

דף יומי • ערכין • דף ג'

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

THE SUGYA

In this daf, the Gemara continues its deep-dive analysis into the classic Mishnayos and Braitos that open with the word "All" (הכל). The Gemara goes step-by-step through each case to clarify what extra halachic application or category of person is being included. We learn about the obligation of women in Megillah reading, the halachos of women, slaves, and minors forming a zimmun for Bircas Hamazon, as well as the rules of tumah regarding a child—whether through zivah, corpse uncleanness, or tzaraas afflictions.

The shakla v'tarya then moves into other areas of halachah, including who is eligible to examine tzaraas afflictions, who may sanctify and sprinkle the waters of the Parah Adumah, and who is kosher for shechitah. Through these inquiries, the Gemara demonstrates how every extra word in a Mishnah or pasuk comes to teach us precise halachic rulings.

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

עמוד א' DAF 3A

QUESTION

מאי?

What does this baraita come to add with the word "All" regarding reading the Megilla?

ANSWER

לאתויי נשים,

The Gemara answers: It comes **to add women** as being obligated in the mitzvah,

EXPLANATION

וכדרבי יהושע בן לוי,

and this is **in accordance with** the statement of **Rabbi Yehoshua ben Levi**,

PROOF

דאמר רבי יהושע בן לוי: נשים חייבות במקרא מגילה, שאף הן היו באותו הנס.

as **Rabbi Yehoshua ben Levi** said: **Women are obligated in the reading of the Megilla**, for they too were included in that miracle.

QUESTION

"הכל חייבין בזימון" — לאתויי מאי?

The baraita stated: **"All are obligated in a zimmun"** — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לְאֶתְּנֵי נָשִׁים וְעֶבְדִּים,

The Gemara answers: It comes **to add women and slaves** that they may form a zimmun among themselves,

PROOF

דִּתְּנֵי: נָשִׁים מְזֻמְּנֹת לְעַצְמָן, וְעֶבְדִּים מְזֻמְּנִין לְעַצְמָן.

as it was taught in a baraita: Women form a zimmun for themselves, and slaves form a zimmun for themselves.

QUESTION

”הַכֹּל מִצְטָרְפִין לְזִמּוּן” — לְאֶתְּנֵי מֵאֵי?

The baraita stated: **“All combine for a zimmun”** — the Gemara asks: **to add what** does this come?

ANSWER

לְאֶתְּנֵי קָטָן הַיּוֹדֵעַ לְמִי מְבָרְכִין,

The Gemara answers: It comes **to add a minor who knows** to **Whom** we recite blessings,

PROOF

דָּאָמַר רַב נַחֲמָן: יוֹדֵעַ לְמִי מְבָרְכִין — מְזֻמְּנִין עִלָּיו.

for Rav Nachman said: Regarding a minor who **knows** to **Whom** we recite blessings — we may form a zimmun with him as the third person.

QUESTION

”הַכֹּל מִטְּמֵאִין בְּזִיבָה” — לְאֶתְּנֵי מֵאֵי?

We learned in a Mishnah: **“All become impure through zivah”** — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לְאֶתְּנֵי תִינוּק בֶּן יוֹמוֹ,

The Gemara answers: It comes **to add a one-day-old infant** who suffers a discharge,

PROOF

דִּתְּנֵי: “אִישׁ” — מָה תִּלְמוּד לֹאמַר “אִישׁ אִישׁ”? לְרִבּוֹת תִּינוּק בֶּן יוֹם אֶחָד שֶׁמִּטְמֵא בְּזִיבָה, דְּבָרֵי רַבִּי יְהוּדָה.

as it was taught in a baraita: The verse could have simply stated **“a man”** [ish]; what does the verse teach us when it says **“Any man”** [ish ish]? It comes **to include a infant who is one day old**, that he becomes impure through zivah; these are the words of Rabbi Yehuda.

