַחֶרֶת, יְרַחִיקְכֶם מֵעָלָיו וְיוֹשִׁיבְכֶם שָׁם:

to him that not you are expert in work other he will distance you from upon him and settle you there

רַ״שִׁ״י

כי תועבת מצרים כל רועה צאן. לְפִי שֶׁהֵם לָהֶם אֱלֹהוּת:

for an abomination of Mitzrayim every shepherd of flock because that they to them are deities

פָּסוּק ח

Pasuk 8

וַיָּבֹא יוֹסֵף וַיַּגֶּד לְפַרְעֹה וַיֹּאמֶר אָבִי וְאַחַי וְצֹאנָם וּבְקָרָם וְכָל

and all and their cattle and their flocks and my brothers my father and said to Pharaoh and reported Yosef and came

אֲשֶׁר לָהֶם בָּאוּ מֵאֶרֶץ כְּנָעַן וְהִנָּם בְּאֶרֶץ גֹּשֶׁן׃

Goshen are in the land of and behold they Kenaan from the land of have come theirs that is

פָּסוּק ט

Pasuk 9

וּמִקְצֵה אֶחָיו לָקַח חֲמִשָּׁה אֲנָשִׁים וַיַּצִּגֵם לִפְנֵי פַרְעֹה׃

Paroh before and presented them men five he took his brothers and from the edge of

רַשׁ"י

ומקצה אחיו. מִן הַפְּחוּתִים שֶׁבָּהֶם לִגְבוּרָה, שֶׁאֵין נִרְאִים גִּבּוֹרִים, שֶׁאִם

for if strong men seen as that are not for strength that are among them the inferior ones from his brothers and from the end of

יִרְאֶה אוֹתָם גִּבּוֹרִים יַעֲשֶׂה אוֹתָם אַנְשֵׁי מִלְחַמְתּוֹ, וְאֵלֶּה הֵם: רְאוּבֵן, שִׁמְעוֹן,

Shimon Reuven they are and these his war men of them he would make strong men them he would see

לֵוִי, יִשָּׂשכָר וּבִנְיָמִין – אוֹתָן שֶׁלֹּא כָּפַל מֹשֶׁה שְׁמוֹתָם כְּשֶׁבֵּרְכָן; אֲבָל שְׁמוֹת

the names of but when he blessed them their names Moshe repeat that did not them and Binyamin Yissachar Levi

הַגִּבּוֹרִים כָּפַל וְזֹאת לִיהוּדָה שְׁמַע ה' קוֹל יְהוּדָה; וּלְגָד אָמַר בָּרוּךְ

blessed is he said and of Gad Yehudah the voice of Hashem hear for Yehudah and this he repeated the strong ones

מַרְחִיב גָּד; וּלְנַפְתָּלִי אָמַר נַפְתָּלִי, וּלְדָן אָמַר דָּן, וְכֵן לִזְבוּלוּן, וְכֵן לְאָשֵׁר; זֶהוּ

this is for Asher and so for Zevulun and so Dan he said and of Dan Naftali he said and of Naftali Gad He who expands

לְשׁוֹן בְּ"רַ, שֶׁהִיא אַגָּדַת אֶרֶץ יִשְׂרָאֵל. אֲבָל בְּתַלְמוּד בַּבְלִית שֶׁלָּנוּ בבא

of ours Babylonian in the Talmud but Yisrael the Land of an Agadah of which is Rabbah Bereshit the wording of

קמא צ"ב מָצִינוּ, שֶׁאוֹתָן שֶׁכָּפַל מֹשֶׁה שְׁמוֹתָן הֵם הַחַלָּשִׁים, וְאוֹתָן הֵבִיא

the weak ones they are their names Moshe whose names he repeated that those we found b 92 Kamma Bava

לִפְנֵי פַרְעֹה, וִיהוּדָה שֶׁהֻכְפַּל שְׁמוֹ לֹא הֻכְפַּל מִשּׁוּם חַלָּשׁוּת, אֶלָּא

because of was it repeated not his name whose name was repeated and Yehudah Paroh before he brought and those

טַעַם יֵשׁ בַּדָּבָר, כִּדְאִיתָא בְּבָ"ק וּבְבָרַיְתָא דְּסִפְרֵי שָׁנִינוּ בָּהּ בְּוֹאת הַבְּרָכָה,

we learned of Sifrei and in the Baraitha Kamma in Bava as it is in the matter there is a reason rather weakness

כְּמוֹ תַלְמוּד שֶׁלָּנוּ׃

HaBerachah in VeZot in it

פָּסוּק י

Pasuk 10

וַיֹּאמֶר פַּרְעֹה אֶל אֶחָיו מַה מַּעֲשֵׂיכֶם וַיֹּאמְרוּ אֶל פַּרְעֹה רֹעֵה צֹאן

flocks shepherds of Paroh to and they said your occupation What is his brothers to Paroh And he said

עֲבָדֶיךָ גַּם אֲנַחְנוּ גַּם אֲבוֹתֵינוּ׃

our fathers and also we both are your servants

פָּסוּק יא

Pasuk 11

וַיֹּאמְרוּ אֶל פַּרְעֹה לָגוּר בָּאָרֶץ בָּאנוּ כִּי אֵין מִרְעֶה לַצֹּאן אֲשֶׁר
and they said to Paroh to sojourn in the land we have come for there is no pasture for the sheep which

לַעֲבָדֶיךָ כִּי כָבֵד הָרָעָב בְּאֶרֶץ כְּנָעַן וְעַתָּה יֵשְׁבוּ נָא עֲבָדֶיךָ
belong to your servants for is severe the famine in the land of Kenaan and now let dwell please your servants

בְּאֶרֶץ גֹּשֶׁן׃
in the land of Goshen

פָּסוּק יב

Pasuk 12

וַיֹּאמֶר פַּרְעֹה אֶל יוֹסֵף לֵאמֹר אָבִיךָ וְאַחֶיךָ בָּאוּ אֵלֶיךָ׃
And he said to Pharaoh to Yosef saying your father and your brothers have come to you

