דַּף יוֹמִי · עֲרָכִין · דַּף כ״ד

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

📖 THE SUGYA

In this daf, the Gemara continues exploring the limits of what Bedek HaBayis can seize when a person sanctifies his assets or owes an Arakhin valuation. We learn how the Torah ensures a person retains his basic means of living, while clarifying the status of essential personal items like tefillin—both in the context of hekdesh and in a standard court-ordered sale. The Gemara also contrasts the rights of a person's family members against the claims of the gizbar.

Moving into the final Mishnah of the perek and starting the next chapter, the sugya transitions into the laws of consecrating and redeeming an ancestral field (Sedeh Achuzah). The Gemara examines how the timeline of the Yovel cycle impacts the valuation, balancing the exact rules of redemption against practical advice for how a person should protect his own property.

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

עַמּוּד א׳ DAF 24A

EXPLANATION

״וְאִם מָךְ הוּא מֵעֶרְכֶּךָ״ — הַחֲיֵיהוּ מֵעֶרְכֶּךָ.

The Gemara explains the source that we leave food for him: The pasuk states, **“And if he be too poor for your valuation”**—the word hu ("he") teaches havayah (sustenance), meaning, **sustain him from your valuation** itself; the treasurer leaves him enough to live.

QUESTION

אֲבָל לֹא לְאִשְׁתּוֹ וּבָנָיו וְכוּ׳. מַאי טַעְמָא?

But the Mishnah taught that we do **not** leave food **for his wife and his children, etc. What is the reason** for this distinction?

ANSWER

״הוּא מֵעֶרְכֶּךָ״, וְלֹא אִשְׁתּוֹ וּבָנָיו מֵעֶרְכֶּךָ.

The Gemara answers: The pasuk emphasizes **“he** shall be sustained **from your valuation,” but not his wife and his children from your valuation.**

QUESTION

רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם הָיָה אִיכָּר, נוֹתֵן לוֹ צִמְדּוֹ. וְרַבָּנַן?

We learned in the Mishnah that **Rabbi Eliezer says: If he was a farmer, he gives him his pair of oxen** to plow. **And** as for **the Rabbis** who disagree, what is their sevara?

ANSWER

הָנְהוּ לָאו כְּלֵי אוּמָנוּת נִינְהוּ, אֶלָּא נְכָסִים נִינְהוּ.

The Gemara answers: The Rabbis hold that **those are not tools of craft, but rather they are** general **property** that must be repossessed.

QUESTION

הָיָה לוֹ מִין אֶחָד. פְּשִׁיטָא!

We also learned in the Mishnah that if **he had** many tools of **one kind** (like three adzes) and only one of another kind (like one saw), we do not sell the extra adzes to buy him a second saw. The Gemara asks: Isn't this **pashut (obvious)?**

EXPLANATION

כִּי הֵיכִי דְּסַגֵּי לֵיהּ עַד הַשְׁתָּא, הַשְׁתָּא נָמֵי סַגֵּי לֵיהּ.

Just as it was enough for him until now to work with one saw, **now too, it should be enough for him!** Why would we think to buy him another saw?

ANSWER

מַהוּ דְּתֵימָא: עַד הָאִידָּנָא דַּהֲוָה לֵיהּ לְאוֹשׁוֹלֵי הֲוָה מוֹשְׁלִי לֵיהּ, הַשְׁתָּא דְּלֵיכָּא דְּמַשֵּׁיל לֵיהּ — לָא, קָא מַשְׁמַע לַן.

The Gemara explains: **What might you have said?** You might have thought that **until now, when he had** extra adzes **to lend** out to others, people **would lend him** a saw when he needed one; whereas **now that there is no one who will lend him** anything because he has nothing to lend in return, we should buy him a saw. So the Mishnah **comes to teach us** that we do not worry about this, and we only leave him what he already possessed.

STATEMENT

הַמַּקְדִּישׁ אֶת נְכָסָיו מַעֲלִין לוֹ תְּפִילִּין.

We learned in the Mishnah: If **one consecrates all his property, the treasurer repossesses his tefillin** as well.

STATEMENT

הָהוּא גַּבְרָא דְּזַבְּנִינְהוּ לְנִכְסֵיהּ, אֲתָא לְקַמֵּיהּ דְּרַב יֵימַר, אֲמַר לְהוּ: סַלְּיקוּ לֵיהּ תְּפִילִּין.

