דַּף יוֹמִי · עֲרָכִין · דַּף י״ח

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

📖 THE SUGYA

This daf opens by completing the shakla v'tarya on the rules of edus and how we treat a witness whose status changed in the interim. The Gemara then turns back to our Mishnah's discussion regarding a metzora bring his korbanos based on his financial standing. We look at various cases where a person seems to have wealth on the horizon—such as expecting a massive yerushah from a father who is a goses, or having a ship out at sea carrying expensive cargo—and the Gemara clarifies the exact halachic definitions of wealth versus poverty when it comes to bringing a korban rich or poor.

From there, we begin a new Mishnah detailing the fundamental rules of age brackets and gender for Erechin. The Tanna teaches that the valuation is determined entirely by the person being valuated, and the age tier is fixed strictly at the moment the vow is made, even if the person ages into a higher bracket before paying. The Gemara explores the source for this, comparing Erechin to market value (Damei), and enters a detailed discussion on how exact years—such as the 5th, 20th, and 60th year—are calculated, including whether a person on their actual 60th year is treated like the younger or older age bracket.

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

עַמּוּד א׳ DAF 18A

PROOF

וְאַחַר כָּךְ מֵתָה בִּתּוֹ,

and afterward his wife, **the daughter of** his father-in-law, **died**, so that he is no longer related to the litigant,

PROOF

פִּקֵּחַ וְנִתְחָרֵשׁ וְחָזַר וְנִתְפַּקֵּחַ,

or if he was **a hearing person and became a deaf-mute, and then became a hearing person again**,

PROOF

פָּתוּחַ וְנִסְתַּמֵּא וְאַחַר כָּךְ נִתְפַּתֵּחַ,

or if he was **a sighted person and became blind, and afterward became sighted again**,

PROOF

שָׁפוּי וְנִשְׁתַּטָּה וְחָזַר וְנִשְׁתַּפָּה —

or if he was **sane and became insane, and then became sane again** —

PROOF

כָּשֵׁר.

in all these cases, he is **kosher** to give testimony.

PROOF

זֶה הַכְּלָל: כֹּל שֶׁתְּחִילָתוֹ וְסוֹפוֹ בְּכַשְׁרוּת — כָּשֵׁר.

This is the rule: Anyone whose beginning when seeing the testimony **and whose end** when testifying in court are **in a state of fitness — is kosher**, even though he was disqualified in the interim!

ANSWER

שָׁאנֵי הָתָם, דְּאָמַר קְרָא: "אוֹ רָאָה... אִם לֹא יַגִּיד",

The Gemara answers: It **is different there** regarding testimony, **for the pasuk says: "Whether he saw... if he does not tell,"**

ANSWER

בִּרְאִיָּיה וְהַגָּדָה תְּלָא רַחֲמָנָא מִילְּתָא, וְהָא אִיכָּא.

meaning that **the Merciful One hung the matter** of testifying **on seeing** the event **and telling** it over in court, **and here** both **are present** properly, so the interim state does not invalidate him.

QUESTION

וְאֶלָּא "וְהוּא" לְמָה לִי?

But if so, **why do I need** the limitation derived from the word **"and he"** (as a witness)?

ANSWER

לְכִדְתַנְיָא:

The Gemara answers: It is needed **for that which was taught in a Braisa:**

BRAISA

רָאָה סִיאָה שֶׁל בְּנֵי אָדָם עוֹמְדִין, וְעֵידָיו בֵּינֵיהֶן,

If a person **saw a group of people standing, and his witnesses were among them,**

BRAISA

וְאָמַר "מַשְׁבִּיעַנִי עֲלֵיכֶם אִם יוֹדְעִים אַתֶּם לִי עֵדוּת שֶׁתָּבוֹאוּ וּתְעִידוּנִי",

and he said, "I adjure you, if you know any testimony for me, that you come and testify for me,"

BRAISA

יָכוֹל יְהוּ חַיָּיבִין?

you might think that they should be **liable** for a Korban Shevuas HaEidus if they deny knowing testimony under oath;

BRAISA

תַּלְמוּד לוֹמַר "וְהוּא עֵד", וַהֲרֵי לֹא יִיחֵד עֵידָיו.

therefore the pasuk says, "And he is a witness," which implies he must be singled out, **and here he did not single out his witnesses** specifically, so they are exempt.