פָּסוּק יג

Pasuk 13

אֶרֶץ מִצְרַיִם לְפָנֶיךָ הִוא בְּמֵיטַב הָאָרֶץ הוֹשֵׁב אֶת אָבִיךָ וְאֶת אַחֶיךָ
the land of Mitzrayim before you it is in the best of the land settle — your father and — your brothers

יֵשְׁבוּ בְּאֶרֶץ גֹּשֶׁן וְאִם יָדַעְתָּ וְיֶשׁ בָּם אַנְשֵׁי חַיִל וְשַׂמְתָּם
let them settle in the land of Goshen and if you know and there are among them men of ability then appoint them

שָׂרֵי מִקְנֶה עַל אֲשֶׁר לִי׃
officers of livestock over that which is mine

רַשִׁ"י

אנשי חיל. בְּקִיאִין בְּאָמָנוּתָן לִרְעוֹת צֹאן׃
men of accomplishment expert in their craft to shepherd flocks

רַשִׁ"י

על אשר לי. עַל צֹאן שֶׁלִּי׃
Over that which is mine over the sheep of mine

פָּסוּק יד

Pasuk 14

וַיָּבֵא יוֹסֵף אֶת יַעֲקֹב אָבִיו וַיַּעֲמִדֵהוּ לִפְנֵי פַּרְעֹה וַיְבָרֶךְ יַעֲקֹב אֶת
And he brought Yosef — Yaakov his father and presented him before Paroh and blessed Yaakov —

פַּרְעֹה׃
Paroh

רַשִׁ"י

ויברך יעקב. הִיא שְׁאֵילַת שָׁלוֹם כְּדֶרֶךְ כָּל הַנִּרְאִים לִפְנֵי הַמְּלָכִים לִפְרָקִים,
And blessed Yaakov it is the asking of peace as the way of all those appearing before the kings at intervals

שלו"איר בְּלַעַז׃
saluer in foreign language

פָּסוּק טו

Pasuk 15

וַיֹּאמֶר פַּרְעֹה אֶל יַעֲקֹב כַּמָּה יְמֵי שְׁנֵי חַיֶּיךָ׃

And said to Pharaoh Yaakov How many are the days of the years of your life

פָּסוּק טז

Pasuk 16

וַיֹּאמֶר יַעֲקֹב אֶל פַּרְעֹה יְמֵי שְׁנֵי מְגוּרַי שְׁלֹשִׁים וּמְאַת שָׁנָה מְעַט

And he said Yaakov to Pharaoh the days of the years of my sojourning are thirty and a hundred years few

וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיַּי וְלֹא הִשִּׂיגוּ אֶת יְמֵי שְׁנֵי חַיֵּי

and bad were the days of the years of my life and not did they reach — the days of the years of the life of

אֲבֹתַי בִּימֵי מְגוּרֵיהֶם׃

my fathers in the days of their sojourning

רַשִׁ"י

שני מגורי. יְמֵי גֵּרוּתִי; כָּל יָמַי הָיִיתִי גֵּר בָּאָרֶץ׃

the years of my dwelling the days of my sojourning all my days I was a stranger in the land

רַשִׁ"י

ולא השיגו. בְּטוֹבָה׃

and not they attained in happiness

פָּסוּק יז

Pasuk 17

וַיְבָרֶךְ יַעֲקֹב אֶת פַּרְעֹה וַיֵּצֵא מִלִּפְנֵי פַּרְעֹה׃

and blessed Yaakov — Pharaoh and he went out from before Pharaoh

רַשִׁ"י

ויברך יעקב. כְּדַרְכּוֹ כָּל הַנִּפְטָרִים מִלִּפְנֵי שָׂרִים מְבָרְכִים אוֹתָם וְנוֹטְלִים רְשׁוּת,

And blessed Yaakov like the way of all those departing from before officials they bless them and take leave

וּמַה בְּרָכָה בֵּרְכוֹ? שֶׁיַּעֲלֶה נִילוּס לְרַגְלָיו, לְפִי שֶׁאֵין מִצְרַיִם שׁוֹתָה מֵי

and what blessing did he bless him? that should rise the Nile at his feet because that not Mitzrayim drinks water of

גְּשָׁמִים אֶלָּא נִילוּס עוֹלֶה וּמַשְׁקֶה, וּמִבִּרְכָתוֹ שֶׁל יַעֲקֹב וָאֵילָךְ הָיָה פַּרְעֹה בָּא

rains rather the Nile rises and irrigates and from the blessing of · Yaakov and onward was Paroh coming

אֶל נִילוּס וְהוּא עוֹלֶה לִקְרָאתוֹ וּמַשְׁקֶה אֶת הָאָרֶץ תַּנְחוּמָא׃

to the Nile and it rose towards him and irrigated — the land Tanchuma

CHAPTER SUMMARY

This aliyah describes Yaakov Avinu's arrival in Goshen after Yehudah prepares the way, followed by his emotional reunion with Yosef. Yosef coaches his brothers to explain to Pharaoh that they are lifelong shepherds so they will be assigned to live isolated in Goshen, as shepherds were detested by Egyptians. Yosef presents a select group of brothers and then his father Yaakov before Pharaoh; Yaakov blesses Pharaoh, recounts his hundred and thirty difficult years of life, and Pharaoh grants the family the finest land in Goshen to settle.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Lichoira, when a Yid enters the big world, the natural yetzer is to try to fit in, to show how useful and sophisticated we are to the people around us. Look at what Yosef HaTzaddik does here. He is the ruler of Egypt, yet when bringing his family before Pharaoh, he tells them explicitly to state that they are simple shepherds, a trade that was a to'evah to the Mitzrim! He b'davka brings the brothers who did not look like powerful warriors, so Pharaoh wouldn't try to recruit them into his army. Yosef wasn't looking for honor in Egypt; he was setting up a boundary to keep his family pure in Goshen, completely separated from the tumah of Mitzrayim.

