

דף יומי • ערכין • דף ב'

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

THE SUGYA

This maseches opens with the foundational Mishnah of Hilchos Arakhin, detailing who is capable of making valuations or vows of market value, and who can be evaluated or vowed for. The Mishnah uses sweeping, inclusive language—"All evaluate, all are evaluated, all vow, and all are vowed"—encompassing Kohanim, Leviim, Yisraelim, women, and even Canaanite slaves. At the same time, the Tanna carefully outlines the specific exceptions and limitations regarding individuals whose gender identity is unclear, such as a tumtum and an androgynos, as well as those who lack full halachic competence, such as a deaf-mute, a deranged person, and a minor.

The Gemara immediately steps in to analyze the precise phrasing of the Mishnah, asking a classic lomdishe question: What exact halachic case is the word "All" coming to add in each of these clauses? Through a rigorous shakla v'tarya, the Gemara clarifies that the inclusive language encompasses a discerning child near adulthood, a repulsive person afflicted with skin boils, and an infant under a month old. Expanding its inquiry, the Gemara draws parallels to similar inclusive language used in other masechtos, analyzing the rules of semichah on a korban and temurah, while diving into a rich machlokes between the Rabbis and Rabbi Yehuda regarding the halachic rights and obligations of an heir.

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

עמוד א' DAF 2A

מִשְׁנָה MISHNAH

MISHNAH

מִתְנִי

MISHNAH:

MISHNAH

הכל מעריכין,

All evaluate, meaning anyone can vow to give the Torah-specified fixed valuation (erech) of a person to the Beis Hamikdash treasury,

MISHNAH

וְנִעְרְכִין,

and all are evaluated, meaning the valuation of anyone can be vowed by another person,

MISHNAH

and all **vow** to give the market value (dema) of a person,

MISHNAH

וְנִידָרִין —

and all **are vowed** for their market assessment—

MISHNAH

כֹּהֲנִים, לְוִיִּם וְיִשְׂרָאֵלִים, נָשִׁים וְעֶבְדִּים.

including Kohanim, Leviim, and Yisraelim, women, and Canaanite slaves.

MISHNAH

טוּמְטוּם וְאַנְדְּרוֹגִינוֹס,

A **tumtum**, whose gender is hidden, and an **androginos**, who has both male and female characteristics,

MISHNAH

נוֹדָרִין וְנִידָרִין וּמַעְרִיכִין,

vow, and **are vowed** for market value, and **evaluate** others,

MISHNAH

אָבֵל לֹא נִעְרָכִין,

but they **are not evaluated** by others,

MISHNAH

שְׂאִינוּ נִעְרָה אֶלָּא הַזָּכָר וְדַאי וְנִקְבָּה וְדַאִית.

because only a definite male and a definite female are evaluated.

MISHNAH

חֵרֶשׁ שׁוֹטֵה וְקָטָן

A deaf-mute, a mentally deranged person, and a minor

MISHNAH

נִידָרִין וְנִעְרָכִין,

are vowed for market value and **are evaluated**,

MISHNAH

אָבֵל לֹא נוֹדָרִין וְלֹא מַעְרִיכִין,

but they **do not vow** and **do not evaluate** others,

MISHNAH

מפני שאין בהם דעת.

because they do not possess halachic competence to make binding vows.

גמרא GEMARA

GEMARA

גמ'

GEMARA:

QUESTION

”הכל מעריכין” — לאתויי מאי?

The Gemara asks: When the Mishnah uses the inclusive term “All evaluate”, what does it come to add?

ANSWER

לאתויי מופלא סמוך לאיש.

The Gemara answers: It comes to add a discerning child near the age of adulthood, whose vows are valid under Rabbinic law even before age thirteen.

QUESTION

”נערכין” — לאתויי מאי?

The Gemara asks: When it says “are evaluated”, what does it come to add?

ANSWER

לאתויי מנוול ומופה שחין.

The Gemara answers: It comes to add a repulsive person and one afflicted with boils.