BRAISA

יָכוֹל אֲפִילּוּ אָמַר "כָּל מִי"?

You might think that even if he said, "Whoever among you knows testimony for me, I adjure you," they are also exempt?

BRAISA

תַּלְמוּד לוֹמַר "וְהוּא עֵד", וַהֲרֵי יִיחֵד עֵידָיו.

Therefore the pasuk says, "And he is a witness," and here he did single out his witnesses by referring directly to anyone who knows testimony, so they would be liable.

מִשְׁנָה MISHNAH

MISHNAH

אֲבָל בַּקְּרְבָּנוֹת אֵינוֹ כֵּן וְכוּ'.

We learned in the Mishnah: **But regarding the korbanos** of a metzora, **it is not so, etc.**

גְּמָרָא GEMARA

QUESTION

אָבִיו מֵת וְהִנִּיחַ לוֹ רִיבּוֹא — עָשִׁיר הוּא!

The Gemara asks on the Mishnah's case: If **his father died and left him ten thousand** dinar, **he is rich!** Why does the Mishnah say he brings the korban of a poor person?

ANSWER

אָמַר רַבִּי אַבָּהוּ, אֵימָא: מַנִּיחַ לוֹ רִיבּוֹא.

Rabbi Abbahu said: Say instead in the Mishnah: His father is about to die and **will leave him ten thousand** dinar, but he has not yet inherited it.

QUESTION

פְּשִׁיטָא!

The Gemara asks: That is **pashut!** As long as he hasn't inherited it, he is still poor!

ANSWER

כְּשֶׁהָיָה אָבִיו גּוֹסֵס.

The Gemara answers: It is needed for a case **where his father was a goses** (dying).

EXPLANATION

מַהוּ דְּתֵימָא: רוֹב גּוֹסְסִין לְמִיתָה? קָא מַשְׁמַע לַן.

What might you have said? Since **a majority of gosesin go to death,** we should treat him as rich already? Therefore the Mishnah **comes to teach us** that until he actually dies, he is still considered poor.

QUESTION

סְפִינָתוֹ בַּיָּם וּבָאָה לוֹ בְּרִיבּוֹאוֹת, עָשִׁיר הוּא!

The Gemara asks on the next case: If **his ship is at sea and coming to him with tens of thousands** in goods, **he is rich!** Why is he considered poor?

ANSWER

אָמַר רַב חִסְדָּא: כְּשֶׁהָיְתָה מוּחְכֶּרֶת וּמוּשְׁכֶּרֶת בְּיַד אֲחֵרִים.

Rav Chisda said: It speaks of a case **where it was leased and rented out to others,** so the cargo does not belong to him.

QUESTION

וְהָאִיכָּא שְׂכִירוּת?

The Gemara asks: **But isn't there the rental money** that he is owed for the ship, which makes him rich?

ANSWER

שְׂכִירוּת אֵינָהּ מִשְׁתַּלֶּמֶת אֶלָּא לְבַסּוֹף.

The Gemara answers: **Rent is not payable except at the end** of the term, so he does not possess the funds yet.

QUESTION

וְתֵיפּוֹק לֵיהּ מִשּׁוּם סְפִינָה!

The Gemara asks: **But let him derive** that he is rich **because of the ship itself** that he owns!

ANSWER

הָא מַנִּי? רַבִּי אֱלִיעֶזֶר הִיא, דְּתָנַן:

The Gemara answers: **Whose view is this? It is Rabbi Eliezer, as we learned** in a Mishnah:

PROOF

רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם הָיָה אִיכָּר — נוֹתֵן לוֹ צִמְדּוֹ, וְחַמָּר — נוֹתֵן לוֹ חֲמוֹרוֹ.

Rabbi Eliezer says: If he was a farmer, the Temple treasury **gives him** back **his pair** of oxen to plow with; **and** if he was **a donkey driver, it gives him his donkey** to earn a living, because basic tools of livelihood are not taken or calculated against a person.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי' הַשָּׁנִים בַּנִּידָּר, כֵּיצַד?

