דַּף יוֹמִי · עֲרָכִין · דַּף כ״ט

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

📖 THE SUGYA

This sugya continues our deep dive into the halachos of charamim, exploring what happens when a person declares his property cherem without specifying whether it goes to Bedek HaBayis or to the Kohanim. We look at the machlokes between the Rabbis and Rabbi Yehuda ben Beteira, analyzing how each side darshens the pesukim in Vayikra and Bamidbar. The Gemara clarifies the exact status of a cherem item while it is still in the owner's house versus after it is handed over to a Kohen, as well as the unique halachah of a Kohen who consecrates a cherem field that he himself received.

From there, the Gemara asks how Rav could rule like Rabbi Yehuda ben Beteira against the majority view of the Sages. Through a fascinating shakla v'tarya, we see how Rav had a mesorah regarding the original version of the Mishnah and how he reversed the opinions. The sugya concludes with a ma'aseh in Pumbedita where Rav Yehuda provided a practical teretz for a man who made an unspecified cherem, showing us the real-world halachic application for redeeming such property.

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

עַמּוּד א׳ DAF 29A

GEMARA

גְּמָ׳

The **Gemara** proceeds to analyze the Halachos of cherem dedications.

BRAISA

תָּנוּ רַבָּנַן:

The Rabbis taught in a Braisa:

BRAISA

חֲרָמֵי כֹהֲנִים אֵין לָהֶן פְּדִיוֹן

Dedications designated for Kohanim have no redemption,

BRAISA

וְנוֹתָנִין לַכֹּהֵן.

and they are given directly **to the Kohen.**

BRAISA

חֲרָמִים כָּל זְמַן שֶׁהֵן בְּבֵית בְּעָלִים

Regarding such **dedications, as long as they remain in the house of the owner,**

BRAISA

חֻלִּין הֵן כְּהֶקְדֵּשׁ לְכָל דִּבְרֵיהֶן,

they are like consecrated property in all their matters and carry full kedushah,

BRAISA

שֶׁנֶּאֱמַר: "כָּל חֵרֶם בְּיִשְׂרָאֵל קֹדֶשׁ קָדָשִׁים הוּא לַה'".

as it is stated in the pasuk: **"Every dedicated item in Yisrael is most holy to Hashem"** (Vayikra 27:28).

BRAISA

נְתָנָן לְכֹהֵן —

However, once the owner **gave them to a Kohen—**

BRAISA

חֻלִּין הֵן לְכָל דִּבְרֵיהֶן כְּחוּלִּין,

they are like non-sacred property in all their matters, and the Kohen may use them freely,

BRAISA

שֶׁנֶּאֱמַר: "כָּל חֵרֶם בְּיִשְׂרָאֵל לְךָ יִהְיֶה".

as it is stated: "Every dedicated item in Yisrael shall be yours" (Bamidbar 18:14), meaning it becomes fully your private property.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יְהוּדָה בֶּן בְּתֵירָא אוֹמֵר: סְתָם חֲרָמִים לְבֶדֶק הַבַּיִת כּוּ'.

We learned in our Mishnah: **Rabbi Yehuda ben Beteira says: Unspecified dedications go to Bedek HaBayis,** the Temple maintenance fund, **etc.**

גְּמָרָא GEMARA

QUESTION

בִּשְׁלָמָא רַבָּנַן כִּדְקָא מְפָרְשִׁי טַעְמַיְיהוּ וְטַעְמָא דְּרַבִּי יְהוּדָה בֶּן בְּתֵירָא,

The Gemara asks: **It is well according to the Rabbis, as they explain their reason and the reason of Rabbi Yehuda ben Beteira;** that is, they explain how they learn their view and how they interpret the pasuk Rabbi Yehuda ben Beteira brings for his source.

QUESTION

אֶלָּא רַבִּי יְהוּדָה בֶּן בְּתֵירָא

But as for Rabbi Yehuda ben Beteira,

QUESTION

הַאי ״כִּשְׂדֵה הַחֵרֶם״ מַאי עָבֵיד לֵיהּ?

this verse of **“As a dedicated field”** (Vayikra 27:21), from which the Rabbis derive that cherem goes to Kohanim, **what does he do with it?** How does he expound it?

ANSWER

מִיבַּעְיָא לֵיהּ לְכִדְתַנְיָא:

The Gemara answers: **He requires it for that which was taught** in a Braisa regarding an ancestral field:

BRAISA

״כִּשְׂדֵה הַחֵרֶם לַכֹּהֵן תִּהְיֶה אֲחֻזָּתוֹ״,

The pasuk says by Yovel: **“As a dedicated field, its possession shall be to the Kohen”** (Vayikra 27:21).

BRAISA

מָה תַּלְמוּד לוֹמַר?

What is the verse teaching us by using this comparison?