This is a major chiddush in how we have to look at our place in galus. We often worry about what the outside world thinks, thinking we need to impress them or adopt their ways to succeed. But the Torah is teaching us that our protection and our true chashuvus come precisely from staying distinct, from proudly owning who we are without trying to blend in or put on a show for the street. Yaakov Avinu leaves Canaan during a harsh famine, yet when he stands before the king of Egypt, he doesn't bow or try to play the politician; he gives Pharaoh a berachah and stays entirely grounded in his identity as a Yid.

When you go out into the world today, whether at work, in business, or just walking down the street, don't be afraid to look and act like a Yid. Don't hide your Yiddishkeit or compromise on your standards just to look impressive in the eyes of outsiders. Be proud of the boundaries Hashem gave us, because those exact boundaries are what keep us and our neshamos safe.

Today, take one small, conscious action that clearly marks your identity as a Yid, whether that means being meticulous about a berachah out loud in public, or holding firm on a standard of tzniush or kashrus without making excuses.

דַּף יוֹמִי · עֲרָכִין · דַּף ל״א

Daf Yomi · The Full Daf · Elucidated Talmud · Navy & Gold Edition · with Rashi

📖 THE SUGYA

We open by resolving a contradiction between two baraisos regarding redeeming a field dedicated to Hekdesh, establishing the underlying shita of Rabbi Shimon who holds that Hekdesh is lenient when it comes to redemption. From there, we move into the core Mishnah dealing with batim b'atei osir choma, the sale and redemption of a house in a walled city. The Mishnah lays out the specific timeline for redemption, explaining how we calculate the full year and addressing the fascinating dynamic where the buyer lives in the house for free during that time.

The Gemara then dives into the precise textual sources for how this year is calculated. We analyze the machlokes between Rabbi Yehuda HaNasi and the Rabbis regarding whether redemption can happen in the first two days, as well as whether we count the year from day to day and hour to hour. Finally, the sugya addresses the halachic status of the buyer's rent-free stay, exploring the concept of tzad echad b'ribbis, an uncertain interest arrangement, and how it relates to general sales made with conditional redemption clauses.

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

עַמּוּד א׳ DAF 31A

BRAISA

תָּנֵי חֲדָא: לוֹוֶה וְגוֹאֵל וְגוֹאֵל לַחֲצָאִין,

The Gemara points out a contradiction between two baraisos: **One** baraisa **taught** with regard to redeeming a field dedicated to Hekdesh: A person **may borrow money and redeem** his field from Hekdesh, **and** he **may redeem** it **in halves**,

BRAISA

וְתַנְיָא אִידַּךְ: אֵינוֹ לוֹוֶה וְגוֹאֵל וְאֵינוֹ גוֹאֵל לַחֲצָאִין.

and another baraisa **was taught**: He **may not borrow money and redeem** it, **nor may he redeem** it **in halves**!

RESOLUTION

לָא קַשְׁיָא, הָא רַבָּנַן וְהָא רַבִּי שִׁמְעוֹן.

The Gemara answers: This is **not difficult**; **this** baraisa, which forbids borrowing or redeeming in halves, goes according to the view of **the Rabbis**, **and this** baraisa, which allows it, goes according to **Rabbi Shimon**, who holds that Hekdesh is lenient regarding redemption.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הַמּוֹכֵר בֵּית בְּבָתֵּי עָרֵי חוֹמָה —

MISHNAH: One who sells a house among the houses of walled cities —

MISHNAH

הֲרֵי זֶה גּוֹאֵל מִיָּד,

behold, this seller may redeem it immediately, whenever he wishes,

MISHNAH

וְגוֹאֵל כָּל שְׁנֵים עָשָׂר חֹדֶשׁ,

and he may redeem it all twelve months following the sale,

MISHNAH

הֲרֵי זֶה כְּמִין רִבִּית, וְאֵינוֹ רִבִּית.

and although the buyer lived in the house for free and then receives his full money back, **behold, this is like a form of interest, but it is not interest**, because the buyer legally owned the house while he lived in it.

MISHNAH

מֵת הַמּוֹכֵר — יִגְאַל בְּנוֹ,

If **the seller died** within the year, **his son may redeem** the house from the buyer;

MISHNAH

מֵת הַלּוֹקֵחַ — יִגְאַל מִיַּד בְּנוֹ.

if **the buyer died**, the seller **may redeem it from the hand of his son**.

MISHNAH

אֵין מוֹנִין שָׁנָה אֶלָּא מִשָּׁעָה שֶׁמָּכַר, שֶׁנֶּאֱמַר: "עַד מְלֹאת לוֹ שָׁנָה".

We **do not count** the **year** from the calendar year, **but only from the time that he sold it, as it is stated: "Until a full year for him"** — meaning relative to his sale.

MISHNAH

כְּשֶׁהוּא אוֹמֵר "תְּמִימָה", לְהָבִיא אֶת חֹדֶשׁ הָעִיבּוּר.

When it says in the pasuk **"full"** (temimah), it comes **to include the intercalated month** of a leap year in the seller's year of redemption.

MISHNAH

רַבִּי אוֹמֵר: לִיתֵּן לוֹ שָׁנָה וְעִיבּוּרָהּ.

Rabbi Yehuda HaNasi **says:** The word temimah comes **to give him a** full solar **year and its leap-extension** (365 days).

MISHNAH

הִגִּיעַ יוֹם שְׁנֵים עָשָׂר חֹדֶשׁ וְלֹא נִגְאֲלָה — הָיְתָה חֲלוּטָה לוֹ.

If the final **day of the twelve months arrived and it was not redeemed, it becomes permanently absolute to him** (the buyer).

MISHNAH

אֶחָד הַלּוֹקֵחַ וְאֶחָד הַנִּיתָּן לוֹ בְּמַתָּנָה, שֶׁנֶּאֱמַר: "לַצְּמִיתוּת".

This applies **equally** to **the buyer and** to **one to whom it was given as a gift, as it is stated: "In perpetuity"** (la-tzmitus).