MISHNAH: The calculation of **the years** of age in Erechin is determined **by the one who is subject to the vow; how so?**

MISHNAH

יֶלֶד שֶׁהֶעֱרִיךְ זָקֵן — נוֹתֵן עֵרְךְ זָקֵן,

If a child valuated an old person, he gives the Arachin value of an old person;

MISHNAH

וְזָקֵן שֶׁהֶעֱרִיךְ אֶת הַיֶּלֶד — נוֹתֵן עֵרְךְ יֶלֶד.

and if an old person valuated a child, he gives the Arachin value of a child.

MISHNAH

הָעֲרָכִין בַּנֶּעֱרָךְ, כֵּיצַד?

The rates of evaluations according to gender are determined by the one being valuated; how so?

MISHNAH

אִישׁ שֶׁהֶעֱרִיךְ הָאִשָּׁה — נוֹתֵן עֵרְךְ אִשָּׁה,

If a man valuated a woman, he gives the Arachin value of a woman;

MISHNAH

וְאִשָּׁה שֶׁהֶעֱרִיכָה אִישׁ — נוֹתֶנֶת עֵרְךְ אִישׁ.

and if a woman valuated a man, she gives the Arachin value of a man.

MISHNAH

וְהָעֵרֶךְ בִּזְמַן הָעֲרָךְ, כֵּיצַד?

And the evaluation bracket is fixed according to the time of the vow of valuation; how so?

MISHNAH

הֶעֱרִיכוֹ פָּחוּת מִבֶּן חָמֵשׁ, וְנַעֲשָׂה יָתֵר עַל בֶּן חָמֵשׁ,

If he valuated him when he was less than five years old, and he became older than five years old before payment was made,

MISHNAH

פָּחוּת מִבֶּן עֶשְׂרִים, וְנַעֲשָׂה יָתֵר עַל בֶּן עֶשְׂרִים —

or if he valuated him when he was less than twenty years old, and he became older than twenty years old —

MISHNAH

נוֹתֵן בִּזְמַן הָעֲרָךְ.

he gives according to the age bracket at the time of the vow of valuation.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן:

GEMARA: The Rabbis taught in a Braisa:

BRAISA

אַתָּה הִקַּשְׁתָּ דָּמִים לַעֲרָכִין,

You compared market value (Damei) to fixed valuations (Erechin),

BRAISA

מַרְגָּלִית לְקַלִּים,

to evaluate a person like **a pearl** that is brought **to poor people** in a village who don't appreciate its worth,

BRAISA

וְלִידּוֹן בִּכְבוֹדוֹ.

and to judge him in his dignity, according to his worth where he stands now.

BRAISA

יָכוֹל נַקִּישׁ עֲרָכִין לְדָמִים, שֶׁיִּתֵּן כִּשְׁעַת נְתִינָה?

You might think that we should compare Erechin to Damei, so that he should pay according to the time of payment if his age bracket changed?

BRAISA

תַּלְמוּד לוֹמַר: ״כְּעֶרְכְּךָ כֵּן יָקוּם״, אֵינוֹ נוֹתֵן אֶלָּא בִּזְמַן הָעֵרֶךְ.

Therefore the pasuk says: "According to your valuation, so shall it stand," meaning **he only pays according to the time of the vow of valuation.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ יוֹם שְׁלֹשִׁים כִּלְמַטָּה הֵימֶנּוּ,

MISHNAH: The thirtieth day after birth is counted **like below it** (under 30 days old);

MISHNAH

שְׁנַת חָמֵשׁ וּשְׁנַת עֶשְׂרִים כִּלְמַטָּה מֵהֶם,

the fifth year and the twentieth year are like below them,

MISHNAH

שֶׁנֶּאֱמַר: "וְאִם מִבֶּן שִׁשִּׁים שָׁנָה וָמַעְלָה",

as it says: "And if from sixty years old and above,"

MISHNAH

הֲרֵי אָנוּ לְמֵדִים בְּכוּלָּן מִשְּׁנַת שִׁשִּׁים,

so we learn about all of them from the sixtieth year:

MISHNAH

מָה שְׁנַת שִׁשִּׁים כְּלְמַטָּה הֵימֶנָּה, אַף שְׁנַת חָמֵשׁ וּשְׁנַת עֶשְׂרִים כְּלְמַטָּה הֵימֶנָּה.