STATEMENT

רַבִּי יִשְׁמָעֵאל בֶּן־רַבִּי יוֹחָנָן בֶּן בְּרוּקָה אוֹמֵר: אֵינוֹ צָרִיךְ,

Rabbi Yishmael the son of Rabbi Yochanan ben Beroka says: That extra word is **not needed** for this drasha,

PROOF

הרי הוא אומר: "והזב את זובו לזכר ולנקבה",

for behold it says in another pasuk regarding zivah: "And he who has his discharge, for the male and for the female" —

EXPLANATION

"לזכר" — כל שהוא זכר, בין קטן בין גדול,

"for the male" includes anyone who is male, whether a minor or an adult;

EXPLANATION

"לנקבה" — כל שהיא נקבה, בין קטנה בין גדולה.

and "for the female" includes anyone who is female, whether a minor or an adult.

QUESTION

אם כן, מה תלמוד לומר "איש איש"?

If so, what does the verse teach us when it says "Any man" [ish ish]?

ANSWER

דברה תורה כלשון בני אדם.

The baraita answers: The Torah spoke in the ordinary language of people, and no extra halachic derivation is learned from the repetition.

QUESTION

"הכל מטמאין בטמא מת" — לאתווי מאי?

The baraita stated: "All become impure through a corpse's uncleanness" — the Gemara asks: to add what does this come?

ANSWER

לאתווי קטן;

The Gemara answers: It comes to add a minor;

EXPLANATION

סלקא דעתך אמינא: "איש אשר יטמא ולא יתחטא" — "איש" אין, קטן לא, קא משמע לן: "ויעל הנפשות אשר היו שם".

for it might have entered your mind to say, since the verse says regarding corpse uncleanness: "And a man who shall become impure and not purify himself" — a adult "man", yes, he becomes impure, but a minor, no; therefore the baraita teaches us by citing the pasuk regarding sprinkling: "and upon the souls who were there", meaning anyone who was present, including a minor.

QUESTION

אלא, "איש" למעוטי מאי?

The Gemara asks: **Rather**, the word "man" in that pasuk comes to **exclude what**?

ANSWER

לְמַעוּטֵי קָטָן מִכֶּרֶת.

The Gemara answers: It comes to **exclude a minor from** the punishment of **kares** if he enters the Beis Hamikdash in a state of tumah.

QUESTION

"הַכֹּל מִטְמְאִין בְּנִגְעִים" — לְאַתּוּיֵי מֵאִי?

We learned in a Mishnah: "**All become impure through tzaraas afflictions**" — the Gemara asks: to **add what** does this come?

ANSWER

לְאַתּוּיֵי קָטָן.

The Gemara answers: It comes to **add a minor**.

EXPLANATION

סָלָקָא דַּעְתָּךְ אֲמִינָא: "אִישׁ צָרוּעַ" כְּתִיב — אִישׁ אֵין, קָטָן לָא, קָא מִשְׁמַע לָן.

For it **might have entered your mind to say**: "A afflicted man" [ish tzaru'a] is written — an adult "man", yes, he gets tumah, but **a minor, no; therefore** the Mishnah **teaches us** that a minor also becomes impure through afflictions.

QUESTION

וְאִמָּא הָכִי נָמִי!

The Gemara asks: **But say that this is indeed so**, that a minor does not contract tzaraas tumah!

ANSWER

אָדָם "כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ", מִכָּל מְקוֹם.

The Gemara answers: The Torah states, "**When a person** [adam] **shall have in the skin of his flesh**" — which includes any human being **in any case**, including a minor.

QUESTION

וְאֵלָא "אִישׁ" לְמָה לִּי?

And rather, why do I need the word "man" in that pasuk?

ANSWER

לְכַדְתְּנָא: "אִישׁ" — אֵין לִי אֵלָא אִישׁ, אִשָּׁה מִנֵּין?

The Gemara answers: It is needed **for that which was taught** in a baraita: "A man" — I **only have** a derivation for a man; **from where do I know** that the laws of tzaraas apply to a woman?

PROOF

כְּשֶׁהוּא אוֹמֵר "וְהַצָּרוּעַ" — הֲרִי כָּאֵין שְׁנֵימָם.