EXPLANATION

סלקא דעתך אמינא:

The Gemara explains why a pasuk is needed for this: For it might enter your mind to say

EXPLANATION

”נדר בערכך” כתיב,

it is written regarding valuations, “a vow according to your valuation,” linking vows of market value to valuations:

EXPLANATION

כל שישנו בדמים — ישנו בערכין,

anyone who has market value is included in valuations,

EXPLANATION

וכל שאינו בדמים — אינו בערכין.

and anyone who has no market value is not included in valuations. And since a repulsive person has no slave value on the market, we might think he cannot be evaluated either.

ANSWER

קא משמע לן "נפשות", כל דהו.

Therefore, the Mishnah **teaches us** by using the general word "All" that the pasuk says "souls," which means **any person whatsoever** who has a living soul is subject to valuation.

QUESTION

"נודרין" — לאתויי מאי?

The Gemara asks: When the Mishnah says "**vow**", what does it come to add?

ANSWER

נידריין איצטריה ליה.

The Gemara answers: The Mishnah did not need to add anything here; rather, the word "**are vowed**" was **needed**, so the Tanna stated "vow" for parallelism.

QUESTION

"נידריין" — לאתויי מאי?

The Gemara asks: Then when it says "**are vowed**", what does it come to add?

OBJECTION

אי לאתויי טומטום ואנדרוגינז — בהדיא קתני להו!

If you say it comes to add a tumtum and an androgynos, the Mishnah teaches them explicitly in the next clause!

OBJECTION

ואי לאתויי חרש שוטה וקטן — בהדיא קתני להו!

And if you say it comes to add a deaf-mute, a deranged person, and a minor, it teaches them explicitly as well!

OBJECTION

אי לאתויי פחות מִבֶּן חודש, בהדיא קתני להו!

If you say it comes to add an infant under a month old, it teaches them explicitly in a later Mishnah!

OBJECTION

ואי לאתויי נכרי, בהדיא קתני להו!

And if you say it comes to add a non-Jew, it teaches them explicitly in another Mishnah!

RESOLUTION

לעולם לאתויי פחות מִבֶּן חודש,

The Gemara answers: **Actually**, it comes **to add an infant under a month old**,

EXPLANATION

ותני וחדר מפרש.

and this is a standard style of the Tanna, who **teaches a general rule and then later elaborates** on the details.

QUESTION

”הכל סומכין” — לאתויי מאי?

The Gemara asks regarding a similar Mishnah in Menachos: When it says **”All lean”** their hands on the sacrifice, **what does it come to add?**

ANSWER

לאתויי יורש, ודלא פרבי יהודה.

The Gemara answers: It comes **to add an heir** who leans on his father’s offering, **and** this ruling is **not in accordance with Rabbi Yehuda**.

QUESTION

”הכל ממירין” — לאתויי מאי?

The Gemara asks regarding a Mishnah in Temurah: When it says **”All exchange”** a non-sacred animal for a holy one, **what does it come to add?**

ANSWER

לאתויי יורש, ודלא פרבי יהודה.

The Gemara answers: Here too, it comes **to add an heir**, and it is **not in accordance with Rabbi Yehuda**.

BRAISA

דתנא: יורש סומך, יורש מימר.

As it was taught in a Braisa: An heir leans on his inherited offering, **and an heir exchanges**.

BRAISA

רבי יהודה אומר: יורש אינו סומך, יורש אינו מימר.

Rabbi Yehuda says: An heir does not lean, and an heir does not exchange.

QUESTION

מאי טעמא דרבי יהודה?

The Gemara asks: **What is the reason of Rabbi Yehuda?**

ANSWER

”קרננו” ולא קרבן אביו,

The Gemara answers: The verse says **”his offering,”** implying his own **and not his father’s** offering;

EXPLANATION

וְיָלִיף תְּחִלַּת הֶקְדָּשׁ מִסּוֹף הֶקְדָּשׁ —

and he derives the beginning of sanctification (temurah) from the end of sanctification (semichah, right before shechitas ha'korban):

EXPLANATION

מָה סוֹף הֶקְדָּשׁ יוֹרֵשׁ אֵינוֹ סוֹמֵךְ, אֲףִי תְּחִלַּת הֶקְדָּשׁ יוֹרֵשׁ אֵינוֹ מִיֵּמֶר.