Just as the sixtieth year is like below it (the lower valuation tier), so too the fifth year and the twentieth year are like below them.

גְּמָרָא GEMARA

QUESTION

הֵן?

The Mishnah asks: Is that so? Can we learn all of them from the sixtieth year?

QUESTION

אִם עָשָׂה שְׁנַת שִׁשִּׁים כְּלְמַטָּה מִמֶּנָּה לְהַחְמִיר,

If it made the sixtieth year like below it to be stringent (since under 60 is a higher payment than over 60),

QUESTION

נַעֲשֶׂה שְׁנַת חָמֵשׁ וּשְׁנַת עֶשְׂרִים כְּלְמַטָּה מִמֶּנָּה לְהָקֵל?

shall we make the fifth year and the twentieth year like below them to be lenient (reducing the valuation)?

ANSWER

תַּלְמוּד לוֹמַר "שָׁנָה" "שָׁנָה" לִגְזֵירָה שָׁוָה,

Therefore the pasuk says "year" and "year" for a gezeirah shavah:

ANSWER

מָה שָׁנָה הָאֲמוּרָה בִּשְׁנַת שִׁשִּׁים כְּלְמַטָּה, אַף שָׁנָה הָאֲמוּרָה מִשְּׁנַת חָמֵשׁ וּשְׁנַת עֶשְׂרִים כְּלְמַטָּה מִמֶּנּוּ,

Just as the word "year" stated regarding the sixtieth year means like below it, so too the word "year" stated regarding the fifth year and the twentieth year means like below it,

ANSWER

בֵּין לְהָקֵל וּבֵין לְהַחְמִיר.

whether to be lenient or to be stringent.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: עַד שֶׁיִּהוּ יְתֵירוֹת עַל הַשָּׁנִים חֹדֶשׁ וְיוֹם אֶחָד.

Rabbi Eliezer says: They are not considered to enter the higher tier **until they exceed the years by a month and one day.**

גְּמָרָא GEMARA

EXPLANATION

גְּמָ' מוּפְנֶה, דְּאִי לָא מוּפְנֶה — אֵיכָּא לְמֵיפְרַךְ כְּדְפָרְכִינַן.

GEMARA: This gezeirah shavah must be **free** (mufneh) for learning, **for if it were not free, it could be refuted as we refuted** it in the Mishnah (that 60 is a chumra, whereas 5 and 20 are a kula).

EXPLANATION

"שָׁנָה" "שָׁנָה" יַתִּירָא כְּתִיבִי.

And indeed, the words **"year" and "year" are written extra** in the pesukim to teach this gezeirah shavah.

OBJECTION

לֵימָא מַתְנִיתִין דְּלָא כְּרַבִּי,

The Gemara suggests: **Shall we say that our Mishnah is not according to Rabbi** Yehudah HaNasi?

OBJECTION

דְּאִי רַבִּי — הָאָמַר: "עַד" "וְעַד" בַּכְּלָל.

For if it were **Rabbi, doesn't he say that "until" and "and until" are included** in the preceding limit?

PROOF

דְּתַנְיָא: "מִיּוֹם הָרִאשׁוֹן וְעַד יוֹם הַשְּׁבִיעִי",

As it was taught in a Braisa: "From the first day until the seventh day" regarding Chametz on Pesach;

PROOF

יָכוֹל רִאשׁוֹן וְלֹא רִאשׁוֹן בַּכְּלָל, שְׁבִיעִי וְלֹא שְׁבִיעִי בַּכְּלָל,

you might think that the first day is excluded and the seventh day is excluded,

עַמּוּד ב' DAF 18B

EXPLANATION

כְּעִנְיָן שֶׁנֶּאֱמַר "מֵרֹאשׁוֹ וְעַד רַגְלָיו",

The Gemara returns to its previous comparison: Is it **like the matter which is stated** regarding a metzora, **"from his head to his feet"** (Leviticus 13:12),

EXPLANATION

רֹאשׁוֹ וְלֹא רֹאשׁוֹ בַּכְּלָל, רַגְלָיו וְלֹא רַגְלָיו בַּכְּלָל?

where we interpret: UP TO **his head, but his head is not included** in that law, and UP TO **his feet, but his feet are not included**? Therefore, we would think the endpoints here are also excluded, which is why **the verse states: "until the twenty-first day of the month in the evening"** (Exodus 12:18) to explicitly include the seventh day of Pesach.