גְּמָרָא GEMARA

OBJECTION

גְּמָ' מַתְנִיתִין דְּלָא כְּרַבִּי, דְּתַנְיָא: רַבִּי אוֹמֵר: "יָמִים" — אֵין יָמִים פָּחוֹת מִשְּׁנַיִם.

GEMARA: The Gemara notes: **Our Mishnah**, which says the seller may redeem it immediately, **is not in accordance with Rabbi** Yehuda HaNasi. **For it was taught in a baraisa: Rabbi** Yehuda HaNasi **says:** The pasuk says "For yamim (days) shall he have redemption" — and the term **"days"** means **no fewer than two** days, so he cannot redeem it during the first two days after the sale.

QUESTION

וְרַבָּנַן, הַאי "יָמִים" מַאי עָבְדִי לֵיהּ?

The Gemara asks: **And the Rabbis** who differ with Rabbi, **what do they do with this** word **"days"?**

ANSWER

מִיבְּעֵי לֵיהּ מִיּוֹם לְיוֹם.

The Gemara answers: They **require it** to teach that the year is calculated **from day to day** (meaning from the date of the sale to that same date next year, not ending at Rosh HaShana).

QUESTION

וְרַבִּי, מִיּוֹם לְיוֹם מְנָא לֵיהּ?

The Gemara asks: **And Rabbi** Yehuda HaNasi, **from where does he derive** that the year is calculated **from day to day?**

ANSWER

נָפְקָא לֵיהּ מֵ"עַד תּוֹם שְׁנַת מִמְכָּרוֹ".

The Gemara answers: **He derives it from** the phrase: **"Until the completion of the year of his sale."**

QUESTION

וְרַבָּנַן?

The Gemara asks: **And** how do **the Rabbis** respond to this?

ANSWER

הַהוּא מִיבְּעֵי לֵיהּ שְׁנַת מִמְכָּרוֹ שֶׁלּוֹ, וְלֹא (שְׁנַת) [שָׁנָה] שֶׁל מִנְיַן עוֹלָם.

The Gemara explains: **They require that** phrase to teach: **a year of his sale, and not a year of the calendar counting of the world.**

EXPLANATION

וְיָמִים מִיבְּעֵי לְהוּ לְמֵעֵת לְעֵת,

And the word **"days" is required by them** to teach that the calculation must be **from hour to hour** (exact 24-hour periods from the exact hour of the sale).

EXPLANATION

דְּאִי מֵ"עַד תּוֹם שְׁנַת מִמְכָּרוֹ" הֲוָה אָמֵינָא: מִיּוֹם לְיוֹם — אִין, מֵעֵת לְעֵת — לָא,

For if we only knew **from "until the completion of the year of his sale," I would have said:** calculation **from day to day, yes,** it is required; but **from hour to hour, no,** it is not required — rather, as soon as the day begins on the following year, the redemption period would end.

EXPLANATION

כְּתַב רַחֲמָנָא "יָמִים".

Therefore, **the Merciful One wrote "days"** to teach that the year must be measured precisely from hour to hour.

QUESTION

וְרַבִּי, מֵעֵת לְעֵת מְנָא לֵיהּ?

The Gemara asks: **And Rabbi** Yehuda HaNasi, **from where does he derive** that the year is calculated **from hour to hour?**

ANSWER

נָפְקָא לֵיהּ מִ"תְּמִימָה".

The Gemara answers: **He derives it from** the word **"full"** (temimah).

QUESTION

וְרַבָּנַן? הַהוּא מִיבְּעֵי לֵיהּ לְעִיבּוּרָהּ.

The Gemara asks: **And the Rabbis?** What do they do with this word? The Gemara answers: **They require that** word **for** including **the intercalated month** of a leap year.

OBJECTION

וְרַבִּי נָמֵי, הָא מִיבְּעֵי לֵיהּ לְעִיבּוּרָהּ!

The Gemara objects: **And Rabbi** Yehuda HaNasi **also, doesn't he require this** word **for its intercalated month?**

RESOLUTION

הָכִי נָמֵי, מִיּוֹם לְיוֹם וּמֵעֵת לְעֵת מֵ"עַד תּוֹם שְׁנַת מִמְכָּרוֹ" נָפְקָא.

The Gemara resolves: **Indeed, that is so** — Rabbi also uses temimah for the leap year; rather, both **from day to day and from hour to hour are derived** by Rabbi as one continuous principle **from "until the completion of the year of his sale."**

STATEMENT

הֲרֵי זוֹ כְּמִין רִבִּית וְכוּ׳.

§ The Mishnah taught: **Behold, this is like a form of interest, etc.**

OBJECTION

וְהָתַנְיָא: הֲרֵי זוֹ רִבִּית גְּמוּרָה, אֶלָּא שֶׁהַתּוֹרָה הִתִּירַתּוּ!

The Gemara asks: **But wasn't it taught in a baraisa: Behold, this is actual interest, except that the Torah permitted it!** How can the Mishnah say it is not interest?

RESOLUTION

אָמַר רַבִּי יוֹחָנָן: לָא קַשְׁיָא, הָא רַבִּי יְהוּדָה וְהָא רַבָּנַן.

Rabbi Yochanan said: It is **not difficult. This** Mishnah goes according to **Rabbi Yehuda, and this** baraisa goes according to **the Rabbis.**

BRAISA

דְּתַנְיָא: הֲרֵי שֶׁהָיָה נוֹשֶׁה בַּחֲבֵירוֹ מָנֶה, וְעָשָׂה לוֹ שָׂדֵהוּ מֶכֶר,

For it was taught in a baraisa: If one held a debt against his fellow of a maneh (one hundred dinars), **and he** (the borrower) **made his field a sale to him** on condition that if he repays the debt on time the field remains his, but if not, the sale takes effect retroactively,

BRAISA

בְּזְמַן שֶׁהַמּוֹכֵר אוֹכֵל פֵּירוֹת — מוּתָּר, לוֹקֵחַ אוֹכֵל פֵּירוֹת — אָסוּר.

when the seller (the borrower) **eats the produce** during that interim period, it is **permitted;** but if the **buyer** (the lender) **eats the produce, it is forbidden** as interest.

