דַּף יוֹמִי · עֲרָכִין · דַּף י״ז

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

📖 THE SUGYA

We begin on this daf by wrapping up Perek Yesh Ba'arakhin. The Gemara touches on the immense weight of rebuke, bringing the chiddush from Rabbi Eliezer the Great that even if Hashem brought the holy Avos—Avraham, Yitzchak, and Yaakov—to strict judgment, they would not be able to stand before His rebuke, as Hashem always treats the world with chesed and tzedakah. We also see an important shakla v'tarya about the relationship between a generation and its leader: whether the leader's demeanor reflects the people, or whether the people follow the leader.

From there, we start the new Perek! The new Mishnah lays down fundamental klalim in the hilchos of Arakhin: affordability goes by the vower, the years of age go by the valuated person, and the gender amount goes by the valuated person. The Gemara immediately begins analyzing these halachos, contrasting a poor person who vows an erech of a rich person with one who vows to bring a korban for a metzora, where the halachos of ashirus and oni operate under different gezeiras hakasuv.

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

עַמּוּד א׳ DAF 17A

STATEMENT

פּוּרְעָנוּת מְזַדַּמֶּנֶת לוֹ.

A calamity awaits him if he refrains from rebuking.

BRAISA

תַּנְיָא, רַבִּי אֱלִיעֶזֶר הַגָּדוֹל אוֹמֵר: אִלְמָלֵא בָּא הַקָּדוֹשׁ בָּרוּךְ הוּא עִם אַבְרָהָם יִצְחָק וְיַעֲקֹב בְּדִין, אֵין יְכוֹלִין לַעֲמוֹד מִפְּנֵי תּוֹכֵחָה,

It is taught in a braisa that **Rabbi Eliezer the Great says: Were the Holy One, Blessed be He, to come into** strict **judgment with Avraham, Yitzchak, and Yaakov, they would not be able to stand before** His **rebuke,**

PROOF

שֶׁנֶּאֱמַר: ״וְעַתָּה הִתְיַצְּבוּ וְאִשָּׁפְטָה אִתְּכֶם לִפְנֵי ה׳ אֵת כָּל צִדְקוֹת ה׳ אֲשֶׁר עָשָׂה אִתְּכֶם וְאֶת אֲבוֹתֵיכֶם״.

as it is stated by Shmuel HaNavi: **"And now stand still, that I may plead with you before Hashem concerning all the righteous acts of Hashem which He did with you and with your fathers."** This teaches that Hashem always dealt with the Avos through chesed and tzedakah, not through strict judgment.

STATEMENT

״זֶה דּוֹר דֹּרְשָׁיו מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה״,

Regarding the pasuk: **"This is the generation of those who seek Him, that seek Your face, Yaakov, Selah,"**

EXPLANATION

פְּלִיגִי בַּהּ רַבִּי יְהוּדָה נְשִׂיאָה וְרַבָּנַן, חַד אָמַר: דּוֹר לְפִי פַּרְנָס, וְחַד אָמַר: פַּרְנָס לְפִי דּוֹרוֹ.

Rabbi Yehuda Nesia and the Rabbis disagree about it; one says: The generation's spiritual status is **according to the leader, and one says: The leader**'s status is **according to his generation.**

QUESTION

לְמַאי הִלְכְתָא?

The Gemara asks: **With regard to what matter** is this said?

QUESTION

אִילֵּימָא לְמִעְלְיוּתָא, דְּמָר סָבַר: אִי מְעַלֵּי דָּרָא מְעַלֵּי פַּרְנָס, וּמָר סָבַר: אִי מְעַלֵּי פַּרְנָס מְעַלֵּי דָּרָא —

If we say it is **regarding goodness, where one Master holds: If the generation is good, the leader is good, and one Master holds: If the leader is good, the generation is good —**

OBJECTION

הָא אִיכָּא צִדְקִיָּה, דַּהֲוָה מְעַלֵּי וְדָרֵיהּ לָא הֲוָה מְעַלֵּי, וְהָא יְהוֹיָקִים, דְּלָא הֲוָה מְעַלֵּי וְדָרֵיהּ הֲוָה מְעַלֵּי!

behold, there is Tzidkiyah, who was good, but his generation was not good; and behold, there is Yehoyakim, who was not good, but his generation was good! So it cannot mean their goodness is linked.