When it says "And the afflicted one" [vehazatzerua] — the extra letter vav implies **behold, there are two** categories included here, both male and female.

QUESTION

אם כן, מה תלמוד לומר "איש"?

If so, what does the verse teach us when it says "A man"?

ANSWER

לענין של מטה — איש פורע ופורם, ואין האשה פורעת ופורמת.

The baraita answers: It applies **to the matter mentioned below** — that a man must let his hair grow wild and rend his **garments** when afflicted with tzaraas, **but a woman does not** let her hair grow wild and rend her garments.

QUESTION

"הכל רואין את הנגעים", "הכל כשרין לראות את הנגעים" — לאתויי מאי?

The baraita states: "**All examine tzaraas afflictions**", and another baraita states: "**All are fit to examine tzaraas afflictions**" — the Gemara asks: **to add what** do these statements come?

ANSWER

לאתויי שאינו בקי בהן ובשמותיהן.

The Gemara answers: It comes **to add** a Kohen **who is not expert in them and in their names**, provided an expert instructs him.

OBJECTION

והאמר מר: אינו בקי בהן ובשמותיהן — אינו רואה את הנגעים!

The Gemara asks: **But did not the Master say:** One who is **not expert in them and in their names** may not examine afflictions?

RESOLUTION

אמר רבינא: לא קשיא, הא דמסברי ליה וסבר, הא דמסברי ליה ולא סבר.

Ravina said: **This is not difficult:** This baraita which qualifies him is speaking where **they explain it to him and he understands** the halachos; whereas **that** statement which disqualifies him is speaking where **they explain it to him and he still does not understand**.

QUESTION

"הכל כשרין לקדש" — לאתויי מאי?

We learned in a Mishnah: "**All are fit to sanctify**" the Parah Adumah waters — the Gemara asks: **to add what** does this inclusion come?

ANSWER

לרבי יהודה לאתויי קטן, ולרבנן לאתויי אשה.

The Gemara answers: **According to Rabbi Yehuda**, it comes **to add a minor**; and according to the Rabbis, it comes **to add a woman**.

PROOF

דְּתַנּוּ: הַכֹּל כְּשִׁירִין לְמִדָּשׁ, חוּץ מִחֲרַשׁ שׁוֹטָה וְקָטָן; רַבִּי יְהוּדָה מְכַשִּׁיר בְּקָטָן, וּפּוֹסֵל בְּאַשָּׁה וּבְאַנְדְּרוֹגִינוֹס.

As we learned in a Mishnah: All are fit to sanctify the spring water with the ashes of the Parah Adumah, except for a deaf-mute, an imbecile, and a minor; Rabbi Yehuda validates a minor, but disqualifies a woman and an androgynos.

QUESTION

”הַכֹּל כְּשִׁירִין לְהִזּוֹת” — לְאַתּוּי מֵאִי?

We learned in a Mishnah: “All are fit to sprinkle” the purification waters — the Gemara asks: to add what does this inclusion come?

ANSWER

לְאַתּוּי עָרֵל, וְכִדְרָבִי אֶלְעָזָר, דְּאָמַר רַבִּי אֶלְעָזָר: עָרֵל שֶׁהֵזָה — הִזָּאתוֹ כְּשֶׁרָה.

The Gemara answers: It comes to add an uncircumcised person, and this is in accordance with Rabbi Elazar, for Rabbi Elazar said: An uncircumcised person who sprinkled — his sprinkling is valid.

QUESTION

”הַכֹּל שׁוֹחֲטִין” — לְאַתּוּי מֵאִי?

We learned in a Mishnah: “All may slaughter” — the Gemara asks: to add what do the two expressions in the Mishnah come?

ANSWER

חֲדָא לְאַתּוּי פּוֹתִי, וְחֲדָא לְאַתּוּי יִשְׂרָאֵל מְשׁוּמָד.

The Gemara answers: One expression comes to add a Kuthite [Samaritan], and one expression comes to add an apostate Jew who eats non-kosher meat out of desire.