BRAISA

רַבִּי יְהוּדָה אוֹמֵר: אַף בְּזְמַן שֶׁהַלּוֹקֵחַ אוֹכֵל פֵּירוֹת — מוּתָּר.

Rabbi Yehuda says: Even when the buyer eats the produce, it is permitted.

PROOF

אָמַר רַבִּי יְהוּדָה: מַעֲשֶׂה בְּבֵיתוֹס בֶּן זוֹנִין שֶׁעָשָׂה שָׂדֵהוּ מֶכֶר עַל פִּי רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה, וְלוֹקֵחַ אוֹכֵל פֵּירוֹת הָיָה.

Rabbi Yehuda said: An incident occurred with Boethus ben Zonin, who made his field a sale according to the guidance of Rabbi Elazar ben Azaryah, and the buyer was eating the produce without any transgression!

REFUTATION

אָמְרוּ לוֹ: מִשָּׁם רְאָיָה? מוֹכֵר אוֹכֵל פֵּירוֹת הָיָה, וְלֹא לוֹקֵחַ.

The Sages **said to him: Is there a proof from there? The seller was eating the produce, and not the buyer!**

QUESTION

מַאי בֵּינַיְיהוּ?

The Gemara asks: **What is the underlying difference between them** (Rabbi Yehuda and the Rabbis)?

ANSWER

צַד אֶחָד בְּרִבִּית אֵיפָא בֵּינַיְיהוּ, תַּנָּא קַמָּא סָבַר: צַד אֶחָד בְּרִבִּית אָסוּר, וְרַבִּי יְהוּדָה סָבַר: צַד אֶחָד בְּרִבִּית מוּתָּר.

The Gemara answers: **Uncertain interest** (tzad echad b'ribbis — where interest only occurs if one outcome happens, i.e., if the seller redeems the field) **is the dispute between them. The Tanna Kamma holds: Uncertain interest is forbidden** by Rabbinic decree (hence the baraisa calls it actual interest); **and Rabbi Yehuda holds: Uncertain interest is permitted** (hence our Mishnah says it is not interest).

עמוד ב׳ DAF 31B

STATEMENT

רָבָא אָמַר:

Rava said in defense of Rabbi Yehuda: Really,

STATEMENT

דְּכוּלֵּי עָלְמָא צַד אֶחָד בְּרִבִּית אָסוּר,

everyone agrees that **one side toward interest** — an uncertain interest arrangement that might end up as a loan with interest — **is forbidden** min haTorah.

EXPLANATION

וְהָכָא בְּרִבִּית עַל מְנָת לְהַחֲזִיר אֵיפָא בֵּינַיְיהוּ —

And here, regarding eating produce when a sale might be revoked, **they differ over interest given on condition to return** it later if necessary, where they made a explicit condition that if the seller redeems the house, the buyer will return the value of the produce he ate —

EXPLANATION

מָר סָבַר: אָסוּר,

one **Master**, the Tanna Kamma, **holds** that even such temporary enjoyment is **forbidden,**

EXPLANATION

וּמָר סָבַר: מוּתָּר.

and one **Master**, Rabbi Yehuda, **holds** that it is **permitted.**

מִשְׁנָה MISHNAH

MISHNAH

מֵת הַמּוֹכֵר יִגְאַל בְּנוֹ.

We learned in our Mishnah: If **the seller died, his son may redeem** the house.

גְּמָרָא GEMARA

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't this **obvious?** A son inherits all rights of his father!

ANSWER

מַהוּ דְּתֵימָא: ״וְאִישׁ כִּי יִמְכֹּר בֵּית מוֹשַׁב״ אָמַר רַחֲמָנָא,

The Gemara answers: **Lest you say** that since **the Merciful One says** in the Torah, **"And if a man sells a dwelling house..."**,

EXPLANATION

וְהַאי לָאו מְכַר,

and this son **did not sell** it himself, so maybe he shouldn't be able to redeem it,

PROOF

קָמַשְׁמַע לַן: ״וְהָיְתָה גְּאֻלָּתוֹ״ — מִכָּל מָקוֹם.

therefore the verse **teaches us: "Then its redemption shall be,"** meaning **in any case,** including by his heir.

מִשְׁנָה MISHNAH

MISHNAH

מֵת הַלּוֹקֵחַ יִגָּאֵל מִיַּד בְּנוֹ וְכוּ'.

The Mishnah also taught: If **the buyer died,** the original seller **may redeem** the house **from the hand of his son.**

גְּמָרָא GEMARA

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't this **obvious** as well?

ANSWER

מַהוּ דְּתֵימָא: ״לַקּוֹנֶה אוֹתוֹ״ אָמַר רַחֲמָנָא,

The Gemara answers: **Lest you say** that since **the Merciful One says, "To the one who bought it,"**

EXPLANATION

וְהָא לָא קְנָה —

and this son **did not buy** it directly from the seller, so it shouldn't become permanently his if unredeemed, or maybe redemption doesn't apply to him —

PROOF

קָא מַשְׁמַע לַן: ״וְהָיְתָה גְּאֻלָּתוֹ״ מִכָּל מָקוֹם.

therefore the verse **teaches us: "Then its redemption shall be,"** meaning **in any case,** even from the buyer's son.

מִשְׁנָה MISHNAH

MISHNAH

אֵין מוֹנִין לוֹ שָׁנָה אֶלָּא מִשָּׁעָה שֶׁמָּכַר כּוּ׳.

The Mishnah taught: **One counts for it a year only from the time that he sold** it to the first buyer, not when it was resold.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: שָׁנָה —

The Rabbis taught in a Braisa: The verse says, **"A year"** —

EXPLANATION

אֵינִי יוֹדֵעַ אִם שָׁנָה לָרִאשׁוֹן אִם שָׁנָה לַשֵּׁנִי,

I do not know if it means a **year for the first** buyer **or** a **year for the second** buyer.

