The mission of **Torah Is Geshmack** is to bring out the richness and enjoyment of Torah for everyone, and in doing so bring them closer to Hashem.

אין פרוזדור לבהמה תשפ״ו

The Animal Has No Hallway

Dovid Kopel

The גמרא in חולין 68a discusses the moment that defines birth. This matters for several areas of הלכה, including the קדושה (*holiness*) of a בכור (*firstborn*), a firstborn animal.

The גמרא says that we cannot simply learn the הלכות of human birth from animal birth:

> דאדם מבהמה לא יליף דאין פרוזדור לבהמה (חולין סח.)

> *A person cannot be learned from an animal, because an animal does not have a* פרוזדור *(corridor, a concealed passageway), in the same way.*

On the surface, this is a technical distinction. Human birth and animal birth are physically different, and therefore one cannot define the הלכה of one from the other.

But perhaps there is a deeper רמז (*hint*) here.

חז״ל tell us in אבות 4:16:

> העולם הזה דומה לפרוזדור בפני העולם הבא התקן עצמך בפרוזדור כדי שתכנס לטרקלין (אבות ד:טז)

> *This world is like a* פרוזדור*, a hallway, before* עולם הבא *(the World to Come). Prepare yourself in the* פרוזדור *so that you may enter the* טרקלין *(the banquet hall, the palace).*

A person enters this world through a פרוזדור. And then he discovers that the world itself is only a פרוזדור. His birth is not merely the beginning of life. It is the beginning of preparation.

A בהמה (*animal*) has no פרוזדור.

On the simple level, that means the animal lacks that same physical structure. But perhaps it also means that the animal does not live with the consciousness of a hallway. It belongs fully to עולם הזה (*this world*). It eats, moves, reproduces, and dies within the visible world. It has life, but it does not stand before עולם הבא. It does not carry a נשמה (*soul*), commanded to prepare for eternity.

That is why אדם and בהמה cannot define each other.

אדם is not merely a more developed animal. He is created with צלם אלקים (*the image of God*). His face has significance. His form has significance. His very entry into the world is marked by פרוזדור, by passage, preparation, and purpose.

אין פרוזדור לבהמה

The animal has no hallway.

Because the animal has no טרקלין.

But אדם is born through a פרוזדור because his entire life is a פרוזדור. He is not here merely to exist. He is here to prepare. He is here to take עולם הזה and turn it into עליה (*ascent*).

May we be זוכה to live in the פרוזדור with clarity, to prepare ourselves with תורה, מצות, and יראת שמים (*fear of Heaven*), and to enter the טרקלין with the fullness of what our lives were meant to become.

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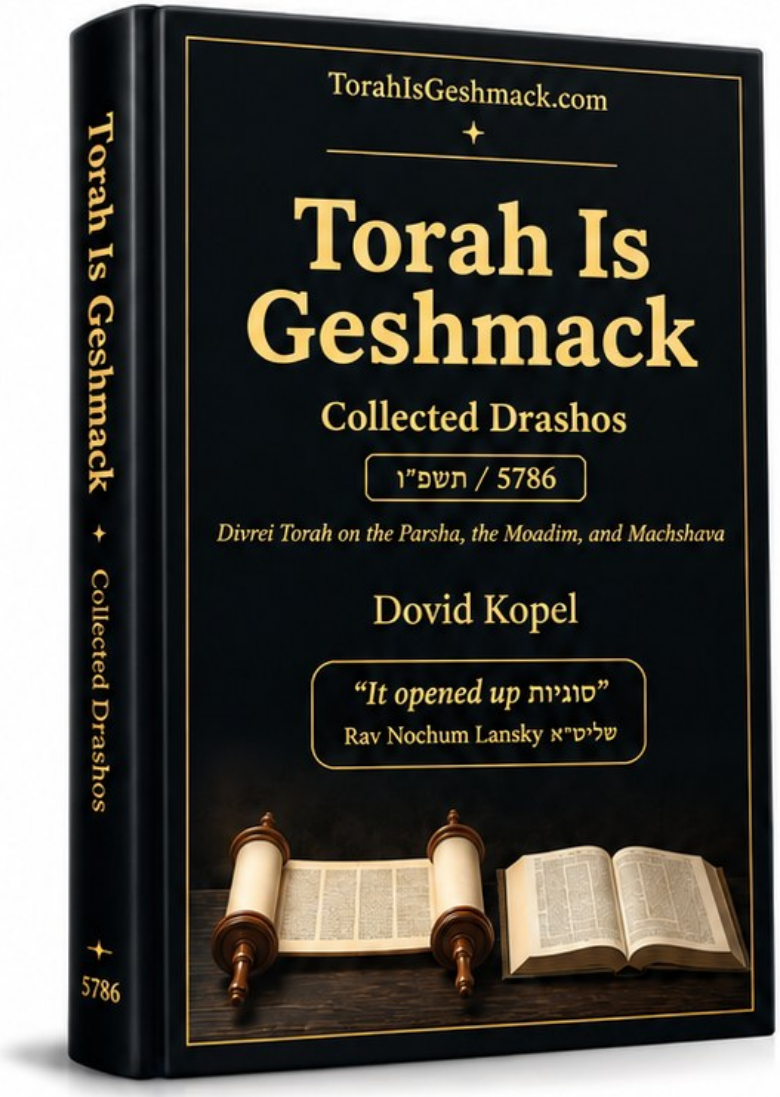
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