PROOF

דְּאָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: מַאי דִּכְתִיב "בְּרֵאשִׁית מַמְלְכוּת יְהוֹיָקִים מֶלֶךְ יְהוּדָה"?

How do we know this? **For Rabbi Yochanan says in the name of Rabbi Shimon ben Yochai: What is the meaning of that which is written: "In the beginning of the reign of Yehoyakim the son of Yoshiyah, king of Yehudah"?**

EXPLANATION

בִּיקֵּשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִיר אֶת הָעוֹלָם לְתוֹהוּ וָבֹהוּ בִּשְׁבִיל יְהוֹיָקִים, כֵּיוָן שֶׁנִּסְתַּכֵּל בְּדוֹרוֹ נִתְיַישְּׁבָה דַּעְתּוֹ.

It means **the Holy One, Blessed be He, sought to return the world to chaos and emptiness on account of Yehoyakim,** who was wicked; **once He looked at his generation** and saw they were righteous, **His mind was settled** and He spared the world.

PROOF

בִּיקֵּשׁ הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִיר אֶת הָעוֹלָם לְתוֹהוּ וָבֹהוּ מִפְּנֵי דּוֹרוֹ שֶׁל צִדְקִיָּהוּ, כֵּיוָן שֶׁנִּסְתַּכֵּל בְּצִדְקִיָּהוּ נִתְיַישְּׁבָה דַּעְתּוֹ.

And similarly, **the Holy One, Blessed be He, sought to return the world to chaos and emptiness because of the generation of Tzidkiyah,** who were wicked; **once He looked at Tzidkiyah,** who was righteous, **His mind was settled.** So clearly their spiritual standing does not depend on each other!

RESOLUTION

אֶלָּא לְעִנְיַן תּוֹקֶפָא וְנִיחוּתָא קָאָמְרִינַן.

Rather, we are saying it regarding harshness and gentleness: One holds that a leader's harsh or gentle demeanor matches his generation's, and one holds the generation's demeanor matches the leader's.

STATEMENT

הַדַּרַן עָלָךְ יֵשׁ בַּעֲרָכִין.

We shall return to you, Perek **Yesh Ba'arakhin!**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הֶשֵּׂג יָד בַּנּוֹדֵר, וְהַשָּׁנִים בַּנִּידָּר, וְהָעֲרָכִין בַּנֶּעֱרָךְ, וְהָעֵרֶךְ בִּזְמַן הָעֵרֶךְ.

MISHNAH: The affordability of a valuation goes **by the one who vows; and the years** of age go **by the subject of the vow; and the valuations** of male or female go **by the valuated person; and the valuation** amount is fixed **at the time of the valuation.**

MISHNAH

הֶשֵּׂג יָד בַּנּוֹדֵר, כֵּיצַד? עָנִי שֶׁהֶעֱרִיךְ אֶת הֶעָשִׁיר — נוֹתֵן עֵרֶךְ עָנִי, וְעָשִׁיר שֶׁהֶעֱרִיךְ אֶת הֶעָנִי — נוֹתֵן עֵרֶךְ עָשִׁיר.

The affordability goes **by the one who vows — how so? A poor person who valuated a rich person gives the valuation of a poor person; and a rich person who valuated a poor person gives the valuation of a rich person.**

MISHNAH

אֲבָל בַּקָּרְבָּנוֹת אֵינוֹ כֵּן, הֲרֵי שֶׁאָמַר: ״קָרְבָּנוֹ שֶׁל מְצוֹרָע זֶה עָלַי״, הָיָה מְצוֹרָע עָנִי — מֵבִיא קָרְבַּן עָנִי, עָשִׁיר — מֵבִיא קָרְבַּן עָשִׁיר.

But regarding sacrifices it is not so: Behold, one who said, "This metzora's sacrifice is upon me" — if the metzora was poor, he brings the sacrifice of a poor person; if rich, he brings the sacrifice of a rich person, regardless of his own financial standing.