BRAISA

מִנַּיִן לְכֹהֵן שֶׁהִקְדִּישׁ שְׂדֵה חֶרְמוֹ,

From where do we know regarding a Kohen who consecrated his dedicated field—meaning a field he received as a cherem from an Yisrael, and then the Kohen consecrated it to Hekdesh—

BRAISA

שֶׁלֹּא יֹאמַר: הוֹאִיל וְיוֹצֵאָה לַכֹּהֲנִים,

that he should not say: “Since an ordinary ancestral field that was consecrated and not redeemed **goes out** at Yovel **to the Kohanim,**

BRAISA

וַהֲרֵי הִיא תַּחַת יָדִי — תְּהֵא שֶׁלִּי?

and it is already under my hand, let it remain mine permanently and I won't have to divide it with my fellow Kohanim”?

BRAISA

וְדִין הוּא:

And indeed, such a claim would be a logical **kal v'chomer inference:**

BRAISA

בְּשֶׁל אֲחֵרִים אֲנִי זוֹכֶה,

If in the property of others that was consecrated **I acquire** a share at Yovel,

BRAISA

בְּשֶׁל עַצְמִי לֹא כָּל שֶׁכֵּן?

in my own property that I consecrated, **is it not all the more so** that I should acquire it for myself?

BRAISA

תַּלְמוּד לוֹמַר: "כִּשְׂדֵה הַחֵרֶם לַכֹּהֵן תִּהְיֶה אֲחֻזָּתוֹ".

Therefore, the verse states: "As a dedicated field, its possession shall be to the Kohen", to teach us that he does not keep it exclusively.

BRAISA

וְכִי מָה לָמַדְנוּ מִשְּׂדֵה חֵרֶם מֵעַתָּה?

The Braisa asks: **And now, what have we learned about an ancestral field from a dedicated field?** The pasuk is speaking about an ancestral field, yet it compares it to a cherem field, whose own halachah isn't explicitly written here!

BRAISA

הֲרֵי זֶה בָּא לְלַמֵּד וְנִמְצָא לָמֵד:

Rather, **this case comes to teach** about an ancestral field, **and turns out to learn** from it through a hekesh:

BRAISA

מַקִּישׁ שְׂדֵה חֶרְמוֹ לִשְׂדֵה אֲחוּזָּה שֶׁל יִשְׂרָאֵל.

It equates the dedicated field of a Kohen **to the ancestral field of an Yisrael.**

BRAISA

מָה שְּׂדֵה אֲחוּזָּה שֶׁל יִשְׂרָאֵל, יוֹצְאָה מִתַּחַת יָדוֹ, וּמִתְחַלֶּקֶת לַכֹּהֲנִים,

Just as the ancestral field of an Yisrael leaves his possession at Yovel **and is divided among all the Kohanim** of the mishmar,

BRAISA

אַף שָׂדֶה חֶרְמוֹ, יוֹצְאָה מִתַּחַת יָדוֹ, וּמִתְחַלֶּקֶת לְאֶחָיו הַכֹּהֲנִים.

so too, the dedicated field of a Kohen that he consecrated **leaves his possession** at Yovel, **and is divided among his brothers, the Kohanim.** This is the source Rabbi Yehuda ben Beteira derives from that pasuk.

QUESTION

וְאִידָּךְ?

The Gemara asks: **And the other opinion,** the Rabbis, from where do they derive this halachah that a Kohen must share his own consecrated cherem field?

ANSWER

מִ"חֵרֶם" "הַחֵרֶם".

The Gemara answers: They derive it **from** the extra letter hei, shifting the phrase from **"cherem" to "hacherem."**

EXPLANATION

וְאִידַּךְ, ״חֵרֶם״ ״הַחֵרֶם״ לָא מַשְׁמַע לֵיהּ.

And the other, Rabbi Yehuda ben Beteira, **does not expound** the difference between **"cherem" and "hacherem."** Therefore, he needs the whole pasuk for the halachah of the Kohen's field.

QUESTION

וְרַבִּי יְהוּדָה בֶּן בְּתֵירָא, דְּחָל עַל קָדְשֵׁי קָדָשִׁים וְעַל קָדָשִׁים קַלִּים, מְנָא לֵיהּ?

The Gemara asks: **And according to Rabbi Yehuda ben Beteira, that** a declaration of cherem **takes effect even on offerings of the most sacred order and offerings of lesser sanctity, from where does he know it?** (Since he used his pasuk for Bedek HaBayis rather than deriving this halachah).

ANSWER

סָבַר לֵיהּ כְּרַבִּי יִשְׁמָעֵאל.

The Gemara answers: **He holds like Rabbi Yishmael,** who derives this halachah from another pasuk, as will be explained in the next Mishnah.

STATEMENT

אָמַר רַב: הֲלָכָה כְּרַבִּי יְהוּדָה בֶּן בְּתֵירָא,

Rav said: The halachah is according to Rabbi Yehuda ben Beteira, that unspecified charamim go to Bedek HaBayis.