Just as at the end of sanctification an heir does not lean, so too at the beginning of sanctification an heir does not exchange.

EXPLANATION

וּרְבִנּוּ, הָמַר זָמִיר — לְרִבּוֹת אֶת הַיּוֹרֵשׁ,

And the Rabbis say: The extra wording "shall surely exchange" comes to include the heir that he can exchange,

EXPLANATION

וְיִלְפִינּוּ סוֹף הֶקְדָּשׁ מִתְּחִלַּת הֶקְדָּשׁ:

and we derive the end of sanctification from the beginning of sanctification:

EXPLANATION

מָה תְּחִלַּת הֶקְדָּשׁ — יוֹרֵשׁ מִיֵּמֶר, אֲףִי סוֹף הֶקְדָּשׁ — יוֹרֵשׁ סוֹמֵךְ.

Just as at the beginning of sanctification an heir exchanges, so too at the end of sanctification an heir leans.

QUESTION

וּרְבִנּוּ, הֲאִי "קִרְבָּנוֹ" מֵאִי עָבָדִי לִיָּהּ?

The Gemara asks: And as for the Rabbis, this word "his offering", what do they do with it? How do they expound it?

ANSWER

מִיֵּבְעֵי לִיָּהּ: "קִרְבָּנוֹ" — וְלֹא קִרְבֵּן גּוֹי,

The Gemara answers: They require it for other drashos: "His offering" — and not the offering of a non-Jew, for a non-Jew does not perform semichah;

ANSWER

"קִרְבָּנוֹ" — וְלֹא קִרְבֵּן חֲבִירוֹ,

another "his offering" — and not the offering of his fellow, showing one cannot lean on someone else's sacrifice;

ANSWER

"קִרְבָּנוֹ" — לְרִבּוֹת כָּל בֶּעָלֵי חֻבְרִין לְסְמִיכָה.

and another "his offering" — to include all partners for leaning, showing that joint owners of a korban must all perform semichah.

ANSWER

ורבי יהודה, לרבות כל בעלי חוברין לסמיכה לית ליה, ואי נמי אית ליה,

And Rabbi Yehuda does not hold of the derashah to include all partners for leaning; or alternatively, if he does hold of it, he derives it from a different textual nuance.

עמוד ב' DAF 2B

ANSWER

גוי וחבירו מחד קרא נפקי,

The exclusion of both a **non-Jew** and **another person's** offering **derive from one verse**, the single extra word "his offering",

EXPLANATION

אייתרי להו תרי:

and therefore **there remain for** Rabbi Yehuda **two** extra usages of "his offering":

PROOF

חד "קרננו" ולא קרנן אביו,

One is expounded to teach that he places hands on "**his offering**," **but not** on **his father's offering** that he inherited,

PROOF

ואידך לרבות כל בעלי חוברין לסמיכה.

and the other mention remains **to include all joint owners for semichah**.

QUESTION

ורבי יהודה, האי "המר ימיר" מאי עביד ליה?

And the Gemara asks: As for **Rabbi Yehuda**, what does he do with this doubled phrase "if he shall substitute [hamer yamir]"?

ANSWER

מיבעי ליה לרבות את האשה,

The Gemara answers: **He requires it to include a woman** among those who can effect a temurah,

BRAISA

דתנא: לפי שכל הענין אינו מדבר אלא בלשון זכר,

as it was taught in a braisa: Since the entire section discussing temurah speaks only in masculine terms,

BRAISA

מה סופינו לרבות את האשה?

what is our ultimate source to include a woman in the law of temurah?

BRAISA

תלמוד לומר "וְאִם הָמָר יָמִיר".

The verse states: "And if he shall substitute [hamer yamir]", using a doubled verb to include women.