MISHNAH

רַבִּי אוֹמֵר, אוֹמֵר אֲנִי: אַף בָּעֲרָכִין כֵּן, וְכִי מִפְּנֵי מָה עָנִי שֶׁהֶעֱרִיךְ אֶת הֶעָשִׁיר נוֹתֵן עֵרֶךְ עָנִי, שֶׁאֵין הֶעָשִׁיר חַיָּיב כְּלוּם.

Rabbi Yehuda HaNasi **says: I say, even by valuations it is so! And why does a poor person who valuated a rich person give the valuation of a poor person? Because the rich person was not obligated in anything** previously, so the vow was created entirely by the poor person.

MISHNAH

אֲבָל עָשִׁיר שֶׁאָמַר: ״עֶרְכִּי עָלַי״, וְשָׁמַע עָנִי וְאָמַר: ״מַה שֶּׁאָמַר זֶה עָלַי״ — נוֹתֵן עֵרֶךְ עָשִׁיר.

But if a rich person said, "My valuation is upon me," and a poor person heard and said, "Whatever this one said is upon me," he gives the valuation of a rich person, since he took upon himself a pre-existing obligation of a rich person.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ הֶשֵּׂג יָדוֹ בַּמַּעֲרִיךְ הוּא! כְּדִכְתִיב: ״אֲשֶׁר תַּשִּׂיג יַד הַנּוֹדֵר יַעֲרִיכֶנּוּ הַכֹּהֵן״.

GEMARA: The Gemara asks on the Mishnah's phrasing: **Affordability is dependent on the valuer! As it is written: "According to what the hand of the vower can afford, the kohen shall value him."** Why does the Mishnah say "by the vower" instead of "by the valuer"?

QUESTION

הַשָּׁנִים בַּנִּידָּר? בַּנֶּעֱרָךְ הוּא!

And also, why does it state **the years** go **by the subject of the vow? It is by the valuated person!**

ANSWER

אַיְידֵי דְּאָמַר ״הֶשֵּׂג יָד בַּנּוֹדֵר״, אָמַר נָמֵי ״הַשָּׁנִים בַּנִּידָּר״.

The Gemara answers: **Since he said** in the first clause using the language of the pasuk, **"Affordability is by the vower," he also said** in the next clause, **"the years are by the subject of the vow."**

EXPLANATION

הֶשֵּׂג יָד בַּנּוֹדֵר, כֵּיצַד? עָנִי שֶׁהֶעֱרִיךְ אֶת הֶעָשִׁיר נוֹתֵן עֵרֶךְ עָנִי. מַאי טַעְמָא? דְּאָמַר קְרָא: ״אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר״ — בְּנוֹדֵר תְּלָה רַחֲמָנָא.

The Gemara analyzes the Mishnah: **The affordability** goes **by the vower — how so? A poor person who valuated a rich person gives the valuation of a poor person. What is the reason? As the pasuk stated: "According to what the hand of the vower can afford" — the Torah hung** it **on the vower.**

STATEMENT

אֲבָל בַּקָּרְבָּנוֹת אֵינוֹ כֵּן, הֲרֵי שֶׁאָמַר: ״קָרְבָּנוֹ שֶׁל מְצוֹרָע זֶה עָלַיי״, הָיָה מְצוֹרָע עָנִי מֵבִיא קָרְבַּן עָנִי,

But regarding sacrifices it is not so: Behold, one who said, "This metzora's sacrifice is upon me" — if the metzora was poor, he brings the sacrifice of a poor person.

QUESTION

וְאַף עַל גַּב דְּמַדִּירוֹ עָשִׁיר?

The Gemara asks: Is this true **even though the vower** himself **is rich?**

OBJECTION

וְאִם דַּל הוּא אָמַר רַחֲמָנָא, וְלֹא דַּל הוּא.

The Torah stated: "And if he is poor," and this vower **is not poor!** How can a rich person bring a poor man's sacrifice?