PROOF

תַּלְמוּד לוֹמַר: "עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעֶרֶב".

So **the verse states: "until the twenty-first day of the month in the evening"** to include the last day.

OBJECTION

רַבִּי אוֹמֵר: אֵינוֹ צָרִיךְ, "רִאשׁוֹן" וְ"רִאשׁוֹן" בַּכְּלָל, "שְׁבִיעִי" וּ"שְׁבִיעִי" בַּכְּלָל!

Rebbi says: It is not necessary to bring a pasuk for that, for when the Torah says **"the first"** day, **the first** day **is included;** and when it says **"the seventh"** day, **the seventh** day **is included!** Thus, according to Rebbi, the endpoint year should also be automatically included without needing a gezeirah shavah.

RESOLUTION

אֲפִילּוּ תֵּימָא רַבִּי, שַׁקּוֹלֵי מְשַׁקְּלִי קְרָאֵי.

The Gemara answers: **You can even say** that our Mishnah follows **Rebbi,** for here by arachin, **the pesukim offset each other,** making the endpoint year doubtful.

EXPLANATION

מִכְּדֵי כְּתִיב: "מִבֶּן חֹדֶשׁ וְעַד בֶּן חָמֵשׁ שָׁנִים",

How so? **Now, it is written: "From one month old until five years old"** (Leviticus 27:6), which implies up to and including five years.

QUESTION

תּוּ "מִבֶּן חָמֵשׁ וְעַד בֶּן עֶשְׂרִים" לְמָה לִי?

If so, **why do I need** the next category to say **again "from five years old until twenty years old"** (Leviticus 27:5)? This implies that the fifth year belongs to the next bracket!

RESOLUTION

הֵילְכָךְ אִישְׁתְּקִלוּ לְהוּ.

Therefore, they offset each other, and without the gezeirah shavah "malah", we would not know which bracket includes the fifth year.

STATEMENT

אָמַר מָר: "רֹאשׁוֹ" — וְלָא רֹאשׁוֹ בַּכְּלָל, "רַגְלָיו" — וְלֹא רַגְלָיו בַּכְּלָל.

The Master said above: "His head"—and his head is not included, "his feet"—and his feet are not included.

QUESTION

מְנָלַן?

From where do we know this regarding a metzora?

ANSWER

אִיבָּעֵית אֵימָא: שָׂאנֵי סִימָנִים דְּגוּפוֹ מִסִּימָנִים דְּרֹאשׁוֹ.

If you want, say: The signs of tzaraas **of his body are different from the signs** of tzaraas **of his head,** as a head requires yellow hair whereas the body requires white hair; mimeila, the head cannot be included in the body's tzaraas.

ANSWER

אִיבָּעֵית אֵימָא: "לְכָל מַרְאֵה עֵינֵי הַכֹּהֵן".

And **if you want, say** instead that it is derived from the verse: **"To all the sight of the eyes of the kohen"** (Leviticus 13:12)—this excludes the head which is covered by hair and between the toes, which are hidden from sight.

מִשְׁנָה MISHNAH

MISHNAH

רַבִּי אֱלִיעֶזֶר אוֹמֵר: עַד שֶׁיִּהוּ יְתֵירוֹת עַל הַשָּׁנִים חוֹדֶשׁ וְיוֹם אֶחָד.