QUESTION

ורבנו?

The Gemara asks: **And** as for **the Rabbis**, who used hamer yamir for joint owners, from where do they learn that a woman can make a temurah?

ANSWER

מ"ואם",

The Gemara answers: They derive it from "And if" [v'im], expounding the extra letter vav.

EXPLANATION

ורבי יהודה "וְאִם" לא דריש.

And Rabbi Yehuda does not expound the extra vav in "And if".

QUESTION

"הַכֹּל חַיִּיבִין בְּסוּכָה" — לַאֲתוּיֵי מַאי?

The Gemara resumes analyzing the general statements of braisos and Mishnayos: When a braisa states, "Everyone is obligated in the mitzvah of Sukkah," what does it come to add?

ANSWER

לַאֲתוּיֵי קָטָן שְׂאִינוּ צָרִיךְ לְאִמּוֹ,

The Gemara answers: It comes to add a minor who no longer needs his mother when he wakes at night,

PROOF

דְּתַנּוּ: קָטָן שְׂאִינוּ צָרִיךְ לְאִמּוֹ חַיִּיב בְּסוּכָה.

as we learned in a Mishnah: A minor who no longer needs his mother is obligated in Sukkah.

QUESTION

"הַכֹּל חַיִּיבִין בְּלוּלָב" — לַאֲתוּיֵי מַאי?

The Gemara asks: When a braisa states, "Everyone is obligated in Lulav," what does it come to add?

ANSWER

לַאֲתוּיֵי קָטָן הַיּוֹדֵעַ לְנַעֲנֵעַ,

The Gemara answers: It comes to add a minor who knows how to wave the lulav,

PROOF

דְּתַנּוּ: קָטָן הַיּוֹדֵעַ לְנַעֲנֵעַ חַיִּיב בְּלוּלָב.

as we learned in a Mishnah: A minor who knows how to wave is obligated in Lulav.

QUESTION

”הכל חייבין בציצית” — לאיתווי מאי?

The Gemara asks: When a braisa states, “Everyone is obligated in Tzitzis,” what does it come to add?

ANSWER

לאיתווי קטן היודע להתעטף,

The Gemara answers: It comes to add a minor who knows how to wrap himself in a garment,

PROOF

דתנא: קטן היודע להתעטף — חייב בציצית.

as it was taught in a braisa: A minor who knows how to wrap himself is obligated in Tzitzis.

QUESTION

”הכל חייבין בתפילין” — לאיתווי מאי?

The Gemara asks: When a braisa states, “Everyone is obligated in Tefillin,” what does it come to add?

ANSWER

לאיתווי קטן היודע לשמור תפילין,

The Gemara answers: It comes to add a minor who knows how to guard Tefillin properly in a state of cleanliness,

PROOF

דתנא: קטן היודע לשמור תפילין — אביו לוקח לו תפילין.

as it was taught in a braisa: A minor who knows how to guard Tefillin, his father buys Tefillin for him.

QUESTION

”הכל חייבין בראייה” — לאיתווי מאי?

The Gemara asks: When the Mishnah in Chagigah states, “Everyone is obligated in the appearance” offering on the Yom Tov pilgrimage, what does it come to add?

ANSWER

לאיתווי מי שחציו עבד וחציו בן חורין.

The Gemara answers: It comes to add one who is half-slave and half-free man.

QUESTION

ולרבנא דאמר: מי שחציו עבד וחציו בן חורין פטור מן הראייה,

And according to Ravina who said: One who is half-slave and half-free man is exempt from the appearance offering,

ANSWER

לְאִיתוּיֵי חֵיגֶר בְּיוֹם רִאשׁוֹן וְנִתְפַּשֵּׁט בְּיוֹם שֵׁנִי.

what does the Mishnah come to add? It comes to add one who was lame on the first day of Yom Tov and could not walk up to the Beis Hamikdash, and was healed on the second day.

