דַּף יוֹמִי · עֲרָכִין · דַּף לי

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

📖 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.