ANSWER

אָמַר רַבִּי יִצְחָק: כְּשֶׁהָיָה מַדִּירוֹ עָנִי,

Rabbi Yitzchak said: The Mishnah is speaking **when the vower was** also **poor,**

QUESTION

וְדִלְמָא עֲלֵיהּ דִּידֵיהּ חָס רַחֲמָנָא, אַמַּדִּירוֹ לָא, דִּכְתִיב: "הוּא".

and perhaps the Torah only had mercy on him, the metzora himself, **but on the vower no, for is it not written: "He"?**

ANSWER

אָמַר רַב אַדָּא בַּר אַהֲבָה: "וְאֵין יָדוֹ מַשֶּׂגֶת" לְרַבּוֹת אֶת הַנּוֹדֵר.

Rab me-Ada bar Ahavah said: The extra words **"and his hand cannot afford" come to include the vower** who is poor, allowing him to bring the poor offering.

QUESTION

אֲבָל מַדִּירוֹ עָשִׁיר, הָכִי נָמֵי דְּמַיְיתֵי בַּעֲשִׁירוּת?

The Gemara asks: **But if the vower is rich,** is it **indeed so that he brings** the offering **of wealth,** even if the metzora is poor?

OBJECTION

אִם כֵּן, מַאי "אֲבָל בַּקָּרְבָּנוֹת אֵינוֹ כֵּן"?

If so, what does the Mishnah mean when it says, **"But regarding sacrifices it is not so"?** That implies the sacrifice always follows the metzora, not the vower!

עַמּוּד ב׳ DAF 17B

EXPLANATION

חֲדָא אַמְּצוֹרָע עָנִי וּמַדִּירוֹ עָנִי,

One rule in the Mishnah is stated **with regard to a destitute leper and one who vows on his behalf** who is **destitute,** teaching that he brings the offering of a poor person;

EXPLANATION

וַחֲדָא לְמַעוּטֵי מְצוֹרָע עָשִׁיר וּמַדִּירוֹ עָנִי.

and one rule serves **to exclude a wealthy leper and one who vows on his behalf** who is **destitute,** teaching that even though the vower is poor, he must bring the offering of a rich person.

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא:

For it might **enter your mind to say:**

EXPLANATION

הוֹאִיל וְאִיתְרַבּוֹ, אִיתְרַבּוֹ,

Since they were included under the leniency of the verse, **they were included** for all cases, and even a poor vower for a rich leper can bring a poor man's offering;

EXPLANATION

קָא מַשְׁמַע לַן.

therefore the Mishnah **comes to teach us** that this leniency does not apply when the leper himself is rich.

BRAISA

לְפִי שֶׁמָּצִינוּ בַּעֲרָכִין, עָנִי שֶׁהֶעֱרִיךְ אֶת הֶעָשִׁיר נוֹתֵן עֵרֶךְ עָנִי,

For so it was taught in a Braisa: **Since we find by valuations** that a **destitute person who valuated a wealthy person gives the valuation of a destitute person,**

BRAISA

יָכוֹל אַף זֶה כֵּן,

I **might** think **here too** by the offerings of a leper it should be **so;**

BRAISA

תַּלְמוּד לוֹמַר "אִם דַּל הוּא".

therefore **the verse states: "And if he is poor"** (Vayikra 14:21), teaching that only if the leper himself is poor does he bring a poor man's offering.

QUESTION

וּלְרַבִּי, דְּאָמַר: "אוֹמֵר אֲנִי אַף בַּעֲרָכִין כֵּן" —

The Gemara asks: **And according to Rabbi** Yehuda HaNasi, **who says: "I say even by valuations** the halachah is **so,"** namely that if a poor man accepts the valuation of a rich man he must give the valuation of a rich man,

EXPLANATION

אַלְמָא אָמַר: בָּתַר חִיּוּבָא דְּגַבְרָא אָזְלִינַן,

consequently he says: We follow the obligation of the original **man** who was valuated,

QUESTION

וְהָא לָא צְרִיכָא קְרָא לְמַעוֹטֵי הוּא,

and thus **it is not necessary for a verse to exclude this** case of a poor man vowing for a rich leper, since it's already obvious according to Rabbi Yehuda HaNasi;

QUESTION

לְמַעוֹטֵי מַאי?

to exclude what then does the verse "And if he is poor" come according to Rabbi Yehuda HaNasi?