QUESTION

וְרַב שָׁבֵיק רַבָּנַן וְעָבֵיד כְּרַבִּי יְהוּדָה בֶּן בְּתֵירָא?

The Gemara asks: **And would Rav leave aside the majority opinion of the Rabbis and rule according to the individual opinion of Rabbi Yehuda ben Beteira?**

ANSWER

בָּרַייְתָא אִיפְּכָא תַּנְיָא,

The Gemara answers: **In a Braisa, it is taught in the reverse;** namely, that the Rabbis are the ones who say unspecified charamim go to Bedek HaBayis, and Rabbi Yehuda ben Beteira says they go to Kohanim.

QUESTION

שָׁבֵיק מַתְנִיתִין וְעָבֵיד כְּבָרַייְתָא?

The Gemara challenges: **Would Rav leave aside our Mishnah and act according to a Braisa?**

ANSWER

רַב מַתְנִיתִין נָמֵי אִיפְּכָא תָּנֵי.

The Gemara answers: **Rav taught the Mishnah itself in the reverse as well,** aligned with the Braisa.

QUESTION

מַאי חֲזִית דְּאָפְכַתְּ מַתְנִיתִין מִקַּמֵּי בָּרַייְתָא? נֵפֵיךְ בָּרַייְתָא מִקַּמֵּי מַתְנִיתִין!

The Gemara asks: **What did you see to reverse our Mishnah because of the Braisa? Let us reverse the Braisa because of our Mishnah!**

ANSWER

רַב גְּמָרֵיהּ גְּמִיר.

The Gemara answers: **Rav had a clear tradition** from his rebbeim that the opinions in the Mishnah were originally taught in the reverse.

QUESTION

אִי הָכִי, כְּרַבִּי יְהוּדָה בֶּן בְּתֵירָא? כְּרַבָּנַן מֵיבְּעֵי לֵיהּ!

The Gemara asks: **If so,** that Rav reversed the names in the Mishnah, why did he say the halachah is **like Rabbi Yehuda ben Beteira? He should have said the halachah is like the Rabbis!**

ANSWER

הָכִי קָאָמַר: לְמַאי דְּאָפְכִיתוּ וְתָנֵיתוּ, הֲלָכָה כְּרַבִּי יְהוּדָה בֶּן בְּתֵירָא.

The Gemara answers: **This is what Rav is saying** to the talmidim: **According to the way you reverse and teach** the names in the Mishnah—placing Bedek HaBayis under the name of Rabbi Yehuda ben Beteira—**the halachah is according to Rabbi Yehuda ben Beteira.**

STATEMENT

הָהוּא גַּבְרָא דְּאַחְרְמִינְהוּ לְנִכְסֵיהּ בְּפוּמְבְּדִיתָא,

The Gemara relates an incident: **There was a certain man who declared his property cherem in Pumbedita without specifying** where it should go.

STATEMENT

אֲתָא לְקַמֵּיהּ דְּרַב יְהוּדָה,

He came before Rav Yehuda to ask how to rectify the situation.

STATEMENT

אֲמַר לֵיהּ: שְׁקוֹל אַרְבְּעָה זוּזֵי וְאַחֵיל עֲלַיְיהוּ,

Rav Yehuda **said to him: Take four zuzim and desacralize** all the property **upon them** by transferring the kedushah onto the coins,

STATEMENT

וּשְׁדִינְהוּ בְּנַהֲרָא, וְלִישְׁתְּרוֹ לָךְ.

and throw them into the river to destroy them, **and then** your property **will become permitted to you.**

INFERENCE

אַלְמָא קָסָבַר: סְתָם חֲרָמִים לְבֶדֶק הַבַּיִת.

The Gemara notes: **Concurrently, he holds that unspecified charamim go to Bedek HaBayis,** which is why the property has Hekdesh kedushah that can be redeemed.

QUESTION

כְּמַאן? כִּשְׁמוּאֵל, דְּאָמַר: הֶקְדֵּשׁ שָׁוֶה מָנֶה שֶׁחִילְּלוֹ עַל שָׁוֶה פְּרוּטָה מְחוּלָּל.

The Gemara asks: **Like whose view** did Rav Yehuda act by redeeming a whole estate on just four zuzim? **Like Shmuel, who said: Hekdesh worth a maneh that one desacralized onto** coin **worth a perutah is desacralized.**

QUESTION

אֵימַר דְּאָמַר שְׁמוּאֵל שֶׁחִילְּלוֹ, לְכַתְּחִלָּה מִי אָמַר?

The Gemara challenges: **Say that Shmuel said** this b'di'avad, where **he desacralized it** already; **did he ever say** one may do so **l'chatchilah?** How could Rav Yehuda instruct the man to do this from the outset?