The Gemara relates: **There was a certain man who sold his property,** and he **came before Rav Yeimar.** Rav Yeimar **said to them** (to the court officers): **Remove his tefillin** from him and hand them over to the buyer as part of the sale.

QUESTION

מַאי קָא מַשְׁמַע לַן? מַתְנִיתִין הִיא! "הַמַּקְדִּישׁ נְכָסָיו מַעֲלִין לוֹ תְּפִילָּיו".

The Gemara asks: **What is this coming to teach us? It is an explicit Mishnah!** For the Mishnah says: **One who consecrates his property, they take his tefillin from him!** A sale should be no different!

ANSWER

מַהוּ דְּתֵימָא, הָתָם הוּא דְּסָבַר מִצְוָה קָא עָבֵידְנָא, אֲבָל לְעִנְיַן זַבּוֹנֵי — מִצְוָה דְּגוּפֵיהּ לָא (זבין) [מְזַבֵּין] אִינִישׁ, קָא מַשְׁמַע לַן.

The Gemara answers: **What might you have said?** You might have said that **it is only there,** by hekdesh, **that he thinks, "I am doing a mitzvah"** by sanctifying everything, so he included his tefillin too; **but regarding a sale, a person would not sell a personal mitzvah item** like tefillin unless he specified it. Therefore Rav Yeimar **comes to teach us** that even in a general sale, tefillin are included in his property.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֶחָד הַמַּקְדִּישׁ נְכָסָיו, וְאֶחָד הַמַּעֲרִיךְ עַצְמוֹ, אֵין לוֹ בִּכְסוּת אִשְׁתּוֹ, וְלֹא בִּכְסוּת בָּנָיו, וְלֹא בְּצֶבַע שֶׁצָּבַע לִשְׁמָן, וְלֹא בְּסַנְדָּלִים חֲדָשִׁים שֶׁלָּקַח לִשְׁמָן.

MISHNAH: Both one who consecrates his property, and one who valuates himself, the gizbar (treasurer) **has no claim over the clothing of his wife, nor over the clothing of his children, nor over dyed cloth that he dyed for their sake** (even if they have not yet worn them), **nor over new sandals that he bought for their sake.**

MISHNAH

אַף עַל פִּי שֶׁאָמְרוּ: עֲבָדִים נִמְכָּרִין בִּכְסוּתָן לְשֶׁבַח, שֶׁאִם תִּלָּקַח לוֹ כְּסוּת בִּשְׁלֹשִׁים דִּינָר מְשׁוּבָּח מָנֶה, וְכֵן פָּרָה אִם מַמְתִּינִין אוֹתָהּ לָאִיטַלִּיס מְשׁוּבַּחַת הִיא, וְכֵן מַרְגָּלִית אִם מַעֲלִין אוֹתָהּ לַכְּרַךְ מְשׁוּבַּחַת הִיא — אֵין לַהֶקְדֵּשׁ אֶלָּא מְקוֹמוֹ וּשְׁעָתוֹ.

Even though the merchants **said: Slaves are sold with their garments to increase their value, for if a garment is bought for him for thirty dinars, his total value increases by a hundred dinars; and likewise a cow, if they wait to sell it for the market day, its value increases; and likewise a pearl, if they bring it up to the big city, its value increases**—nevertheless, **hekdesh has only its present place and its present time;** we appraise and sell the property right where it is without delay.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן: ״וְנָתַן אֶת עֶרְכְּךָ בַּיּוֹם הַהוּא״ — שֶׁלֹּא יְשַׁהֶּה מַרְגָּלִית לְקַלִּים,

GEMARA: The Rabbis taught in a Braisa: The pasuk states, **“And he shall give your valuation on that day”**—this teaches **that he should not delay selling a pearl to waiting buyers** (or poor merchants) so they can take it to the city to get a higher price.

EXPLANATION

״קֹדֶשׁ לַה׳״ — סְתָם הַהֶקְדֵּישׁוֹת לְבֶדֶק הַבַּיִת.

The end of that pasuk says, **“holy unto Hashem”**—this teaches that **unspecified consecrations go to Temple maintenance (Bedek HaBayis),** rather than to the Kohanim.

STATEMENT

הֲדַרַן עֲלָךְ שׁוּם הַיְתוֹמִים.

May we return to you, [Perek] Shum HaYesomim!