QUESTION

”הַכֹּל מַעֲלִין לְאֶרֶץ יִשְׂרָאֵל” — לְאַתּוּי מֵאִי?

We learned in a Mishnah: “All may compel to move up to Eretz Yisrael” — the Gemara asks: to add what does this inclusion come?

עמוד ב' DAF 3B

ANSWER

לְאַתּוּי עֲבָדִים,

The Gemara answers: It comes to include slaves, that if a slave wishes to ascend to Eretz Yisrael, he can compel his master to move with him or free him.

QUESTION

וּלְמֶאֵן דְּתַנִּי עֲבָדִים בְּהֶדְיָא, לְאַתּוּי מֵאִי?

And according to the one who explicitly teaches slaves in that same Mishnah, **what** does the phrase 'All ascend' come to include?

ANSWER

לְאֶתוּי מִנֶּה הֵיכָּה לָנוּה הָרָעָה.

The Gemara answers: It comes **to include** a man compelling his household to move **from a beautiful dwelling** outside the Land **to a bad dwelling** inside Eretz Yisrael.

EXPLANATION

”וְאֵין הַכֹּל מוֹצִיאִין” — לְאֶתוּי עֶבֶד שֶׁבָּרַח מִחוּצָה לָאֶרֶץ לָאֶרֶץ.

When the Mishnah states, "**And not all may remove**" people from Eretz Yisrael, it comes **to include** a slave who fled from **outside the Land into Eretz Yisrael**, whose master cannot force him back out.

EXPLANATION

”הַכֹּל מַעֲלִין לִירוּשָׁלַיִם” — לְאֶתוּי מִנֶּה הֵיכָּה לָנוּה הָרָעָה,

When the Mishnah states, "**All bring up to Yerushalayim**," it comes **to include** moving **from a beautiful dwelling** outside Yerushalayim **to a bad dwelling** inside Yerushalayim.

QUESTION

”וְאֵין הַכֹּל מוֹצִיאִין” — לְאֶתוּי מֵאִי?

And when the Mishnah states, "**And not all take out**" from Yerushalayim, **what** does this come **to include**?

ANSWER

לְאֶתוּי מִנֶּה הָרָעָה לָנוּה הֵיכָּה.

It comes **to include** that one cannot compel his family to leave Yerushalayim even **from a bad dwelling** in Yerushalayim **to a beautiful dwelling** elsewhere in Eretz Yisrael.

BRAISA

הַכֹּל חַיִּיבִין בְּסוּכָה, כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים.

A Braisa states: **All are obligated in the mitzvah of Sukkah: Kohanim, Levi'im, and Yisraelim.**

QUESTION

כְּשִׁיטָא! אִי הֵנִי לָא מְחַיִּיבִי, מֵאֵן מִיחַיִּיבִי?

The Gemara asks: Isn't that **obvious**? If these are **not obligated**, who is obligated?

ANSWER

כֹּהֲנִים אֵיצְטְרִיכָא לֵיהּ,

The Gemara answers: **It was necessary for it to teach** the obligation of **Kohanim**,

EXPLANATION

סָלָקָא דַּעְתָּךְ אָמִינָא: הוֹאִיל וּכְתִיב "בְּסֻכּוֹת תֵּשְׁבוּ", וְאָמַר מָר "תֵּשְׁבוּ שְׁבַעַת יָמִים" כְּעֵין תְּדוּרוֹ, מָה דִּירָה — אִישׁ וְאִשְׁתּוֹ, אֵף סוּכָה — אִישׁ וְאִשְׁתּוֹ,

for it might enter your mind to say: Since it is written, "In Sukkos shall you dwell," and the Master said: "You shall dwell seven days" means you must dwell in the Sukkah just as you reside in your home all year; just as standard residence is a man and his wife, so too Sukkah requires a man and his wife together,

EXPLANATION

וְהֵנִי כֹהֲנִים הוֹאִיל וּכְנִי עֲבוּדָה נִינְהוּ — לֹא לִיחְיִיבוּ.

and as for these Kohanim, since they are engaged in the Avodah in the Beis HaMikdash during the Yom Tov and cannot sleep with their wives, they should not be obligated in Sukkah at all.