QUESTION

הַנִּיחָא לְמֵאן דְּאָמַר: כּוּלָּן תּוֹשְׁלוּמִין זֶה לָזֶה,

The Gemara asks: **This works out well according to the one who says: All seven days of the festival make up for one another** as independent obligations,

QUESTION

אֵלָּא לְמֵאן דְּאָמַר: כּוּלָּן תּוֹשְׁלוּמִין לְרִאשׁוֹן — לְאִיתוּיֵי מֵאִי?

but according to the one who says: All seven days are merely making up for the first day, so if one was exempt on day one he remains exempt, **what does** the word "Everyone" come to add?

ANSWER

לְאִיתוּיֵי סוּמָא בְּאַחַת מֵעֵינָיו,

The Gemara answers: It comes to add one who is blind in one of his eyes, that he is obligated in the mitzvah of Re'iyah,

EXPLANATION

וְדָלָא כִּי הָאִי תָנָא.

and this is not in accordance with this Tanna, as we see in the following braisa.

BRAISA

דִּתְנִינָא, יוֹחָנָן בֶּן דְּהַבַּאי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה:

For it was taught in a braisa: Yochanan ben Dahavai says in the name of Rabbi Yehuda:

BRAISA

סוּמָא בְּאַחַת מֵעֵינָיו פָּטוּר מִן הָרְאָיָה,

One who is blind in one of his eyes is exempt from the appearance offering,

PROOF

שֶׁנֶּאֱמַר: "יֵרָאֶה" "יֵרָאֶה",

as it is stated: yireh / yera'eh — the word is written without vowels so it can be read yireh, "he shall see", as well as yera'eh, "he shall be seen".

EXPLANATION

כְּדָרָה שָׂבָא לְרִאוּת כִּי בָּא לְרִאוּת,

This teaches: Just as he comes to see, so he comes to be seen:

EXPLANATION

מה לראות בשתי עיניו — אף לראות בשתי עיניו.

Just as the way to see is with both of his eyes, so too to be seen, it applies only to one who comes with normal sight in both of his eyes. Thus our Mishnah follows the Tanna Kamma who disagrees with Rabbi Yehuda.

RESOLUTION

ואיפצית אימא: לעולם לאיתויי מי שחציו עבד וחציו בן חורין,

And if you want, say instead: Actually, the word "Everyone" comes to add one who is half-slave and half-freeman.

RESOLUTION

ודקא קשיא לך דרבינא — לא קשיא:

And as for what was difficult for you from the ruling of Ravina who exempts him, this is not difficult:

RESOLUTION

כאן במשנה ראשונה, כאן במשנה אחרונה.

Here our Mishnah follows the earlier version of the Mishnah; there Ravina follows the later version of the Mishnah.

מִשְׁנָה MISHNAH

MISHNAH

דתנו: מי שחציו עבד וחציו בן חורין,

For we learned in a Mishnah: One who is half-slave and half-freeman

MISHNAH

עובד את רבו יום אחד, ואת עצמו יום אחד, דברי בית הלל.

works for his master one day, and for himself one day; these are the words of Beis Hillel.

גְּמָרָא GEMARA

OBJECTION

אמרו להם בית שמאי: תיקנתם את רבו, ואת עצמו לא תיקנתם?

Beis Shammai said to them: You have rectified the situation of his master, but his own situation you have not rectified!

EXPLANATION

לישא שפחה אינו יכול, בת חורין אינו יכול,

He cannot marry a Canaanite maidservant because half of him is a free Jew; he cannot marry a free woman because half of him is a slave.

QUESTION

יבטל?

Shall he remain idle without getting married and fulfilling the mitzvah of Peru U'rvu?

EXPLANATION

וְהָלֹא לֹא נִבְרָא הָעוֹלָם אֶלָּא לְפִרְיָה וּרְבִיָּה,

But was not the world created only for procreation,

PROOF

שְׁנַאמַר: "לֹא תָהוּ בְרָאָה לְשֶׁבֶת יִצְרָה!"

as it is stated: "He did not create it to be a waste, He formed it to be inhabited"!

