דַּף יוֹמִי · עֲרָכִין · דַּף כ״ה

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

📖 THE SUGYA

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

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

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

עַמּוּד א׳ DAF 25A

EXPLANATION

בְּאֶמְצַע יוֹבֵל,

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

EXPLANATION

דְּכֹל כַּמָּה דְּלָא מָלְיָא לֵיהּ שָׁנָה לָא מְגָרַע לֵיהּ.

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

QUESTION

מַאי קָא מַשְׁמַע לַן, דְּאֵין מְחַשְּׁבִין חֲדָשִׁים עִם הַהֶקְדֵּשׁ?

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

OBJECTION

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

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

ANSWER

מָה טַּעַם קָאָמַר:

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

EXPLANATION

מָה טַּעַם לֹא גּוֹאֲלִין לְאַחַר יוֹבֵל פְּחוֹת מִשָּׁנָה —

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

EXPLANATION

מִשּׁוּם דְּאֵין מְחַשְּׁבִין חֳדָשִׁים עִם הַהֶקְדֵּשׁ.

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

מִשְׁנָה MISHNAH

MISHNAH

אֵין מְחַשְּׁבִין חֳדָשִׁים וְכוּ'.

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

גְּמָרָא GEMARA

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa:

QUESTION

מִנַּיִן שֶׁאֵין מְחַשְּׁבִין חֳדָשִׁים עִם הַהֶקְדֵּשׁ?

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

PROOF

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

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

INFERENCE

שָׁנִים אַתָּה מְחַשֵּׁב, וְאִי אַתָּה מְחַשֵּׁב חֳדָשִׁים.

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

QUESTION

מִנַּיִן שֶׁאִם אַתָּה רוֹצֶה לַעֲשׂוֹת חֳדָשִׁים לַשָּׁנָה עוֹשֶׂה?

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

EXPLANATION

הֵיכִי דָּמֵי — כְּגוֹן דְּאַקְדְּשֵׁיהּ בְּפַלְגָא דְּאַרְבְּעִין וְתַמְנֵי.

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

PROOF

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

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הַמַּקְדִּישׁ שָׂדֵהוּ בְּשָׁעַת הַיּוֹבֵל,

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

MISHNAH

נוֹתֵן בְּזֶרַע חוֹמֶר שְׂעוֹרִים "חֲמִשִּׁים שֶׁקֶל כֶּסֶף".

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

MISHNAH

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

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

MISHNAH

אֵינָן נִמְדָּדִין עִמָּהּ,

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

MISHNAH

פָּחוֹת מִכָּאן — נִמְדָּדִין עִמָּהּ.

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

MISHNAH

הִקְדִּישָׁהּ שְׁתַּיִם וְשָׁלֹשׁ שָׁנִים לִפְנֵי הַיּוֹבֵל —

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

MISHNAH

נוֹתֵן סֶלַע וּפוּנְדְיוֹן לְשָׁנָה,

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

MISHNAH

וְאִם אָמַר: ״הֲרֵינִי נוֹתֵן דְּבַר שָׁנָה בְּשָׁנָה״ —

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

MISHNAH

אֵין שׁוֹמְעִין לוֹ, אֶלָּא נוֹתֵן אֶת כּוּלּוֹ כְּאֶחָד.

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

MISHNAH

אֶחָד בְּעָלִים וְאֶחָד כָּל הָאָדָם,

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

MISHNAH

מָה בֵּין בְּעָלִים לְכָל אָדָם?

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

MISHNAH

אֶלָּא שֶׁבְּעָלִים נוֹתְנִין חוֹמֶשׁ, וְכָל אָדָם אֵין נוֹתְנִין חוֹמֶשׁ.

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

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

BRAISA

תָּנָא: כּוֹר זֶרַע, וְלֹא כּוֹר תְּבוּאָה,

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

BRAISA

מַפּוֹלֶת יָד, וְלֹא מַפּוֹלֶת שְׁוָורִים.

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

BRAISA

תָּנֵי לֵוִי: לֹא מְעֻבֶּה וְלֹא מְיֻדָּק, אֶלָּא בֵּינוֹנִי.

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

מִשְׁנָה MISHNAH

MISHNAH

הָיוּ שָׁם נְקָעִים עֲמוּקִים כּוּ'.