RESOLUTION

קָא מִשְׁמַע לָן: נְהִי דְפִטְרִי בְּשַׁעַת עֲבוּדָה, בְּלֹא שְׁעַת עֲבוּדָה חִיּוּבִי מִיחְיִיבִי,

Therefore, the Braisa teaches us: Granted that they are exempt at the time of Avodah, but when it is not the time of Avodah they are obligated,

PROOF

מִיַּדִּי דְחֻוָּה אַהוּלָכִי דְרָכִים, דָּאָמַר מָר: הוֹלָכִי דְרָכִים בַּיּוֹם פְּטוּרִין מִן הַסּוּכָה בַּיּוֹם, וְחִיּוּבִים בַּלַּיְלָה.

just as it is with travelers, as the Master said: Travelers during the day are exempt from Sukkah during the day, but they are obligated at night.

BRAISA

הַכֹּל חִיּוּבִין בְּצִיצִית, כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים.

Another Braisa states: All are obligated in Tzitzis: Kohanim, Levi'im, and Yisraelim.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that obvious!

ANSWER

כֹּהֲנִים אֵיצְטְרִיךְ לֵיהּ,

The Gemara answers: It was necessary for it to teach the obligation of Kohanim,

EXPLANATION

סָלָקָא דַּעְתָּךְ אָמִינָא: הוֹאִיל וּכְתִיב "לֹא תִלְבַּשׁ שַׁעֲטָנִים... גִּדְלִים תַּעֲשֶׂה לָּךְ", מֵאֵן דְּלֹא אִישְׁתְּרִי כְּלָאִים לְגַפְיָה בְּלִבִּישָׁה הוּא דְמַחְיִיב בְּמִצְוַת צִיצִית,

for it might enter your mind to say: Since it is written, "You shall not wear Kilayim... twisted threads shall you make for yourself," juxtaposing Kilayim to Tzitzis, we might say that only one for whom Kilayim is not permitted in wearing is obligated in the mitzvah of Tzitzis,

EXPLANATION

וְהָנִי כֹהֲנִים, הוֹאִיל וְאַיִשְׁתָּרִי כְּלָאִים לְגַבֵּיהֶוּ, לֹא לְחִיבּוֹ.

and as for these Kohanim, since Kilayim is permitted to them when wearing the Avnet during the Avodah, they should not be obligated in Tzitzis.

RESOLUTION

קָא מִשְׁמַע לָן: נָהִי דְאַיִשְׁתָּרִי בְּעִידָן עֲבוּדָה, בְּלֹא עִידָן עֲבוּדָה לֹא אִישְׁתָּרִי.

Therefore, the Braisa teaches us: Granted that it was permitted during the time of Avodah, but when it is not the time of Avodah it was not permitted, so they remain subject to the prohibition and obligation.

BRAISA

הַכֹּל חִיבִין בְּתַפִּילִין, כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים.

Another Braisa states: All are obligated in Tefillin: Kohanim, Levi'im, and Yisraelim.

QUESTION

פְּשִׁיטָא!

The Gemara asks: Isn't that obvious!

ANSWER

כֹּהֲנִים אֵיצְטְרִיךְ לֵיהּ,

The Gemara answers: It was necessary for it to teach the obligation of Kohanim,

EXPLANATION

סָלְקָא דַּעְתָּךְ אַמְיִנָא: הוֹאִיל וּכְתִיב "וּקְשַׁרְתָּם לְאוֹת עַל יָדְךָ וְהָיוּ לְטֹטְפֹת בֵּין עֵינֶיךָ", כָּל דְּאִיתִיהּ בְּמִצְוָה דִּיד אִיתִיהּ בְּמִצְוָה דְּרֵאשׁ.

for it might enter your mind to say: Since it is written, "And you shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes," juxtaposing the two, whoever is included in the mitzvah of the arm Tefillin is included in the mitzvah of the head Tefillin.