PROOF

כְּשֶׁהוּא אוֹמֵר ״עַד מְלֹאת לוֹ שָׁנָה תְּמִימָה״ — הֱוֵי שָׁנָה לָרִאשׁוֹן.

When it says, "Until the full completion of a full year for him," using the singular word 'for him', **it must be** counting a **year for the first** buyer.

QUESTION

לְמִי חָלוּט?

The Gemara asks: If it is not redeemed within that first year, **to whom is it permanently acquired?**

RULING

רַבִּי אֶלְעָזָר אוֹמֵר: לָרִאשׁוֹן חָלוּט,

Rabbi Elazar says: It is permanently acquired to the first buyer.

RULING

רַבִּי יוֹחָנָן אָמַר: לַשֵּׁנִי חָלוּט.

Rabbi Yochanan says: It is permanently acquired to the second buyer.

OBJECTION

בְּשִׁלְמָא לְרַבִּי אֶלְעָזָר דִּלְדִידֵיהּ קָא מָנֵינַן,

The Gemara analyzes: **Granted according to Rabbi Elazar,** it makes sense, **for we count** the year relative **to his** purchase, so he gets the absolute title.

QUESTION

אֶלָּא לְרַבִּי יוֹחָנָן מַאי טַעְמָא?

But according to Rabbi Yochanan, what is the reason that the second buyer gets absolute title when his own year hasn't passed?

ANSWER

אָמַר רַבִּי אַבָּא בַּר מֶמֶל: מָה מָכַר לוֹ רִאשׁוֹן לְשֵׁנִי — כָּל זְכוּת שֶׁתָּבֹא לְיָדוֹ.

Rabbi Abba bar Memel said: What did the first buyer **sell to the second** buyer? **Every right that would come into his hand!** Since the first buyer had the right to eventual absolute ownership, that right was transferred to the second.

STATEMENT

אָמַר רַבִּי אַבָּא בַּר מֶמֶל: מָכַר שְׁנֵי בָּתֵּי עָרֵי חוֹמָה, אֶחָד בַּחֲמִשָּׁה עָשָׂר בַּאֲדָר הָרִאשׁוֹן וְאֶחָד בְּאֶחָד בַּאֲדָר הַשֵּׁנִי;

Rabbi Abba bar Memel said: If a person **sold two houses in walled cities, one on the fifteenth of the first Adar** in a leap year, **and one on the first of the second Adar;**

EXPLANATION

זֶה שֶׁמָּכַר לוֹ בַּאֲדָר הַשֵּׁנִי, כֵּיוָן שֶׁהִגִּיעַ יוֹם אֶחָד בַּאֲדָר שֶׁל שָׁנָה הַבָּאָה — עָלְתָה לוֹ שָׁנָה;

regarding **this one that he sold to him in the second Adar, once the first day of Adar of the next year arrives, a year has counted for him** and the redemption period ends;

EXPLANATION

זֶה שֶׁמָּכַר לוֹ בַּחֲמִשָּׁה עָשָׂר שֶׁל אֲדָר הָרִאשׁוֹן — לֹא עָלְתָה לוֹ שָׁנָה עַד חֲמִשָּׁה עָשָׂר בַּאֲדָר שֶׁל שָׁנָה הַבָּאָה.

whereas regarding **this one that he sold to him on the fifteenth of the first Adar, a year has not counted for him until the fifteenth of Adar of the next year.**

OBJECTION

מַתְקִיף לַהּ רָבִינָא, וְלֵימָא לֵיהּ: "אֲנָא קָדֵים שָׁחִין נוּרָא מִקַּמָּא דִּידָךְ"!

Ravina raised an objection to this: But let the first buyer **say to him** (to the second buyer): **"I preceded you in lighting a fire** in my house **before you** bought yours, so how can your house become permanent before mine?"

RESOLUTION

מִשּׁוּם דַּאֲמַר לֵיהּ: ״אַתְּ נְחֵית לְעִיבּוּרָא״.

The Gemara answers: It is **because he can say to him: "You entered into the intercalated month"** — your transaction took place during the leap month itself, which adds extra time to the redemption period.

STATEMENT

וְאָמַר רַבִּי אַבָּא בַּר מֶמֶל: נוֹלְדוּ לוֹ שְׁנֵי טְלָאִים, אֶחָד בַּחֲמִשָּׁה עָשָׂר שֶׁל אֲדָר הָרִאשׁוֹן וְאֶחָד בְּאֶחָד בַּאֲדָר הַשֵּׁנִי,

And Rabbi Abba bar Memel also said: If two lambs were born to him, one on the fifteenth of the first Adar and one on the first of the second Adar,

EXPLANATION

זֶה שֶׁנּוֹלַד בַּאֲדָר הַשֵּׁנִי, כֵּיוָן שֶׁהִגִּיעַ יוֹם אֶחָד בַּאֲדָר שֶׁל שָׁנָה הַבָּאָה — עָלְתָה לוֹ שָׁנָה,

regarding **this one that was born in the second Adar, as soon as the first day of Adar of the coming year arrives, a year has counted for him** (and it can no longer be brought as a firstborn sacrifice of its first year);

EXPLANATION

זֶה שֶׁנּוֹלַד לוֹ בַּחֲמִשָּׁה עָשָׂר בַּאֲדָר הָרִאשׁוֹן — לֹא עָלְתָה לוֹ שָׁנָה עַד חֲמִשָּׁה עָשָׂר בַּאֲדָר שֶׁל שָׁנָה הַבָּאָה.

whereas regarding **this one that was born to him on the fifteenth of the first Adar, a year has not counted for him until the fifteenth of Adar of the coming year.**

OBJECTION

מַתְקֵיף לַהּ רָבִינָא, וְלֵימָא לֵיהּ: אֲנָא קָדֵים אָכֵיל יְרוֹקָא מִקַּמָּךְ דִּידָךְ!

Ravina raised an objection to this: But let the first lamb **say to** the second: **"I preceded you in eating greens before you!"** How can your year expire first?