ANSWER

לְמַעוֹטֵי מְצוֹרָע עָנִי וּמַדִּירוֹ עָשִׁיר,

The Gemara answers: It comes **to exclude a destitute leper and one who vows on his behalf** who is **wealthy,**

EXPLANATION

סָלְקָא דַּעְתָּךְ אָמֵינָא:

for it might **enter your mind to say:**

EXPLANATION

הוֹאִיל וְאָמַר רַבִּי: "בָּתַר חִיּוּבָא דְּגַבְרָא אָזְלִינַן",

Since Rabbi Yehuda HaNasi **says: "We follow the obligation of the** original **man,"** so here too the rich vower should only bring a poor man's offering because the leper himself is poor;

ANSWER

קָא מַשְׁמַע לַן.

therefore the verse **comes to teach us** that since the vower is rich, he must bring a rich man's offering.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ הָיָה עָנִי וְהֶעֱשִׁיר, עָשִׁיר וְהֶעֱנִי — נוֹתֵן עֵרֶךְ עָשִׁיר.

MISHNAH: If one who made a vow of valuation **was destitute and became wealthy,** or if he was **wealthy and became destitute, he gives the valuation of a wealthy person.**

MISHNAH

רַבִּי יְהוּדָה אוֹמֵר: עָנִי וְהֶעֱשִׁיר וְחָזַר וְהֶעֱנִי — נוֹתֵן עֵרֶךְ עָשִׁיר.

Rabbi Yehuda says: Even if he was **destitute, and became wealthy, and went back and became destitute, he gives the valuation of a wealthy person.**

MISHNAH

אֲבָל בַּקָּרְבָּנוֹת אֵינוֹ כֵּן,

But regarding offerings, it is not so, for everything goes according to his status at the time he brings the sacrifice.

MISHNAH

אֲפִילּוּ מֵת אָבִיו וְהִנִּיחַ לוֹ רִיבּוֹא, אוֹ סְפִינָתוֹ בַּיָּם וּבָאָה לוֹ בְּרִבּוֹאוֹת —

And **even if his father died and left him ten thousand** dinars as an inheritance, **or his ship was at sea and came to him with ten thousand** dinars of merchandise, but he has not taken possession of it yet,

MISHNAH

אֵין לַהֶקְדֵּשׁ בָּהּ כְּלוּם.

Hekdesh has nothing in it, and he brings the offering according to his present poor status.

GEMARA

גְּמָ׳ עָנִי וְהֶעֱשִׁיר — ״אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר״.

GEMARA: The Gemara explains: That if he was **destitute and became wealthy** he pays like a rich man is derived from the verse: **"According to the means of him that vowed"** (Vayikra 27:8), and right now he has the means.

GEMARA

עָשִׁיר וְהֶעֱנִי — ״עַל פִּי אֲשֶׁר תַּשִּׂיג״.

And that if he was **wealthy and became destitute** he also pays like a rich man is derived from: **"According to [al pi] the means of him that vowed,"** emphasizing the moment the vow left his mouth [peh], at which time he was wealthy.

STATEMENT

רַבִּי יְהוּדָה אוֹמֵר: אֲפִילּוּ עָנִי וְהֶעֱשִׁיר וְחָזַר וְהֶעֱנִי — נוֹתֵן עֶרְכּוֹ עָשִׁיר.

We learned in the Mishnah: **Rabbi Yehuda says: Even if** he was **destitute, and became wealthy, and went back and became destitute, he gives the valuation of a wealthy person.**

QUESTION

מַאי טַעְמָא דְּרַבִּי יְהוּדָה?

What is the reasoning of Rabbi Yehuda?

ANSWER

אָמַר קְרָא: ״וְאִם מָךְ הוּא מֵעֶרְכֶּךָ״ —

The verse states: "But if he is [hu] too poor for your valuation" (Vayikra 27:8) — the extra word hu teaches:

ANSWER

עַד שֶׁיְּהֵא בְּמָכוּתוֹ מִתְּחִלָּתוֹ וְעַד סוֹפוֹ.