EXPLANATION

וְהָנִי כֹהֲנִים, הוֹאִיל וְלִיתְנָחוּ בְּמִצְוָה דִּיד, דְּכָתִיב "וְלִבָּשׁ עַל בָּשָׁרוֹ", שְׁלֹא יְהֵא דְכָר חוּצָץ בֵּינוּ וּבֵין בָּשָׁרוֹ, אִימָא בְּמִצְוָה דְּרֵאשׁ נָמִי לֹא לְחִיבּוֹ.

And as for these Kohanim, since they are not included in the mitzvah of the arm Tefillin during Avodah, as it is written regarding the priestly garments, "He shall put upon his flesh," teaching that nothing may interpose between his garment and his flesh—and the Tefillin arm-strap would interpose—say that in the mitzvah of the head Tefillin they should also not be obligated.

RESOLUTION

קָא מִשְׁמַע לָן דְּלֹא מְעַכְבִּי אַהֲדָדִי,

Therefore, the Braisa teaches us that they do not prevent one another, meaning the absence of one does not invalidate the other,

PROOF

בְּדַתְנֵן: תְּפִלָּה שֶׁל יָד אֵינָה מְעַכֶּבֶת שֶׁל רֹאשׁ, וְשֶׁל רֹאשׁ אֵינָה מְעַכֶּבֶת שֶׁל יָד.

as we learned in a Mishnah: The Tefillin of the arm does not prevent fulfilling the mitzvah with that of the head, and that of the head does not prevent that of the arm.

QUESTION

וּמַאי שֶׁנָּא דִּיד, דְּכָתִיב "וְלָבַשׁ עַל בְּשָׂרוֹ"? רֹאשׁ נָמִי, כְּתִיב "וְשָׂמַתְּ הַמְצַנֶּפֶת עַל רֹאשׁוֹ"!

The Gemara asks: And what is different about the arm Tefillin, that it is written, "He shall put upon his flesh" creating a problem of interposition? Regarding the head too, it is written, "And you shall place the turban upon his head," so wouldn't the head Tefillin interpose under the turban?

ANSWER

תָּנָא: שֶׁעָרוּ הָיָה נִרְאָה בֵּין צִיץ לְמְצַנֶּפֶת, שֶׁשָּׁם מְנִיחַ תְּפִילִין.

A Tanna taught: The hair of the Kohen Gadol was visible between the Tzitz and the turban, and there he places his Tefillin, so it does not interpose.

BRAISA

הַכֹּל חַיִּיבִין בְּתַקִּיעַת שׁוֹפָר, כֹּהֲנִים לְוִיִּם וְיִשְׂרָאֵלִים.

Another Braisa states: All are obligated in the sounding of the Shofar: Kohanim, Levi'im, and Yisraelim.

QUESTION

כְּשִׁיטָא!

The Gemara asks: Isn't that obvious!

ANSWER

כֹּהֲנִים אֵיצְטְרִיכָא לֵיהּ,

The Gemara answers: It was necessary for it to teach the obligation of Kohanim,

EXPLANATION

סָלְקָא דַּעְתָּהּ אָמִינָא: הוּאִיל וְכָתִיב "יּוֹם תְּרוּעָה יִהְיֶה לָכֶם", מֵאַן דְּלִיתִיהּ אֲלָא בְּתַקִּיעָה דְּחַד יוֹמָא חַיִּיב.

for it might enter your mind to say: Since it is written, "It shall be a day of blowing for you," this implies that one who is subject only to the blowing of one day is obligated in Shofar on Rosh Hashanah.

EXPLANATION

וְהִנֵּי כֹהֲנִים, הוּאִיל וְאֵיתְנָהוּ בְּתַקִּיעָה כּוּלֵּיהּ שֶׁתָּא, דְּכָתִיב: "וְתַקְעֶתֶם בַּחֲצֹצְרוֹת עַל עֲלֵתֵיכֶם", אֵימָא לָא לִיחַיִּיבּוּ.