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

גְּמָרָא GEMARA

QUESTION

וְלִיקָּדְשׁוּ בְּאַנְפֵּי נַפְשַׁיְיהוּ!

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

OBJECTION

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

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

PROOF

וְהָתַנְיָא: שְׂדֵה, מָה תַּלְמוּד לוֹמַר?

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

EXPLANATION

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

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

QUESTION

מִנַּיִן לְרַבּוֹת לֶתֶךְ וַחֲצִי לֶתֶךְ, סְאָה וְתַרְקַב וַחֲצִי תַּרְקַב?

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

PROOF

תַּלְמוּד לוֹמַר "שָׂדֶה", מִכָּל מָקוֹם!

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

RESOLUTION

אָמַר מָר עוּקְבָא בַּר חָמָא: הָכָא בִּנְקָעִים מְלֵאִים מַיִם,

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

EXPLANATION

דְּלָאו בְּנֵי זְרִיעָה נִינְהוּ.

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

PROOF

דַּיְקָא נָמֵי, דְּקָתָנֵי דּוּמְיָא דְּסִלָּעִים, שְׁמַע מִינַּהּ.

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

OBJECTION

אִי הָכִי, פָּחוֹת מִכָּאן נָמֵי!

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

RESOLUTION

הָנְהוּ נְגָאנֵי דְּאַרְעָא מִיקְּרוּ, שִׁידְּרֵי דְּאַרְעָא מִיקְּרוּ.

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

מִשְׁנָה MISHNAH

MISHNAH

הִקְדִּישָׁהּ שְׁתַּיִם וְשָׁלֹשׁ וְכוּ'.

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

גְּמָרָא GEMARA

BRAISA

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

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

EXPLANATION

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

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

RULING

נוֹתֵן סֶלַע וּפוּנְדְיוֹן לְשָׁנָה.

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

מִשְׁנָה MISHNAH

MISHNAH

וְאִם אָמַר "הֲרֵינִי נוֹתֵן" כּוּ'.

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

גְּמָרָא GEMARA

QUESTION

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

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

PROOF

תַּלְמוּד לוֹמַר: "וְחִשַּׁב לוֹ הַכֹּהֵן אֶת הַכֶּסֶף",

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

INFERENCE

עַד שֶׁיְּהֵא כֶּסֶף כּוּלּוֹ כְּאֶחָד.

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

מִשְׁנָה MISHNAH

MISHNAH

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

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

MISHNAH

שֶׁהַבְּעָלִים נוֹתְנִין חוֹמֶשׁ, וְכָל אָדָם אֵין נוֹתְנִין חוֹמֶשׁ.

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

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הִקְדִּישָׁהּ וּגְאָלָהּ — אֵינָהּ יוֹצְאָה מִיָּדוֹ בַּיּוֹבֵל,

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

MISHNAH

גְּאָלָהּ בְּנוֹ — יוֹצְאָה לְאָבִיו בְּיוֹבֵל,

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

MISHNAH

גְּאָלָהּ אַחֵר אוֹ אֶחָד מֵהַקְּרוֹבִים, וּגְאָלָהּ מִיָּדוֹ —

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

MISHNAH

יוֹצְאָה לַכֹּהֲנִים בַּיּוֹבֵל.

it goes out to the Kohanim in the Yovel.

MISHNAH

גְּאָלָהּ אֶחָד מִן הַכֹּהֲנִים, וְהֲרֵי הִיא תַּחַת יָדוֹ,

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

MISHNAH

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

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

MISHNAH

אֶלָּא יוֹצְאָה מִתַּחַת יָדוֹ וּמִתְחַלֶּקֶת לְכָל אֶחָיו הַכֹּהֲנִים.

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

GEMARA

גְּמָ׳

GEMARA:

BRAISA

תָּנוּ רַבָּנַן:

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

BRAISA

״אִם לֹא יִגְאַל אֶת הַשָּׂדֶה״ — בְּעָלִים,

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

BRAISA

״וְאִם מָכַר אֶת הַשָּׂדֶה״ — גִּיזְבָּר.

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

BRAISA

״לְאִישׁ אַחֵר״ — לְאַחֵר, וְלֹא לַבֵּן.

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

QUESTION

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

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

ANSWER

כְּשֶׁהוּא אוֹמֵר ״אִישׁ״ — הֲרֵי אָח אָמוּר,

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

ANSWER

הָא מָה אֲנִי מְקַיֵּים ״אַחֵר״ — וְלֹא לַבֵּן.