He is not evaluated as poor **unless he is in his state of poverty from his beginning to his end,** without becoming rich in between.

OBJECTION

אֶלָּא מֵעַתָּה, וְאִם ״דַּל הוּא״, הָכִי נָמֵי עַד שֶׁיְּהֵא בְּדַלּוּתוֹ מִתְּחִלָּתוֹ וְעַד סוֹפוֹ!

The Gemara objects: **If so,** then when the Torah says by a destitute leper: **"And if he is [hu] poor"** (Vayikra 14:21), **so too** should we say **unless he is in his state of poverty from his beginning to his end?**

OBJECTION

וְכִי תֵּימָא הָכִי נָמֵי,

And if you would say indeed that is **so,** that Rabbi Yehuda holds this by a leper as well,

OBJECTION

וְהָתְנַן: מְצוֹרָע שֶׁהֵבִיא קָרְבְּנוֹתָיו עָנִי וְהֶעֱשִׁיר, עָשִׁיר וְהֶעֱנִי — הַכֹּל הוֹלֵךְ אַחַר חַטָּאת, דִּבְרֵי רַבִּי שִׁמְעוֹן.

but didn't we learn in a Mishnah (Nega'im 14:11): **A leper who brought his offerings** when he was **destitute and he became wealthy,** or when he was **wealthy and he became destitute — everything goes after the sin-offering;** if he was rich when he brought the sin-offering he brings a rich man's burnt-offering, and if poor, a poor man's burnt-offering, **these are the words of Rabbi Shimon.**

OBJECTION

רַבִּי יְהוּדָה אוֹמֵר: הַכֹּל הוֹלֵךְ אַחַר אָשָׁם,

Rabbi Yehuda says: Everything goes after the guilt-offering,

OBJECTION

וְתַנְיָא, רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר: הַכֹּל הוֹלֵךְ אַחַר צִפֳּרִים!

and it was taught in a Braisa: **Rabbi Eliezer ben Yaakov says: Everything goes after the birds!** Thus we see that according to everyone, including Rabbi Yehuda, his status is determined by one specific point, not that he must remain poor continuously from beginning to end!

RESOLUTION

הָא אִתְּמַר עֲלַהּ, אָמַר רַב יְהוּדָה אָמַר רַב: וּשְׁלָשְׁתָּן מִקְרָא אֶחָד דָּרְשׁוּ, "אֲשֶׁר לֹא תַשִּׂיג יָדוֹ בְּטָהֳרָתוֹ".

The Gemara answers: **Was it not stated concerning this** Mishnah, that **Rav Yehuda said** that **Rav said: And all three of them expounded one** and the same **verse: "Whose hand cannot reach so much in his purification"** (Vayikra 14:32)?

EXPLANATION

רַבִּי שִׁמְעוֹן סָבַר: דָּבָר הַמְכַפֵּר, מַאי נִיהוּ — חַטָּאת.

Rabbi Shimon holds: "Purification" refers to **the item that atones,** and **what is it? The sin-offering.**

EXPLANATION

וְרַבִּי יְהוּדָה סָבַר: דָּבָר הַמַּכְשִׁיר, וּמַאי נִיהוּ — אָשָׁם.

And Rabbi Yehuda holds: It refers to **the item that permits** him to enter the Mikdash and eat kodashim, **and what is it? The guilt-offering.**

EXPLANATION

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב סָבַר: הַגּוֹרֵם לוֹ טָהֳרָה, וּמַאי נִיהוּ — צִיפֳּרִים.

Rabbi Eliezer ben Yaakov holds: It refers to **the item that causes his purification** process to begin, **and what is it? The birds.** So a specific verse teaches that by a leper we only look at a single moment.

QUESTION

וְאֶלָּא "הוּא" לְמָה לִי?

The Gemara asks: **But** if so, the word **"he" [hu]** written by the leper, **why do I need it?**

ANSWER

לְרַבִּי — כִּדְאִית לֵיהּ, וּלְרַבָּנַן — כִּדְאִית לְהוּ.