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין מַקְדִּישִׁין לִפְנֵי הַיּוֹבֵל פָּחוֹת מִשְּׁתֵּי שָׁנִים, וְלֹא גּוֹאֲלִין אַחַר הַיּוֹבֵל פָּחוֹת מִשָּׁנָה אַחַת.

MISHNAH: One may not consecrate an ancestral field **before the Yovel year less than two years** prior, **and one may not redeem** such a field **after Yovel less than one year** after.

MISHNAH

אֵין מְחַשְּׁבִין חֳדָשִׁים לַהֶקְדֵּשׁ, אֲבָל הֶקְדֵּשׁ מְחַשֵּׁב חֳדָשִׁים.

We do not calculate months for hekdesh to reduce the redemption price when the owner comes to redeem it, **but hekdesh calculates months** to add to the price, as the Gemara will explain.

גְּמָרָא GEMARA

OBJECTION

גְּמָ׳ וּרְמִינְהוּ: מַקְדִּישִׁין בֵּין לִפְנֵי הַיּוֹבֵל בֵּין לְאַחַר הַיּוֹבֵל, וּבִשְׁנַת הַיּוֹבֵל עַצְמָהּ לֹא יַקְדִּישׁ, וְאִם הִקְדִּישׁ אֵינָהּ קְדוּשָּׁה!

GEMARA: The Gemara raises a contradiction from a Braisa: **One may consecrate** an ancestral field **both before Yovel and after Yovel; but during the Yovel year itself one may not consecrate it, and if he did consecrate it, it is not holy at all!** This implies that anytime before Yovel—even just one year before—he CAN consecrate it, which contradicts our Mishnah!

RESOLUTION

רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ: אֵין מַקְדִּישִׁין לִיגָּאֵל בְּגֵירוּעַ פָּחוֹת מִשְּׁתֵּי שָׁנִים,

Rav and Shmuel both say: The Mishnah means that **one may not consecrate** a field **to be redeemed with a deduction** (calculating the years remaining to Yovel) **less than two years** before Yovel; if he sanctifies it within two years of Yovel, it must be redeemed at full value.

EXPLANATION

וְכֵיוָן דְּאֵין מַקְדִּישִׁין לִיגָּאֵל בְּגֵירוּעַ פָּחוֹת מִשְּׁתֵּי שָׁנִים — יְהֵא אָדָם חָס עַל נְכָסָיו וְאַל יַקְדִּישׁ פָּחוֹת מִשְּׁתֵּי שָׁנִים.

And since one cannot consecrate it to be redeemed with a deduction less than two years before Yovel, the Tanna gives advice: **A person should spare his property and not consecrate** a field **less than two years** before Yovel, because he will lose out when redeeming it.

STATEMENT

אִיתְּמַר: הַמַּקְדִּישׁ שָׂדֵהוּ בִּשְׁנַת הַיּוֹבֵל עַצְמָהּ, רַב אָמַר: קְדוּשָּׁה, וְנוֹתֵן חֲמִשִּׁים, וּשְׁמוּאֵל אָמַר: אֵינָהּ קְדוּשָּׁה כָּל עִיקָּר.

It was stated by the Amoraim: If **one consecrates his field in the Yovel year itself, Rav says: It is sanctified, and he pays fifty** shekels (the full valuation) to redeem it; **and Shmuel says: It is not sanctified at all.**

OBJECTION

מַתְקִיף לַהּ רַב יוֹסֵף: בִּשְׁלָמָא לְעִנְיַן מְכִירָה, דִּפְלִיג שְׁמוּאֵל עֲלֵיהּ דְּרַב, אִיכָּא לְמֵימַר קַל וָחוֹמֶר — וּמָה מְכוּרָה כְּבָר יוֹצְאָה עַכְשָׁיו, שֶׁאֵינָהּ מְכוּרָה אֵינוֹ דִּין שֶׁלֹּא תִּימָּכֵר?

Rav Yosef object to this: Granted, regarding a sale in the Yovel year itself, **where Shmuel disagrees with Rav** (holding that a sale in Yovel does not take effect), **there is room to say a kal va-chomer (a fortiori argument): If a field that was already sold goes out** free to its owner **now** in Yovel, **one that is not yet sold, isn't it logical that it cannot be sold now?**

QUESTION

אֲלָא הָכָא, מִי אִיכָּא לְמֵימַר קַל וָחוֹמֶר? וְהָא תְּנַן: הִגִּיעַ יוֹבֵל וְלֹא נִגְאֲלָה — כֹּהֲנִים נִכְנָסִין לְתוֹכָהּ וְנוֹתְנִין דָּמֶיהָ, דִּבְרֵי רַבִּי יְהוּדָה.