RESOLUTION

מִשּׁוּם דַּאֲמַר לֵיהּ: אַתְּ נְחֵיתְּתְּ לְעִיבּוּרָא, אֲנָא לָא נְחֵיתְנָא לְעִיבּוּרָא.

The Gemara answers: It is **because he can say to him: "You descended into the intercalated month, while I did not descend into the intercalated month."**

QUESTION

הָא תּוּ לְמָה לִי? הַיְינוּ הָךְ!

The Gemara asks: **Why do I need this further** halachah regarding lambs? **It is identical to that** halachah of houses!

ANSWER

מַהוּ דְּתֵימָא: הָתָם, דִּכְתִיב ״תְּמִימָה״, הָכָא, דְּלָא כְּתִיב ״תְּמִימָה״ — לָא.

The Gemara answers: **Lest you say: There,** by houses, **where it is written "full"** [תְּמִימָה], the leap month is included, but **here,** by lambs, **where it is not written "full", no,** we wouldn't include the extra month,

EXPLANATION

קָא מַשְׁמַע לַן, דְּ"שָׁנָה" "שָׁנָה" מֵהַדְדֵי גָּמְרִי.

therefore **he teaches us that we learn "year"** [שָׁנָה] **from "year"** via a gezeirah shavah to equate them.

מִשְׁנָה MISHNAH

MISHNAH

כְּשֶׁהוּא אוֹמֵר "תְּמִימָה" כּוּ'. רַבִּי אוֹמֵר: לִיתֵּן שְׁנַת עִיבּוּרָהּ.

The Mishnah taught: **When it says "full"... Rabbi Yehuda HaNasi says: It comes to give its intercalated year** as well.

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: "שָׁנָה תְּמִימָה",

The Rabbis taught in a Braisa: The verse says, **"A full year"** —

EXPLANATION

רַבִּי אוֹמֵר: מוֹנֶה שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה יָמִים כְּמִנְיַן יְמוֹת הַחַמָּה,

Rabbi Yehuda HaNasi says: He counts three hundred and sixty-five days, like the count of the days of the solar year;

EXPLANATION

וַחֲכָמִים אוֹמְרִים: מוֹנֶה שְׁנֵים עָשָׂר חוֹדֶשׁ מִיּוֹם לְיוֹם,

and the Sages say: He counts twelve months from day to day,

EXPLANATION

וְאִם נִתְעַבְּרָה — נִתְעַבְּרָה לוֹ.

and if the year **was intercalated, it was intercalated for him** (the seller gets that 13th month to redeem).

מִשְׁנָה MISHNAH

MISHNAH

הִגִּיעַ יוֹם שְׁנֵים עָשָׂר חוֹדֶשׁ וְלֹא נִגְאַל כּוּ'.

The Mishnah continued: If **the day of the twelve months arrived and it was not redeemed, etc.**

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן: "לַצְּמִיתוּת" — לַחֲלוּטִין.

The Rabbis taught in a Braisa: The word **"In perpetuity"** [לַצְּמִיתוּת] means **absolutely.**

BRAISA

דָּבָר אַחֵר: "לַצְּמִיתוּת" — לְרַבּוֹת אֶת הַמַּתָּנָה.

Another explanation: "In perpetuity" comes to include a gift — if one gave a walled city house as a gift, it also becomes permanently acquired after one year.

EXPLANATION

מַאי טַעְמָא? "צְמִית" "צְמִיתוּת".

What is the reason? Because the verse uses an extra word, **"tzemis"** and **"tzemisus"**.

STATEMENT

אַמְרוּהָ רַבָּנַן קַמֵּיהּ דְּרַב פָּפָּא, כְּמַאן? דְּלָא כְּרַבִּי מֵאִיר,

The Rabbis said this before Rav Papa: Like whom is this Braisa? **It is not like Rabbi Meir,**

QUESTION

דְּאִי כְּרַבִּי מֵאִיר — הָאָמַר מַתָּנָה אֵינָהּ כְּמֶכֶר!

for if it were like Rabbi Meir, didn't he say that a gift is not like a sale? So laws of sales wouldn't apply to gifts!

ANSWER

אָמַר רַב פָּפָּא: אֲפִילּוּ תֵּימָא רַבִּי מֵאִיר, שָׁאנֵי הָכָא דְּרַבִּי רַחֲמָנָא "לַצְּמִיתוּת".

Rav Papa said: You can even say it is Rabbi Meir; it is different here because the Merciful One included it with the extra word "tzemisus".

OBJECTION

אֲמַרוּ רַבָּנַן לְרַב פָּפָּא, וַאֲמַר לַהּ רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ לְרַב פָּפָּא:

The Rabbis said to Rav Papa, and some say Rav Huna the son of Rav Yehoshua said to Rav Papa:

OBJECTION

וְהָא גַּבֵּי יוֹבֵל, דִּכְתִיב "תָּשׁוּבוּ" לְרַבּוֹת אֶת הַמַּתָּנָה, וְרַבִּי מֵאִיר לָא קָא מְרַבֵּי!

But regarding Yovel, where it is written "You shall return" to include a gift, Rabbi Meir does not include it! So he doesn't expound extra words to equate a gift to a sale!

CONCLUSION

אֶלָּא הָא וַדַּאי דְּלָא כְּרַבִּי מֵאִיר.

Rather, this Braisa **is definitely not like Rabbi Meir.**

BRAISA

תָּנוּ רַבָּנַן: הַמַּקְדִּישׁ בֵּית בְּתֵּי עָרֵי חוֹמָה — חֲרֵי זֶה גּוֹאֵל, וְגוֹאֵל לְעוֹלָם.

The Rabbis taught in a Braisa: **One who consecrates a house among houses of walled cities — he may redeem it, and he may redeem it forever,** without the one-year limit.

BRAISA

גְּאָלוֹ אַחֵר מִיַּד הֶקְדֵּשׁ, הִגִּיעַ יוֹם שְׁנֵים עָשָׂר חוֹדֶשׁ וְלֹא נִגְאָל — הָיָה חָלוּט לוֹ.