ANSWER

הָנֵי מִילֵּי בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים, דְּאִיכָּא פְּסִידָא,

The Gemara answers: **This applies only in a time when the Beis HaMikdash is standing, where there is a loss** to Hekdesh if it is redeemed for less than its full value.

ANSWER

אֲבָל בִּזְמַן הַזֶּה אֲפִילּוּ לְכַתְּחִלָּה.

However, in present times when there is no Beis HaMikdash and the money will just be cast away, **even l'chatchilah** one may redeem it for a small sum to prevent people from failing with Hekdesh.

QUESTION

אִי הָכִי, אֲפִילּוּ פְּרוּטָה נָמֵי?

The Gemara asks: **If so,** why did Rav Yehuda require four zuzim? **Even a single perutah should also** be enough!

ANSWER

פַּרְסוֹמֵי מִלְּתָא.

The Gemara answers: He required four zuzim in order **to publicize the matter** so people would take the redemption seriously.

STATEMENT

אָמַר עוּלָּא: אִי הֲוַאי הָתָם, הֲוָה יָהֵיבְנָא כּוּלְּהוּ לְכֹהֲנִים.

Ulla said: Had I been there in Pumbedita, **I would have given all** of that property **to the Kohanim!**

INFERENCE

אַלְמָא קָסָבַר עוּלָּא: סְתָם חֲרָמִים לַכֹּהֲנִים.

The Gemara notes: **Concurrently, Ulla holds that unspecified charamim go to the Kohanim.**

OBJECTION

מֵיתִיבִי:

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

BRAISA

אֵין עֶבֶד עִבְרִי נוֹהֵג אֶלָּא בִּזְמַן שֶׁהַיּוֹבֵל נוֹהֵג,

An Hebrew servant is practiced only in a time when the Yovel is practiced,

BRAISA

שֶׁנֶּאֱמַר: "עַד שְׁנַת הַיּוֹבֵל יַעֲבֹד עִמָּךְ".

as it is stated: "Until the Jubilee year he shall serve with you" (Vayikra 25:40).

BRAISA

וְאֵין שְׂדֵה הַחֵרֶם נוֹהֶגֶת אֶלָּא בִּזְמַן שֶׁהַיּוֹבֵל נוֹהֵג,

And a dedicated field to a Kohen is practiced only in a time when the Yovel is practiced,

BRAISA

שֶׁנֶּאֱמַר: "וְיָצָא בַּיּוֹבֵל וְשָׁב לַאֲחֻזָּתוֹ".

as it is stated: "And it shall go out in the Yovel, and return to his possession" (Vayikra 27:24).

BRAISA

אֵין בָּתֵּי עָרֵי חוֹמָה נוֹהֲגִין אֶלָּא בִּזְמַן שֶׁהַיּוֹבֵל נוֹהֵג,

Houses in walled cities are practiced only in a time when the Yovel is practiced,

BRAISA

שֶׁנֶּאֱמַר: "לֹא יֵצֵא בַּיּוֹבֵל".

as it is stated: "It shall not go out in the Yovel" (Vayikra 25:30).

BRAISA

רַבִּי שִׁמְעוֹן בֶּן יוֹחַי אוֹמֵר: אֵין שְׂדֵה חֲרָמִין נוֹהֲגִין אֶלָּא בִּזְמַן שֶׁהַיּוֹבֵל נוֹהֵג,

Rabbi Shimon ben Yochai says: Dedicated fields are practiced only in a time when the Yovel is practiced,

BRAISA

שֶׁנֶּאֱמַר: "וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַיּוֹבֵל קֹדֶשׁ לַה' כִּשְׂדֵה הַחֵרֶם".

as it is stated: "And the field, when it goes out in the Yovel, shall be holy to Hashem as a dedicated field" (Vayikra 27:21).

BRAISA

רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר אוֹמֵר: אֵין גֵּר תּוֹשָׁב נוֹהֵג אֶלָּא בִּזְמַן שֶׁהַיּוֹבֵל נוֹהֵג.

Rabbi Shimon ben Elazar says: A resident alien is practiced only in a time when the Yovel is practiced.

EXPLANATION

אָמַר רַב בִּיבִי: מַאי טַעְמָא? אַתְיָא "טוֹב" "טוֹב",

Rav Bibi said: What is the reason for Rabbi Shimon ben Elazar's opinion? It is **derived by a gezeirah shavah** between the words **"good" and "good":**

EXPLANATION

כְּתִיב הָכָא: "כִּי טוֹב לוֹ עִמָּךְ",

It is written here by a Hebrew servant: **"Because it is good for him with you"** (Devarim 15:16),

EXPLANATION

וּכְתִיב הָתָם: "בַּטּוֹב לוֹ לֹא תוֹנֶנּוּ"!

and it is written there by a resident alien: **"In whatever place is good for him... you shall not mistreat him"** (Devarim 23:17)! Thus their halachic status and timeframe are linked.