But here, regarding hekdesh, **can one say a kal va-chomer? But didn't we learn in a Mishnah: When Yovel arrives and** a consecrated field **was not redeemed, Kohanim enter into it** as their possession, **and give its value** to Bedek HaBayis; these are **the words of Rabbi Yehudah!** Thus, hekdesh does not automatically leave in Yovel, so there is no kal va-chomer!

ANSWER

שְׁמוּאֵל כְּרַבִּי שִׁמְעוֹן סְבִירָא לֵיהּ, דְּאָמַר: "נִכְנָסִין וְלֹא נוֹתְנִין".

The Gemara answers: **Shmuel holds like Rabbi Shimon, who says: They enter into it and do not pay** anything; since hekdesh releases its rights to the Kohanim at Yovel without payment, Shmuel's kal va-chomer applies to hekdesh as well.

עמוד ב׳ DAF 24B

STATEMENT

וְרַב סָבַר:

And Rav holds that even according to Rabbi Shimon, there is no kal vachomer to be made here:

EXPLANATION

סוֹף סוֹף לַבְּעָלִים מִי קָהָדְרָא?

Ultimately, does a field consecrated before Yovel **return to the owners** at Yovel so that one could derive an a fortiori argument to return it to the owner when consecrated during Yovel? It does not!

EXPLANATION

לְכֹהֲנִים הוּא דְּנָפְקָא,

Rather, **it goes out to the kohanim** at Yovel,

EXPLANATION

וְכֹהֲנִים מִשּׁוּלְחַן גָּבוֹהַּ קָא זָכוּ!

and the kohanim acquire their portion **from the table of the Most High,** i.e., directly from Hashem, not from the original owner. Thus, there is no basis for a kal vachomer.

QUESTION

מַאי טַעְמָא דְּרַב?

The Gemara asks: **What is the reason of Rav** for saying that a field can be consecrated during Yovel itself for the full fifty sela redemption value?

ANSWER

דְּאָמַר קְרָא ״וְאִם מִשְּׁנַת הַיּוֹבֵל״,

For the verse states: "And if he sanctifies his field **from the year of the Yovel,"**

ANSWER

וּשְׁנַת הַיּוֹבֵל בַּכְּלָל.

and the year of the Yovel itself is **included** in this expression "from the year of the Yovel".

QUESTION

וּשְׁמוּאֵל,

And Shmuel, how does he respond to this proof?

ANSWER

מִי כְּתִיב ״וְאִם בִּשְׁנַת הַיּוֹבֵל״?

Shmuel would say: **Is it written: "And if in the year of the Yovel"?**

ANSWER

״מִשְּׁנַת הַיּוֹבֵל״ כְּתִיב —

"From the year of the Yovel" is written —

ANSWER

מִשָּׁנָה שֶׁאַחַר הַיּוֹבֵל.

which means **from the year after the Yovel** onwards.

QUESTION

בְּשִׁלְמָא לְרַב, הַיְינוּ דִּכְתִיב:

The Gemara asks: **Granted according to Rav, this is what is written** in the psukim:

QUESTION

״אִם מִשְּׁנַת הַיּוֹבֵל״ ״וְאִם אַחַר הַיּוֹבֵל״,

First it states: **"If from the year of the Yovel,"** meaning during Yovel itself, and then it states: **"And if after the Yovel,"** meaning the year right after Yovel.

QUESTION

אֶלָּא לִשְׁמוּאֵל, מַאי ״אַחַר הַיּוֹבֵל״?

But according to Shmuel, who says "from the year of the Yovel" means the year right after Yovel, **what** is meant by the phrase **"after the Yovel"?** It seems redundant!

ANSWER

אַחַר אַחַר.

The Gemara answers: It means **after the year after** the Yovel, i.e., two or more years after Yovel.

OBJECTION

מֵיתִיבִי:

The Gemara **raises an objection** against Rav from a Braisa:

BRAISA

מַקְדִּישִׁין בֵּין לִפְנֵי הַיּוֹבֵל בֵּין לְאַחַר הַיּוֹבֵל,

The Braisa states: **One may consecrate** an ancestral field **both before the Yovel and after the Yovel,**

BRAISA

וּבִשְׁנַת הַיּוֹבֵל עַצְמָהּ לֹא יַקְדִּישׁ,

and in the year of the Yovel itself one may not consecrate it,

OBJECTION

וְאִם הִקְדִּישׁ — אֵינָהּ קְדוּשָּׁה!

and if he did consecrate it during Yovel, **it is not consecrated!** This directly contradicts Rav, who says it is consecrated for fifty sela!