The Gemara answers: **According to Rabbi** Yehuda HaNasi, it is **as he has it** (to exclude a wealthy vower for a poor leper), **and according to the Rabbanan,** it is **as they have it** (to exclude a poor vower for a rich leper).

OBJECTION

אֶלָּא מֵעַתָּה, "וְהוּא עֵד", עַד שֶׁיִּהְיֶה כָּשֵׁר מִתְּחִלָּתוֹ וְעַד סוֹפוֹ!

The Gemara continues to challenge Rabbi Yehuda's principle: **If so,** by the verse **"and he [ve'hu] is a witness"** (Vayikra 5:1), should we also say that a witness is not kosher **unless he is kosher from his beginning to his end?**

OBJECTION

וְכִי תֵּימָא הָכִי נָמֵי,

And if you would say indeed it is **so,**

OBJECTION

וְהָא תַּנְיָא: הָיָה יוֹדֵעַ לוֹ בְּעֵדוּת עַד שֶׁלֹּא נַעֲשָׂה חָתָנוֹ, וְנַעֲשָׂה חָתָנוֹ, פִּקֵּחַ וְנִתְחָרֵשׁ, פָּתוּחַ וְנִסְתַּמֵּא, שָׁפוּי וְנִשְׁתַּטָּה — הֲרֵי זֶה פָּסוּל.

but wasn't it taught in a Braisa: If **he knew testimony for him before he became his son-in-law, and** then **he became his son-in-law,** or if he was **sighted and became deaf-mute, seeing and became blind, sane and became insane — he is invalid** to testify.

OBJECTION

אֲבָל הָיָה יוֹדֵעַ לוֹ עֵדוּת עַד שֶׁלֹּא נַעֲשָׂה חָתָנוֹ, וְנַעֲשָׂה חָתָנוֹ,

However, if he knew testimony for him before he became his son-in-law, and he became his son-in-law,

SUMMARY

After concluding Perek Yesh Ba'arakhin with aggadic teachings regarding rebuke and leadership, the Gemara introduces the new perek. The Mishnah establishes that an erech payment is determined by the financial status of the vower, whereas the age and gender brackets depend on the valuated individual. Furthermore, the Mishnah contrasts Arakhin with korbanos metzora, where the rich or poor status of the metzora himself dictates the required offering. The Gemara clarifies the pasukim underlying these distinctions, examining how a poor person vowing a korban on behalf of a metzora brings either a poor or rich man's offering depending on the metzora's own status.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

Look at what Rabbi Yohanan teaches us on our daf in the name of Rabbi Shimon bar Yochai. Hashem looked at the wicked king Yehoyakim and was ready, so to speak, to return the entire world to tohu vavohu. What saved the whole world? Hashem looked at the simple Yidden of that generation and saw their righteousness, and His mind was settled. Then the opposite happened with King Tzidkiyah. His generation was deeply fallen, but because Tzidkiyah himself was a tzaddik, Hashem looked at him and held back total destruction.

Think about what the Gemara is telling us here. The zechus of a single Yid, or a single group of Yidden standing strong, can literally hold up the entire world! We often look around at the world or our surroundings and feel overwhelmed. We think, what does my tiny bit of Yiddishkeit matter when there is so much confusion and darkness outside? The sugya teaches us that Hashem doesn't look at numbers; He looks at the individual point of light. One person's yiras Shamayim, one kosher reaction, can balance out an entire generation's spiritual decline.

Never underestimate the weight of your own small מעשים טובים. You aren't just managing your own private life; your daily avodah carries the whole welt on its shoulders. When you overcome a nisayon or hold back from a bad word, you are being the Tzidkiyah or the kosher generation that settles Hashem's mind and brings rachamim to the world.

Today, when you find yourself in a situation where everyone around you is slipping in standard, whether in lashon hara, pashtus, or mentchlichkeit, stand firm in your Yiddishkeit. Do one small hidden mitzvah or extra kapitel Tehillim today specifically with the kavana that your quiet zechus should protect and uplift all of Klal Yisrael.