RESOLUTION

לָא קַשְׁיָא: הָא בִּמְקַרְקְעֵי, הָא בִּמְטַלְטְלֵי.

Now, the Braisa explicitly states that cherem to Kohanim does not apply when Yovel is not practiced! The Gemara answers: **This is not difficult: This** ruling in the Braisa applies **to real estate,** which is tied to Yovel; **that** statement of Ulla applies **to movable property,** which goes to Kohanim even today.

QUESTION

וְהָא מַעֲשֶׂה דְּפוּמְבְּדִיתָא בִּמְקַרְקְעֵי נָמֵי הֲוָה!

The Gemara asks: **But the incident in Pumbedita involved real estate as well!** Why did Ulla say he would give it to Kohanim?

ANSWER

מְקַרְקְעֵי דְּחוּצָה לָאָרֶץ כִּמְטַלְטְלֵי דְּאֶרֶץ יִשְׂרָאֵל דָּמֵי.

The Gemara answers: **Real estate outside of Eretz Yisrael is considered like movable property of Eretz Yisrael,** as the laws of Yovel land return never applied outside Eretz Yisrael.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי יִשְׁמָעֵאל אוֹמֵר: כָּתוּב אֶחָד אוֹמֵר "תַּקְדִּישׁ",

We learned in our **Mishnah: Rabbi Yishmael says: One verse says: "You shall sanctify"** the firstborn (Devarim 15:19),

MISHNAH

וְכָתוּב אֶחָד אוֹמֵר "לֹא יַקְדִּישׁ".

and one verse says: "No man shall sanctify it" (Vayikra 27:26).

MISHNAH

אִי אֶפְשָׁר לוֹמַר "תַּקְדִּישׁ" — שֶׁהֲרֵי כְּבָר נֶאֱמַר "לֹא יַקְדִּישׁ",

It is impossible to say literally **"you shall sanctify," because it was already stated "no man shall sanctify";**

MISHNAH

אִי אֶפְשָׁר לוֹמַר "לֹא יַקְדִּישׁ" — שֶׁהֲרֵי כְּבָר נֶאֱמַר "תַּקְדִּישׁ".

and **it is impossible to say "no man shall sanctify," because it was already stated "you shall sanctify."**

MISHNAH

הָא כֵּיצַד?

How so are these pesukim reconciled?

MISHNAH

מַקְדִּישׁוֹ אַתָּה הֶקְדֵּשׁ עִלּוּי,

You may sanctify it as **a dedication of value** to Bedek HaBayis,

MISHNAH

וְאִי אַתָּה מַקְדִּישׁוֹ הֶקְדֵּשׁ מִזְבֵּחַ.

and you may not sanctify it as a new **dedication for the Altar.** So too, any already-holy animal can be consecrated via cherem to Bedek HaBayis for its monetary value.

גְּמָרָא GEMARA

GEMARA

וְרַבָּנַן:

The Gemara asks: **And the Rabbis,** how do they reconcile these pesukim?

ANSWER

"אַל תַּקְדִּישׁ" מִיבְּעֵי לֵיהּ לְלָאו,

The Gemara answers: The words **"Do not sanctify" are needed by them for a negative commandment,** prohibiting changing a sacrifice from one type of kedushah to another.

ANSWER

"תַּקְדִּישׁ" מִיבְּעֵי לֵיהּ לְכִדְתַנְיָא:

And the word **"You shall sanctify" is needed by them for that which was taught** in a Braisa:

BRAISA

מִנַּיִן לְנוֹלַד בִּכּוֹר בְּעֶדְרוֹ שֶׁמִּצְוָה לְהַקְדִּישׁוֹ?

From where do we know regarding a firstborn born in one's herd, that it is a mitzvah to sanctify it verbally?

BRAISA

שֶׁנֶּאֱמַר: "הַזָּכָר תַּקְדִּישׁ".

As it is stated: "The male you shall sanctify" (Devarim 15:19).

QUESTION

וְרַבִּי יִשְׁמָעֵאל, אִי לָא מַקְדֵּישׁ לֵיהּ, לָא קָדֵישׁ?

The Gemara asks: **And as for Rabbi Yishmael,** does he not require a verbal declaration? **If one does not sanctify it, does it not become holy?**

ANSWER

קְדוּשָּׁתוֹ מֵרֶחֶם הוּא,

The Gemara answers: **Its sanctity is automatic from the womb,**

ANSWER

וְכֵיוָן דְּכִי לָא מַקְדֵּישׁ לֵיהּ קָדוֹשׁ, לָא צָרִיךְ לְאַקְדּוֹשֵׁיהּ.

and since when he does not sanctify it, it is still holy, he does not need to sanctify it verbally. Therefore, the word "sanctify" is free to be derived as Rabbi Yishmael expounded.