RESOLUTION

אָמַר לְךָ רַב:

Rav could say to you in response:

RESOLUTION

אֵינָהּ קְדוּשָּׁה בְּגֵירוּעַ,

When the Braisa says "it is not consecrated," it means **it is not consecrated to be redeemed with a calculation of deduction** per remaining year,

RESOLUTION

אֲבָל קְדוּשָּׁה וְנוֹתְנִין חֲמִשִּׁים.

but it is consecrated in general, **and one gives fifty** sela to redeem it.

OBJECTION

מִכְּלָל דִּלְפָנֵי הַיּוֹבֵל קְדוּשָּׁה לִיגָּאֵל בְּגֵירוּעַ,

The Gemara challenges this resolution: **By inference,** this implies **that before the Yovel it is consecrated to be redeemed with a calculation of deduction,** even right before Yovel!

OBJECTION

וְהָא רַב וּשְׁמוּאֵל דְּאָמְרִי תַּרְוַיְיהוּ:

But didn't both Rav and Shmuel say:

OBJECTION

אֵין מַקְדִּישִׁין לִיגָּאֵל בְּגֵירוּעַ פָּחוֹת מִשְּׁתֵּי שָׁנִים!

One does not consecrate a field **to be redeemed with a deduction** when there are **less than two years** remaining until Yovel! So how could Rav interpret the Braisa this way?

RESOLUTION

אָמַר לְךָ רַב:

Rather, **Rav could say to you:**

RESOLUTION

הָא מַנִּי? רַבָּנַן הִיא,

Whose opinion is this Braisa? **It is** the opinion of **the Rabbis,**

RESOLUTION

וַאֲנָא דְּאָמְרִי כְּרַבִּי,

and I state my ruling **in accordance with Rabbi** Yehuda HaNasi,

RESOLUTION

דְּאָמַר: "רִאשׁוֹן" וְרִאשׁוֹן בַּכְּלָל, "שְׁבִיעִי" וּשְׁבִיעִי בַּכְּלָל;

who said: Regarding Pesach, when the pasuk says **"first", the first** day itself is **included** in the prohibition of chometz; when it says **"seventh", the seventh** day is **included** as well.

RESOLUTION

הָכָא נָמֵי "בִּשְׁנַת" וּשְׁנַת הַיּוֹבֵל בַּכְּלָל.

Here too, when it says **"in the year", the year of the Yovel** itself is **included.**

QUESTION

אִי כְּרַבִּי, פּוּנְדְּיוֹן מַאי עֲבִידְתֵּיהּ?

The Gemara asks: **If** Rav holds **like Rabbi** Yehuda HaNasi that Yovel is included so there are fifty full years in the calculation, **what is the purpose of the pundeyon** added to the sela for each year in our Mishnah (which calculates the annual redemption rate as a sela and a pundeyon, i.e., 1/49th of 50 sela per year)? If there are 50 years, the rate should be exactly one sela per year!

QUESTION

וְכִי תֵּימָא לֵית לֵיהּ,

And if you would say that he does not hold of adding a pundeyon,

QUESTION

וְהָתְנַן:

but didn't we learn in a Braisa:

BRAISA

הִקְדִּישׁ שְׁתַּיִם וְשָׁלֹשׁ שָׁנִים לִפְנֵי הַיּוֹבֵל,

If **one consecrated** his field **two or three years before the Yovel,**

BRAISA

רַבִּי אוֹמֵר: אוֹמֵר אֲנִי נוֹתֵן סֶלַע וּפוּנְדְיוֹן,

Rabbi Yehuda HaNasi **says: I say he gives a sela and a pundeyon** for each year!

ANSWER

רַבִּי כְּרַבִּי יְהוּדָה סְבִירָא לֵיהּ,

The Gemara answers: **Rabbi** Yehuda HaNasi **holds in accordance with Rabbi Yehuda,**

ANSWER

דְּאָמַר: "שְׁנַת חֲמִשִּׁים עוֹלָה לְכָאן וּלְכָאן".

who said: The fiftieth year counts for both this cycle ending **and that** cycle beginning. Thus, there are only 49 actual years in a Yovel cycle, making the yearly rate 50 sela divided by 49 years, which equals one sela and one pundeyon per year!

