Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Erachin Daf Beis

MESECHTA ERACHIN

PEREK HAKOL MAARICHIN

MISHNA

- Everyone ("hakol") can make an erech vow, can be the subject of an erech vow, can make a neder (obligating him to pay a person's market value), and can be the subject of such a neder (to be based on their value) – Kohanim, Levi'im, Yisraelim, women, and slaves. A tumtum and androganis can make a neder and be the subject of a neder, and can make an erech vow, but they cannot be the subject of an erech vow, because only someone who is a definite male or a definite female can be the subject of an erech vow. A cheireish, shoteh, and katan can be the subject of a neder or erech vow, but they cannot make a neder or an erech vow, because they don't have the mental capability of sufficient understanding to do so.

GEMARA

- **Q:** What does "*everyone* can make an erech vow" come to include? **A:** It comes to include a katan who is almost an adult (a boy at least 12 years and a day, and a girl at least 11 years and a day, in each case when they are able to understand who they are making the vow to).
    - **Q:** What does the "everyone" come to include in the case of being the subject of an erech vow? **A:** It comes to includes someone who is very ugly or has boils (they have no market value). We would think that the pasuk of "neder b'erkicha" teaches that someone who has no value for a neder also has no value for an erech vow. The pasuk of "nefashos" therefore teaches that everyone has an erech value.
    - **Q:** What does the "everyone" come to include in the case of making a neder? **A:** That is taught only because the Mishna wanted to teach the next part, that everyone can be the *subject* of a neder.
    - **Q:** What does the "everyone" come to include in the case of being the subject of a neder? It can't be coming to include a tumtum, androginas, cheireish, shoteh, or katan, because those are specifically mentioned in the Mishna! It can't be coming to include a baby that is less than one month old (who doesn't have an erech value), because a later Mishna explicitly says that! It also can't be coming to include a goy, because a later Mishna explicitly says that as well!? **A:** The Mishna means to include the baby who is less than one month old. The Mishna alludes to it here and then later states it again explicitly.
- **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone may do semicha"? **A:** It comes to include an heir who inherited a korbon, and does not follow the view of **R' Yehuda** (who says that the heir would not do semicha).
    - **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone may do temurah"? **A:** It comes to include an heir who inherited a korbon, and does not follow the view of **R' Yehuda** (who says that the heir could not do temurah). This machlokes is stated clearly in a Braisa where the **T"K** says an heir can do semicha and temurah, and **R' Yehuda** says he cannot.
        - **Q:** What is **R' Yehuda's** reasoning? **A:** He says "korbano" comes to exclude doing semicha on one's father's korbon. He then learns the "beginning of it becoming kodesh" (i.e. temurah) from "the end of it being kodesh" (i.e. semicha) – just as an heir doesn't do semicha, an heir also can't effect temurah. The **Rabanan** say that the pasuk of "hameir yamir" teaches that an heir can effect temurah. We

then learn semicha from temurah – just as an heir can effect temurah, an heir also does semicha.
    - **Q:** What do the **Rabanan** darshen on the word "korbano"? **A:** They say that one mention of "korbano" teaches that semicha is not done on the korbon of a goy, one teaches that semicha cannot be done with a shaliach, and one teaches that all the owners of a korbon must do semicha (if there were a number of partners, each of them must do semicha). **R' Yehuda** says that each partner need not do semicha, so he has one "korbano" available for his drasha. Or, even if he holds that they each must do semicha, he holds that the exclusion of doing semicha with a shaliach and doing semicha on a goy's korbon are both learned from the same "korbano", which leaves one available for his drasha.
    - **Q:** What does **R' Yehuda** learn from the pasuk of "hameir yamir"? **A:** He says it teaches that a woman can effect temurah. The **Rabanan** learns this from the "v'ihm" of that pasuk. **R' Yehuda** doesn't darshen the "v'ihm".
- **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone is chayuv in the mitzvah of succah"? **A:** It comes to include a katan who doesn't need his mother, as is stated in a Mishna.
- **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone is chayuv in the mitzvah of lulav"? **A:** It comes to include a katan who knows how to shake the lulav, as is stated in a Mishna.
- **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone is chayuv in the mitzvah of tzitzis"? **A:** It comes to include a katan who knows how to wrap himself with a talis, as is stated in a Braisa.
- **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone is chayuv in the mitzvah of tefillin"? **A:** It comes to include a katan who knows how to properly guard the kedusha of tefillin, as is stated in a Braisa.
- **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone is chayuv in the mitzvah of re'iya"? **A:** It comes to include someone who is a half-slave and half-free man.
    - **Q:** According to **Ravina**, who says that a partially freed slave is patur from re'iyah, what does "everyone" come to include? **A:** It comes to include one who was lame on the first day of Yom Tov (and therefore patur then, as per the Mishna), but then was healed by the second day. The "everyone" teaches that he is chayuv once he becomes healed.
        - **Q:** This is true only according to the view that the obligation to bring the korbon applies separately to every day (i.e. if one didn't bring on the first day, there is a separate obligation to bring the next day, and so on, throughout Yom Tov). However, according to the view that the obligation only exists on the first day, and the remaining days are only makeup days for the first day, such a person would not be chayuv (since he was patur on the first day)!? **A:** The "everyone" comes to include a person who is blind in one eye, and teaches that he is chayuv. Based on this, the Mishna does not agree with a Braisa which brings the view of **R' Yehuda**, that a person blind in one eye is patur from re'iyah. He learns this through a drasha on the word "yei'raeh", which he says teaches that just as one comes to be seen by Hashem "with two eyes", so too he must come to "see Hashem" with two eyes.
    - **A:** We can also say as we did originally, that the "everyone" comes to include a partially freed slave. A Mishna says that initially **B"H** held that a partially freed slave may maintain that status, and works one day for himself and one day for his master. **B"S** said that is not right, because this slave will never be allowed to marry (he can't marry a slave, because he is partially a free man, and he can't marry a regular Yid, because he is partially a slave), which would go against the purpose of Creation. Therefore, it must be that we force his master to free him, and the former slave will then owe the master the amount of money that his share was worth. Ultimately, **B"H** agreed to **B"S**. Based on this, we can say that **Ravina's** statement (based on the end of the Mishna that says a

slave is patur, which **Ravina** explained as referring to a partially freed slave) followed the initial view of **B"H**, and the Mishna's first statement (of "everyone", which teaches that a partially freed slave is chayuv in re'iyah) follows **B"H's** ultimate view, and since he is destined to be freed, he is already considered to be freed, and is therefore chayuv in the mitzvah of re'iyah.

- **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone is chayuv in the mitzvah of shofar"? **A:** It comes to include a katan who has reached the age of chinuch, as is stated in a Mishna.
- **Q:** What does the Mishna (a Mishna elsewhere) come to include when it says "everyone is chayuv in the mitzvah of megilla and everyone is valid to read the megilla"? **A:** It comes to include women ,and follows the view of **R' Yehoshua ben Levi** who says that women are chayuv, because they too were part of the nes.