And as for these Kohanim, since they are subject to blowing all year round, as it is written, "And you shall blow with the trumpets over your burnt-offerings," say that they should not be obligated in the special blowing of Rosh Hashanah.

OBJECTION

מי דמי? התם חצוצרות, הכא שופר!

The Gemara rejects this havah aminah: **Are these comparable?** **There** all year round it is with **trumpets**, whereas **here** on Rosh Hashanah it is with a **Shofar**! So why would we think they are exempt?

ANSWER

איצטריה, סלקא דעתך אמינא, הואיל ותנן: שופר היוכל לראש השנה לתקיעה ולברכות,

The Gemara explains: No, it was necessary, for it might enter your mind to say: Since we learned in a Mishnah that Yovel is equal to Rosh Hashanah for blowing and for the berachos,

INFERENCE

דאיתיה במצות יוכל — איתיה במצות ראש השנה, דליתיה במצות יוכל — ליתיה במצות ראש השנה,

we might derive that **whoever is included in the mitzvah of Yovel is included in the mitzvah of Rosh Hashanah**, and **whoever is not included in the mitzvah of Yovel is not included in the mitzvah of Rosh Hashanah**.

EXPLANATION

והני כהני הואיל וליתנהו במצות דיוכל, דתנן: כהנים ולוים מוכרין לעולם

And as for these Kohanim, since they are not included in the mitzvah of Yovel, as we learned in a Mishnah: Kohanim and Levi'im may sell at any time and their ancestral lands do not return at Yovel in the standard manner,

SUMMARY

The Gemara clarifies various uses of the word "All" across different halachic domains: women are obligated in Megillah reading because they were included in the miracle; women or slaves may form a zimmun among themselves, and a minor who knows to Whom we recite blessings may be included in a zimmun. Regarding tumah, a one-day-old infant is subject to zivah tumah, and minors are subject to corpse uncleanness and tzaraas, though they are exempt from punishment for entering the Beis Hamikdash while Tamei. Furthermore, a Kohen who is not an expert may examine tzaraas if he understands the instructions given to him, a minor (or woman) may be fit to sanctify Parah Adumah waters, an uncircumcised person may sprinkle them, and certain individuals such as a Samaritan or an apostate who eats non-kosher meat out of desire are valid for shechitah.

Look at the fascinating piece of Gemara we have today regarding inspecting nega'im. Lichoira, we have a total contradiction. One baraita tells us that 'everyone' is kosher to inspect tzaraas, which the Gemara explains includes a Kohen who isn't even an expert in the halachos of nega'im! But then the Gemara brings a plain statement from the Master: if a person isn't an expert in nega'im and their names, he cannot see nega'im at all! Ravina settles the whole kasha with a brilliant division: it depends entirely on whether 'masbirei leih u'savar', they explain it to him and he grasps it, or 'masbirei leih v'lo savor', they explain it to him and he just doesn't get it.

Think about what the Gemara is telling us here. A Kohen doesn't need to start out as a major baki, knowing every single halachah inside out on his own, to perform his avodah. That is not the standard Hashem asks of him. What is required? That when someone sits down with him and explains the sugya, he is open, focused, and capable of understanding it. If he can take instruction and get it, he is fully kosher to inspect the nega. But if he is presented with the clear guidance and still doesn't grasp it, then he cannot step up to judge.

This is a powerful lesson for our daily avodas Hashem. We often hold ourselves back from taking responsibility, learning a new piece of Gemara, or stepping up for the tzibbur because we think, 'I'm not a baki, I don't know enough yet.' But the Torah doesn't demand that you start as an expert. Hashem just asks if you are 'masbirei leih u'savar', are you willing to sit down, listen to a shiur, ask a chavrusa, and apply your mind to understand? If you are open to learning and absorbing the truth, Hashem considers you completely ready and fit to do the work.

Today, when you encounter a midah to work on or a difficult piece of Torah that feels way over your head, don't walk away thinking you aren't knowledgeable enough. Find a rebbe, a chavrusa, or a good sefer, sit down with humility to let them explain it to you, and put in the effort to grasp it.