STATEMENT

הֲדַרַן עֲלָךְ הַמַּקְדִּישׁ שָׂדֵהוּ.

May we return to you, "HaMakdish Sadeh"! (Conclusion of the sixth perek of Maseches Arakhin).

עַמּוּד ב׳ DAF 29B

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳

MISHNAH:

MISHNAH

הַמּוֹכֵר אֶת שָׂדֵהוּ בְּשָׁעַת הַיּוֹבֵל —

One who sells his field at the time when the Yovel (Jubilee) **is in effect,**

MISHNAH

אֵינוֹ מוּתָּר לִגְאוֹל פָּחוֹת מִשְּׁתֵּי שָׁנִים,

he is not permitted to redeem it back from the buyer in **less than two years** from the time of sale,

MISHNAH

שֶׁנֶּאֱמַר: "בְּמִסְפַּר שְׁנֵי תְבוּאֹת יִמְכָּר לָךְ".

as it is stated in the Torah: **"According to the number of years of crops he shall sell to you."** Since the pasuk uses the plural form "years", it means at least two crop-years must pass before redemption.

MISHNAH

הָיְתָה שְׁנַת שִׁדָּפוֹן וְיֵרָקוֹן, אוֹ שְׁנַת שְׁבִיעִית —

If **it was a year of blight or mildew, or a Shesvi'is year** when the buyer cannot harvest normally,

MISHNAH

אֵינָהּ עוֹלָה מִן הַמִּנְיָן.

that year **does not count toward the tally** of two crop-years, and the seller must wait an extra year.

MISHNAH

נָרָה אוֹ הוֹבִירָהּ —

If the buyer merely **plowed it or left it fallow,**

MISHNAH

עוֹלָה לוֹ מִן הַמִּנְיָן.

it still **counts for him toward the tally** of two years, since the field was fit to produce crops.

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר:

Rabbi Eliezer says:

MISHNAH

מְכָרָהּ לוֹ לִפְנֵי רֹאשׁ הַשָּׁנָה וְהִיא מְלֵיאָה פֵּירוֹת —

If **he sold it to him right before Rosh Hashanah, and it was full of produce,**

MISHNAH

הֲרֵי זֶה אוֹכֵל מִמֶּנָּה שָׁלֹשׁ תְּבוּאוֹת בִּשְׁתֵּי שָׁנִים.

this buyer ends up **eating from it three crops in two years'** time. For he gets the fully ripe crop right away, plus the two upcoming years of crops.

גְּמָרָא GEMARA

GEMARA

גְּמָ׳

GEMARA:

GEMARA

הַמּוֹכֵר שָׂדֵהוּ בִּשְׁעַת הַיּוֹבֵל וְכוּ׳.

We learned in the Mishnah: **One who sells his field at the time when the Yovel is in effect, etc.**

GEMARA

״אֵינוֹ גּוֹאֵל״ לָא קָתָנֵי, אֶלָּא ״אֵינוֹ מוּתָּר לִגְאוֹל״,

The Gemara notes: The Tanna **does not teach "he cannot redeem"**—which would imply that if he redeemed it anyway, it is valid—**rather he teaches "he is not permitted to redeem".**

INFERENCE

אַלְמָא קָסָבַר: אִיסּוּרָא נָמֵי אִיכָּא,

Almai, he holds that there is also an issur (a prohibition) involved here,

EXPLANATION

דַּאֲפִילּוּ קַרְקוֹשֵׁי זוּזֵי נָמֵי אָסוּר.

such that even rattling money in front of the buyer to persuade him to sell the field back before two years **is also forbidden.**

EXPLANATION

וְלָא מִיבַּעְיָא מוֹכֵר, דְּקָאֵי בַּעֲשֵׂה, דִּכְתִיב: ״בְּמִסְפַּר שְׁנֵי תְבוּאֹת יִמְכָּר לָךְ״,

And it is not necessary to state that the seller violates an issur, **for he stands in violation of a positive commandment, as it is written: "According to the number of years of crops he shall sell to you"**—meaning you must sell it for at least two years.

EXPLANATION

אֶלָּא אֲפִילּוּ לוֹקֵחַ נָמֵי קָאֵי בַּעֲשֵׂה, דְּבָעֵינַן ״שְׁנֵים תִּקְנֶה״, וְלֵיכָּא.

Rather, even the buyer also stands in violation of a positive commandment, for we require the fulfillment of the pasuk **"[According to the number of] years you shall buy", and here that requirement is not met** if he returns it early.

STATEMENT

אִיתְּמַר: הַמּוֹכֵר שָׂדֵהוּ בִּשְׁנַת הַיּוֹבֵל עַצְמָהּ,

It was stated by the Amoraim: Regarding **one who sells his field during the Yovel year itself,**

STATEMENT

רַב אָמַר: מְכוּרָה וְיוֹצְאָה,

Rav says: It is sold, but leaves the buyer's possession immediately because Yovel releases it,

STATEMENT

וּשְׁמוּאֵל אָמַר: אֵינָהּ מְכוּרָה כָּל עִיקָּר.

and Shmuel says: It is not sold at all.