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

QUESTION

וּמָה רָאִיתָ לְרַבּוֹת אֶת הַבֵּן וּלְהוֹצִיא אֶת הָאָח?

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

ANSWER

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

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

OBJECTION

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

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

REFUTATION

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

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

QUESTION

וְתֵיפּוֹק לֵיהּ, דְּהָכָא תַּרְתֵּי, וְהָכָא חֲדָא!

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

ANSWER

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

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

QUESTION

בָּעֵי רַבָּה בַּר אֲבוּהּ: בַּת מַהוּ שֶׁתַּעֲמִיד שָׂדֶה לְאָבִיהָ?

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

EXPLANATION

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

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

EXPLANATION

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

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

PROOF

תָּא שְׁמַע, דְּתָנָא דְּבֵי רַבִּי יִשְׁמָעֵאל:

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

PROOF

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

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

QUESTION

בָּעֵי רַבִּי זֵירָא: אִשָּׁה מִי מַעֲמִיד לָהּ שָׂדֶה?

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

EXPLANATION

בַּעַל מוֹקֵים לַהּ, שֶׁכֵּן יוֹרְשָׁהּ,

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

EXPLANATION

אוֹ דִילְמָא בֵּן מוֹקֵים לַהּ, שֶׁכֵּן נוֹטֵל בָּרָאוּי כְּבַמּוּחָזָק?

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

RULING

תֵּיקוּ.

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

QUESTION

בְּעָא מִינֵּיהּ רָמֵי בַּר חָמָא מֵרַב חִסְדָּא:

Rami bar Hama asked Rav Chisda:

QUESTION

הִקְדִּישָׁהּ פָּחוֹת מִשְּׁתֵּי שָׁנִים לִפְנֵי הַיּוֹבֵל, מַהוּ שֶׁתֵּצֵא לַכֹּהֲנִים?

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

ANSWER

אֲמַר לֵיהּ: מַאי דַּעְתָּךְ?

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

EXPLANATION

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

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

EXPLANATION

דְּבַת גֵּירָעוֹן — אִין, דְּלָאו בַּת גֵּירָעוֹן — לָא.

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

EXPLANATION

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

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

EXPLANATION

וְהַאי נָמֵי בַּת גְּאוּלָּה הִיא.

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

מִשְׁנָה MISHNAH

MISHNAH

גְּאָלָהּ אֶחָד מִן הַכֹּהֲנִים כּוּ'.

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

גְּמָרָא GEMARA

BRAISA

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

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

BRAISA

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

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

BRAISA

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

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

BRAISA

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

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

BRAISA

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

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

BRAISA

הָא כֵּיצַד? יוֹצֵא מִתַּחַת יָדוֹ וּמִתְחַלֶּקֶת לְאָחָיו הַכֹּהֲנִים.

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

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הִגִּיעַ יוֹבֵל וְלֹא נִגְאֲלָה,

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

MISHNAH

הַכֹּהֲנִים נִכְנָסִין לְתוֹכָהּ וְנוֹתְנִין אֶת דָּמֶיהָ, דִּבְרֵי רַבִּי יְהוּדָה.

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

MISHNAH

רַבִּי שִׁמְעוֹן אוֹמֵר: נִכְנָסִין וְלֹא נוֹתְנִין.

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

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: לֹא נִכְנָסִין וְלֹא נוֹתְנִין,

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

MISHNAH

אֶלָּא נִקְרֵאת "שְׂדֵה רְטוּשִׁין" עַד הַיּוֹבֵל הַשֵּׁנִי.

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

MISHNAH

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

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

MISHNAH

לְעוֹלָם אֵין הַכֹּהֲנִים נִכְנָסִין לְתוֹכָהּ עַד שֶׁיִּגְאָלֶנָּה אַחֵר.

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

גְּמָרָא GEMARA

QUESTION

גְּמָ' מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

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

ANSWER

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

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

EXPLANATION

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

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

QUESTION

וְרַבִּי [יְהוּדָה] נָמֵי נֵילַף מִכִּבְשֵׂי עֲצֶרֶת!

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

ANSWER

דְּנִין קָדְשֵׁי בֶּדֶק הַבַּיִת

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

SUMMARY

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

לְמַעֲשֶׂה WHAT TO TAKE HOME

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

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

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

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