If **another person redeemed it from the hand of Hekdesh, and the day of twelve months arrived and it was not redeemed** by the seller, **it becomes permanently his.**

QUESTION

מְנָא הָנֵי מִילֵּי?

From where are these words derived?

ANSWER

אָמַר שְׁמוּאֵל, דְּאָמַר קְרָא: "לַקּוֹנֶה אוֹתוֹ", וַאֲפִילּוּ מִיַּד הֶקְדֵּשׁ.

Shmuel said: For the verse says, "To the one who bought it," meaning **and even** if he bought it **from the hand of Hekdesh.**

QUESTION

וְלַחְלְטֵיהּ הֶקְדֵּשׁ?

The Gemara asks: **And should Hekdesh itself acquire it permanently** if a year passes while in its hands?

ANSWER

אָמַר קְרָא: "לְדוֹרוֹתָיו", יָצָא הֶקְדֵּשׁ שֶׁאֵין לוֹ דּוֹרוֹת.

The verse says: "Throughout his generations," which excludes Hekdesh, which has no generations.

QUESTION

לֹא יֵצֵא בַּיּוֹבֵל, לְמָה לִי?

The Gemara asks: The verse states, **"It shall not go out in the Yovel" — why do I need this?** We already know walled city houses don't leave in Yovel!

ANSWER

אָמַר רַב סָפְרָא: לֹא נִצְרְכָא אֶלָּא לְמוֹכֵר בֵּית בְּתֵּי עָרֵי חוֹמָה, וּפָגַע בּוֹ יוֹבֵל בְּתוֹךְ שְׁנָתוֹ.

Rav Safra said: It is necessary only for one who sells a house in a walled city, and Yovel occurs within his first year.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא: לִיפּוֹק בְּיוֹבֵל,

It might enter your mind to say: Let it go out in Yovel because Yovel overrides other sales,

PROOF

קָא מַשְׁמַע לַן: ״לֹא יֵצֵא בַּיּוֹבֵל״.

therefore **it teaches us: "It shall not go out in the Yovel,"** but rather the buyer gets his full twelve months.

מִשְׁנָה MISHNAH

MISHNAH

בָּרִאשׁוֹנָה הָיָה נִטְמָן יוֹם שְׁנֵים עָשָׂר חוֹדֶשׁ, כְּדֵי שֶׁיִּהְיֶה חָלוּט לוֹ.

At first, the buyer **would hide himself on the last day of the twelve months, so that it would become permanently his** when the seller could not find him to pay.

MISHNAH

הִתְקִין הִלֵּל שֶׁיִּהְיֶה חוֹלֵשׁ מְעוֹתָיו לַלִּשְׁכָּה, וְיִהְיֶה שׁוֹבֵר אֶת הַדֶּלֶת וְנִכְנָס,

Hillel ordained that he may deposit his money into the chamber of Beis Din, **and break open the door and enter** his house,

MISHNAH

אֵימָתַי שֶׁיִּרְצֶה הַלָּזֶה יָבֹא וְיִטּוֹל אֶת מְעוֹתָיו.

and whenever this one (the buyer) **wishes, he may come and take his money** from Beis Din.

גְּמָרָא GEMARA

STATEMENT

אָמַר רָבָא: מִתַּקָּנָתוֹ שֶׁל הִלֵּל —

Rava said: From this ordinance of Hillel we can learn a fundamental rule for conditions in divorces —

EXPLANATION

״הֲרֵי זֶה גִּיטֵּיךְ עַל מְנָת שֶׁתִּתְּנִי לִי מָאתַיִם זוּז״,

If a man says to his wife, **"Here is your get on condition that you give me two hundred zuz,"**

EXPLANATION

וְנָתְנָה לוֹ מִדַּעְתּוֹ — מְגוֹרֶשֶׁת,

and she gave it to him with his knowledge and consent, she is divorced;

EXPLANATION

בְּעַל כָּרְחוֹ — אֵינָהּ מְגוֹרֶשֶׁת.

if she gave it **against his will, she is not divorced,** unless a special enactment like Hillel's applies.

SUMMARY

The sugya reconciles conflicting baraisos on redeeming a field of Hekdesh by assigning the lenient view allowing partial redemption to Rabbi Shimon. The Mishnah then outlines the halachos of selling a house in a walled city, which the seller has one full year to redeem, including the leap month. The Gemara analyzes the pesukim to determine the exact mechanics of counting this year, debating whether redemption is allowed immediately or only after two days, and proving that the year is calculated precisely from day to day and hour to hour. Additionally, the Gemara explores the ribbis aspect of the buyer living in the house during the redemption year, bringing a fundamental machlokes regarding tzad echad b'ribbis and how conditional sales interact with the issur of ribbis.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at the chiddush the Gemara brings out when discussing the seller of a house in a walled city (baite b'batei ari choma). A Yid was in a tight spot, he had to sell his home, and the Torah gives him a special one-year window to redeem it. If he comes back with the money within that precise year, down to the exact hour, the buyer has to hand the keys back. The buyer lived there, enjoyed the house, and now returns it in full while getting all his money back. The Gemara asks: isn't that like ribbis? It looks just like interest! But the teretz is that the Torah carved out a special halachic exception. Hashem intentionally built a mechanism into the world to give a Yid a second chance to reclaim what was lost.

Think about what this means for our daily avodah. How often in life do we feel like we sold away a piece of our spiritual inheritance? A Yid makes a mistake, drops the ball in his davening, loses his tzora-dike temper with his family, or feels he wasted years stuck in a spiritual slump. The yetzer hara comes right away with his classic kasha and tries to convince you: "That's it, it's a done deal, you lost it, it's chaluot." But the mesorah teaches us the exact opposite. As long as you are within your window in this world, Hashem leaves the door wide open for you to redeem your neshama's true place. You can step right back in and reclaim your home.

Today, don't let past missteps tell you who you are. Whatever spiritual ground you feel you lost, remember that Hashem is waiting for you to redeem it. Take one specific area where you felt defeated or knocked off course, and reclaim it today with a fresh, strong chizuk.

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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.'