QUESTION

מַאי טַעְמָא דִּשְׁמוּאֵל?

The Gemara asks: **What is the reasoning of Shmuel?**

PROOF

קַל וָחוֹמֶר, וּמָה מְכוּרָה כְּבָר יוֹצְאָה, שֶׁאֵינָהּ מְכוּרָה אֵינוֹ דִּין שֶׁלֹּא תִּימָּכֵר?

Shmuel learns it through a **kal v'chomer: If a field that was already sold** years ago **leaves** the buyer's hands now in Yovel, **a field that was not sold yet, is it not logical that it should not be sold** during Yovel?

QUESTION

וְלָרַב, לָא אָמְרִינַן קַל וָחוֹמֶר כִּי הַאי גַּוְונָא?

And according to Rav, do we not say a kal v'chomer of this sort?

PROOF

וְהָתַנְיָא: יָכוֹל יִמְכּוֹר אָדָם אֶת בִּתּוֹ כְּשֶׁהִיא נַעֲרָה?

But was it not taught in a Braisa: You might think a person can sell his daughter as a maidservant when she is a na'arah (a young woman)?

PROOF

אָמַרְתָּ קַל וָחוֹמֶר: וּמָה מְכוּרָה כְּבָר — יוֹצְאָה עַכְשָׁיו, שֶׁאֵינָהּ מְכוּרָה — אֵינוֹ דִּין שֶׁלֹּא תִּימָּכֵר?

You say a kal v'chomer: If one who was already sold goes free now upon becoming a na'arah, **one who was not yet sold, is it not logical that she cannot be sold** now? So we see this type of kal v'chomer is valid!

RESOLUTION

הָתָם לָא הָדְרָא מִיזְדַּבְּנָא, הָכָא הָדְרָא מִיזְדַּבְּנָא.

The Gemara answers: **There,** regarding a maidservant, once she becomes a na'arah **she can never be sold again;** but **here,** regarding a field, **it can be sold again** after Yovel. Therefore, Rav holds the kal v'chomer does not apply.

OBJECTION

מֵיתִיבִי: ״אַחַר הַיּוֹבֵל שָׁנִים תִּקְנֶה״ — מְלַמֵּד שֶׁמּוֹכְרִין סָמוּךְ לַיּוֹבֵל,

The Gemara **raises an objection** against Rav from a Braisa: **"After the Yovel you shall buy years"—this teaches that one may sell a field close to Yovel.**

OBJECTION

מוּפְלָג מִן הַיּוֹבֵל מִנַּיִן? תַּלְמוּד לוֹמַר: ״לְפִי רֹב הַשָּׁנִים... וּלְפִי מְעוֹט הַשָּׁנִים״.

From where do we know that one may sell it many years away from Yovel? The verse states: "According to the multitude of years... and according to the fewness of years."

OBJECTION

וּבִשְׁנַת הַיּוֹבֵל עַצְמָהּ לֹא יִמְכּוֹר, וְאִם מָכַר — אֵינָהּ מְכוּרָה!

And during the Yovel year itself one may not sell, and if he sold it, it is not sold! This explicitly contradicts Rav, who said it is sold!

RESOLUTION

אָמַר לְךָ רַב: אֵינָהּ מְכוּרָה לְמִסְפַּר שְׁנֵי תְּבוּאוֹת, אֲבָל מְכוּרָה הִיא וְיוֹצְאָה.

Rav could say to you: When the Braisa says "it is not sold", it means **it is not sold for the tally of two crop-years; but it is sold in principle, and leaves** the buyer's hands immediately.

QUESTION

וְאִי אִיזְדַּבּוֹנֵי מִיזְדַּבְּנָה, תֵּיקוּם בִּרְשׁוּתֵיהּ עַד בָּתַר יוֹבֵל, וּבָתַר יוֹבֵל נֵיכְלֵיהּ שְׁנֵי תְּבוּאוֹת וְנַיהְדְּרַהּ!

The Gemara asks: **But if it is indeed sold, let it remain in his domain until after Yovel, and after Yovel let him eat two years of crops and then return it!**

PROOF

מִי לָא תַּנְיָא: אֲכָלָהּ שָׁנָה אַחַת לִפְנֵי הַיּוֹבֵל — מַשְׁלִימִין לוֹ שָׁנָה אַחֶרֶת אַחַר הַיּוֹבֵל?

Is it not taught in a Braisa: If he ate one year before Yovel, we complete another year for him after Yovel? So why shouldn't he complete two years after Yovel here?

RESOLUTION

הָתָם נָחֵית לַאֲכִילָה, הָכָא לָא נָחֵית לַאֲכִילָה.