QUESTION

לִשְׁמוּאֵל, לֵימָא רַבִּי כְּרַבָּנַן סְבִירָא לֵיהּ,

The Gemara asks: According **to Shmuel, shall we say that Rabbi** Yehuda HaNasi **holds like the Rabbis** who dispute Rabbi Yehuda and say the 50th year is not part of the next cycle?

QUESTION

דְּאִי כְּרַבִּי יְהוּדָה — סֶלַע וּשְׁתֵּי פוּנְדְיוֹנוֹת מִיבְּעֵי לֵיהּ!

For if he held like Rabbi Yehuda that Yovel counts for both, and Shmuel says a field cannot be consecrated during Yovel itself (leaving only 48 usable years), **he should require a sela and two pundeyon-coins** per year (50 sela divided by 48 years)! But he only requires a sela and one pundeyon!

ANSWER

עַל כָּרְחָךְ לִשְׁמוּאֵל, רַבִּי כְּרַבָּנַן סְבִירָא לֵיהּ.

The Gemara concludes: **Perforce, according to Shmuel, Rabbi** Yehuda HaNasi **holds like the Rabbis** (that there are 49 usable years, so the rate is a sela and one pundeyon).

PROOF

תָּא שְׁמַע:

Come and hear a proof for Shmuel from our Mishnah:

PROOF

״וְלֹא גּוֹאֲלִין אַחַר הַיּוֹבֵל פָּחוֹת מִשָּׁנָה״.

The Mishnah states: **"And one does not redeem** a field **after the Yovel less than a year."**

PROOF

בְּשִׁלְמָא לִשְׁמוּאֵל — ״לֹא גּוֹאֲלִין לְאַחַר יוֹבֵל פָּחוֹת מִשָּׁנָה״,

Granted according to Shmuel, this means: **One does not redeem** a field consecrated **after the Yovel** for **less than a full year** of remaining time.

PROOF

אֶלָּא לְרַב — מַאי ״אַחַר יוֹבֵל שָׁנָה״?

But according to Rav, what does **"a year after Yovel"** mean?

ANSWER

מִי סָבְרַתְּ אַחַר יוֹבֵל מַמָּשׁ?

The Gemara answers: **Do you think** it means **literally after the Yovel?**

ANSWER

מַאי ״אַחַר יוֹבֵל״?

What does **"after Yovel"** mean in this context?

SUMMARY

The Gemara derives from the pasuk that a person owing a valuation is left with enough food for his own immediate needs, though not for his family. The Sages clarify that farming oxen are treated as general assets to be seized rather than personal craftsman tools, and explain why extra tools are not sold to buy missing ones. The Gemara then demonstrates that tefillin are automatically included when a person sells or consecrates all his property, and details how the gizbar cannot claim garments or footwear designated for a man's wife and children. Finally, the Gemara begins analyzing Sedeh Achuzah, establishing that hekdesh is evaluated strictly based on its current time and place, and starting a shakla v'tarya between Rav and Shmuel regarding whether consecrating a field within or right before the Yovel year takes effect.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at what the Gemara teaches us about a Yid who is selling off everything he owns. The halacha is that his tefillin go right along with the rest of his property to pay his debts. A person might have thought, lichoira, a Yid would never sell his own tefillin! A Yid would sacrifice his house, his field, his furniture, but his tefillin? That is his very identity, his personal connection to Hashem! Yet the Gemara comes to teach us that when a person gets dragged down into financial trouble, if he isn't careful, even his most holy possessions can slip right through his fingers.

There is a tremendous chiddush here for our daily avodah. We all have things in life that we consider off-limits, items or spiritual standards that we tell ourselves we would never compromise on. Our daily davening with a minyan, our fixed times for Torah, our yiras Shamayim in business. But when pressure mounts, whether it's financial stress, anxiety, or just being overwhelmed by the world, the yetzer hara works quietly. Bit by bit, things start getting sold off. Suddenly, the very things we thought were sacred start getting dragged into the marketplace of our daily stress.

Take a real look at your week right now. Is there a holy space, a mitzvah of your body, a regular seder that has started getting pushed aside because of everyday pressure? Don't let the world pull your tefillin away. Today, pick one holy routine, a mitzvah that belongs strictly to your neshama, and put a wall around it so no daily pressure can ever buy it out.