RESOLUTION

אֶלָּא, מִפְּנֵי תִיקוּן הָעוֹלָם,

Rather, for the betterment of the world,

RESOLUTION

כּוֹפִין אֶת רַבּוֹ וְעוֹשֶׂה אוֹתוֹ בֶּן חוֹרִין,

the Beis Din compels his master and he frees him entirely,

RESOLUTION

וְכוֹתֵב שְׁטָר עַל חֲצֵי דָמָיו,

and the slave writes a promissory note for half his value to reimburse the master,

RULING

וְחִזְרוּ בֵּית הַלֵּל לְהוֹרוֹת כְּדִבְרֵי בֵּית שְׁמַאי.

and Beis Hillel retracted and ruled according to the words of Beis Shammai.

QUESTION

"הַכֹּל חֵיִבִּין בְּתַקִּיעַת שׁוֹפָר" — לְאִיתוּיֵי מַאי?

The Gemara asks: When a braisa states, "Everyone is obligated in blowing the shofar," what does it come to add?

ANSWER

לְאִיתוּיֵי קָטָן שֶׁהִגִּיעַ לְחִינוּה,

The Gemara answers: It comes to add a minor who has reached the age of education,

PROOF

דְּתַנּוּ: אִין מְעַכְבִּין אֶת הַקָּטָן מִלְתְּקוּעַ בְּיוֹם טוֹב.

as we learned in a Mishnah: We do not prevent a minor from blowing shofar on Yom Tov.

QUESTION

”הכל חייבין במקרא מגילה”, “הכל פשרין לקרות את המגילה” — לאיתי

The Gemara asks: When braisos state, “Everyone is obligated in reading the Megillah,” and “Everyone is fit to read the Megillah,” what does it come to add?

SUMMARY

The Gemara investigates the inclusive word “All” in our Mishnah, establishing that it comes to include a mufla samuch l’ish (a discerning minor), a repulsive person who has no market value yet can still be evaluated based on the pasuk of “nefashos”, and an infant under thirty days old. The Sugya then broadens its scope to analyze parallel Mishnayos in Menachos and Temurah that use similar inclusive phrasing regarding semichah and temurah. This leads to a deep clarification of the machlokes between Rabbi Yehuda and the Rabbis regarding whether an heir can perform semichah or effect a temurah on his father’s korban, meticulously deriving their respective shitos from the pesukim.

למעשה WHAT TO TAKE HOME

Look at how the Gemara opens Maseches Arachin. When the Mishnah says “All are evaluated,” the Gemara asks, what does this come to include? And the teretz is unbelievable: it comes to include a menuval u’mukeh shein, a person who is physically broken, repulsive, or covered in boils. Lichoira, you would think that since this poor Yid has zero market value, he wouldn’t have a halachic valuation either. But the Torah teaches us a tremendous chiddush: “Nefashos”, the verse says. As long as a person has a living neshama, their value to Hashem is absolute and unchanging.

Think about what the sugya is telling us for our daily avodah. The world measures a person by their standard “market value”, by how successful, talent-blessed, or impressive they appear on the outside. When things are going smoothly, it is easy to feel good about ourselves. But when a Yid goes through a hard time, when he feels broken, unfocused in his davening, or struggling with a nisayon, the yetzer hara steps in with a big kasha: “Look at you. What are you worth right now? What kind of value do you have?”

That is exactly where this Gemara comes to give us chizuk. A Yid’s intrinsic worth does not depend on his external status or his temporary condition. Hashem looks at the neshama, the holy spark inside every single Jew, and says: You are priceless. Your value to Me isn’t measured by the world’s calculations. Every tiny bit of effort, every quiet kretzsh, every mtzvah you snatch when things are tough is precious beyond measure in Shamayim.

Today, when you encounter a moment where you feel inadequate, down on yourself, or even when you look at another Yid who seems down and broken, stop for a second. Remind yourself of the Torah’s truth: “Nefashos!” Hashem values the neshama inside, exactly as it is right now.