The Gemara answers: **There, he already entered to eat produce** before Yovel, so he completes his time; **here, he did not enter to eat produce** at all before Yovel, so the sale cannot extend past Yovel.

STATEMENT

אָמַר רַב עָנָן: שְׁמַעְתִּית מִינֵּיהּ דְּמָר שְׁמוּאֵל תַּרְתֵּי,

Rav Anan said: I heard two halachos from Master Shmuel:

STATEMENT

חֲדָא הָהּ,

One was this halachah—that selling a field in Yovel is ineffective—

STATEMENT

וְאִידַּךְ הַמּוֹכֵר עַבְדּוֹ לְגוֹיִם אוֹ בְּחוּצָה לָאָרֶץ יָצָא לְחֵירוּת.

and the other was: One who sells his slave to non-Jews or outside of Eretz Yisrael, the slave goes free.

STATEMENT

חֲדָא הָדְרֵי זְבִינֵי, וַחֲדָא לָא הָדְרֵי זְבִינֵי,

And Shmuel said that regarding **one of these cases the sale is revoked** and money refunded, **and regarding one of them the sale is not revoked** and the buyer loses his money.

STATEMENT

וְלָא יָדַעְנָא הֵי מִינַּיְהוּ.

And I do not know which of them gets a refund and which does not.

ANSWER

אָמַר רַב יוֹסֵף: נֵיחֲזֵי אֲנַן, מִדְּתַנְיָא בְּבָרַיְיתָא:

Rav Yosef said: Let us see if we can figure it out **from that which was taught in a Braisa:**

PROOF

הַמּוֹכֵר עַבְדּוֹ בְּחוּצָה לָאָרֶץ יָצָא לְחֵירוּת, וְצָרִיךְ גֵּט שִׁיחְרוּר מֵרַבּוֹ שֵׁנִי.

"One who sells his slave outside of Eretz Yisrael, the slave goes free, but he requires a bill of release from his second master."

INFERENCE

שְׁמַע מִינַּהּ, מִדְּקָרֵי לֵיהּ לְשֵׁנִי "רַבּוֹ", אַלְמָא לָא הָדְרִי זְבִינֵי,

Learn from this: Since the Braisa calls the second person "his master", it proves the sale is not revoked (the second master gained ownership), so he loses his money.

RESOLUTION

וְכִי קָאָמַר שְׁמוּאֵל הָכָא: אֵינָהּ מְכוּרָה וּמָעוֹת חוֹזְרִין.

And when Shmuel spoke here regarding selling a field in Yovel, he meant: **It is not sold, and the money is refunded.**

SUMMARY

The Gemara explains that dedications for Kohanim retain full kedushah while in the owner's house, but become completely chullin once handed over to the Kohen. We explore Rabbi Yehuda ben Beteira's source that unspecified charamim go to Bedek HaBayis, utilizing a hekesh to teach that a Kohen who consecrates a cherem field he received must still divide it with his fellow Kohanim at Yovel rather than keeping it exclusively. The Gemara then addresses Rav's ruling in favor of Rabbi Yehuda ben Beteira, revealing that Rav reversed the attributions in our Mishnah based on a tradition from his rebbeim. Finally, the Gemara brings a practical incident where Rav Yehuda instructed a man who declared his property cherem to redeem the kedushah onto four zuzim and cast them into the river, reflecting the view that unspecified charamim carry the kedushah of Bedek HaBayis.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at the fascinating din the Gemara brings regarding a Kohen who receives a field as a cherem and then turns around and consecrates it himself. When Yovel arrives, you might think he can say, "Listen, an ancestral field sold by an Yisrael goes to the Kohanim at Yovel anyway. Since this field is already in my hands, why should I give it away? I'll just keep it for myself!" But the Torah comes with a clear gezeiras hakasuv and says: No. It leaves his hands completely and gets divided among all his brother Kohanim in the mishmar.

There is a profound lesson in avodas Hashem here. A person can easily fall into a trap when dealing with ruchniyus that passes through his own hands. He thinks, "I worked for this, I received this, I built this, mimeila, it's mine to control." But the Torah is teaching us that even a Kohen, who is naturally entitled to matnos kehunah, cannot treat holy property as his personal kingdom just because it happened to pass through his reshush. The moment it becomes Hekdesh, he has to step back and share it with his fellow Yidden.

We all have gifts, talents, and resources that Hashem puts into our hands. It is so easy to feel a sense of ownership and entitlement over our own good deeds, our Torah learning, or our communal positions. But a Yid with yiras Shamayim realizes that nothing is truly "ours" to hoard. Whatever Hashem gives us is meant to be used for the klal, open-handedly and without ego, sharing the berachah with everyone around us.

Today, when you do a mitzvah or use a gift Hashem gave you, pause for a second and remind yourself: "This isn't mine to keep or boast about, it was given to me by Hashem to bring berachah to others."