We learned in the Mishnah, **Rabbi Eliezer says:** They remain in the lower category **until they exceed the years by a month and one day.**

גְּמָרָא GEMARA

BRAISA

תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: נֶאֱמַר כָּאן "לְמַעְלָה", וְנֶאֱמַר לְהַלָּן "חֹדֶשׁ וָמַעְלָה",

It is taught in a Braisa: **Rabbi Eliezer says: It is stated here** by arachin **"upward", and it is stated over there** by the census of Levi'im **"a month and upward"** (Numbers 3:15).

PROOF

מָה לְהַלָּן מִבֶּן חוֹדֶשׁ וְיוֹם אֶחָד, אַף כָּאן מִבֶּן חוֹדֶשׁ וְיוֹם אֶחָד.

Just as over there it means **from thirty-one days old—a month and one day, so too here** by arachin it means **a month and one day** beyond the full years.

QUESTION

וְאֵימָא כִּי הָתָם, מָה הָתָם חַד יוֹמָא, אַף כָּאן חַד יוֹמָא?

The Gemara asks: **But say like over there: Just as over there** by Levi'im the verse adds **one day** beyond the thirty days of a month, **so too here,** it should mean adding just **one day** beyond the completed years!

ANSWER

אִם כֵּן, גְּזֵירָה שָׁוָה מַאי אַהֲנִי!

The Gemara answers: **If so, what did the gezeirah shavah accomplish?** It is a simple sevara that a new year begins on the very next day after completing full years!

BRAISA

תָּנוּ רַבָּנַן: שָׁנָה הָאֲמוּרָה בְּקָדָשִׁים, שָׁנָה הָאֲמוּרָה בְּבָתֵּי עָרֵי חוֹמָה,

The Rabbis taught in a Braisa: **The "year" stated regarding sacrifices, the "year" stated regarding houses in walled cities,**

BRAISA

שְׁתֵּי שָׁנִים שֶׁבִּשְׂדֵה אֲחוּזָה, וְשֵׁשׁ שָׁנִים שֶׁבְּעֶבֶד עִבְרִי,

the "two years" regarding an ancestral field, and the "six years" regarding a Hebrew servant,

BRAISA

וְכֵן שֶׁבַּבֵּן וְשֶׁבַּבַּת — כּוּלָּן מֵעֵת לְעֵת.

and similarly those regarding a son and regarding a daughter—all of these are calculated from time to time, meaning exactly 365 days from the hour of birth or transaction, not by calendar years.

QUESTION

שָׁנָה הָאֲמוּרָה בְּקָדָשִׁים, מְנָלַן?

The Gemara asks: **The year stated regarding sacrifices, from where do we know** it is calculated from time to time?

ANSWER

אָמַר רַב אַחָא בַּר יַעֲקֹב, אָמַר קְרָא: "כֶּבֶשׂ בֶּן שְׁנָתוֹ", שְׁנָתוֹ שֶׁלּוֹ, וְלֹא שֶׁל מִנְיַן עוֹלָם.

Rav Aha bar Yaakov said, the verse states: "A lamb in its year" (Leviticus 12:6), which means **its own year** from birth, **and not according to the count of the world** calendar.

PROOF

שָׁנָה הָאֲמוּרָה בְּבָתֵּי עָרֵי חוֹמָה — דִּכְתִיב: "עַד תֹּם שְׁנַת מִמְכָּרוֹ", מִמְכָּרוֹ שֶׁלּוֹ, וְלֹא שָׁנָה לְמִנְיַן עוֹלָם.

The year stated regarding houses in walled cities—as it is written: "Until the end of the year of its sale" (Leviticus 25:29), meaning **its own sale** date, **and not a year according to the count of the world.**

PROOF

שְׁתֵּי שָׁנִים שֶׁבִּשְׂדֵה אֲחוּזָה, דִּכְתִיב: "בְּמִסְפַּר שְׁנֵי תְבוּאֹת יִמְכָּר לָךְ", פְּעָמִים שֶׁאָדָם אוֹכֵל שָׁלֹשׁ תְּבוּאוֹת בִּשְׁתֵּי שָׁנִים.

The two years regarding an ancestral field—as it is written: "According to the number of years of crops he shall sell to you" (Leviticus 25:15); **there are times when a person eats three crops within two years,** which only happens if we calculate full 24-month periods from the time of sale.

PROOF

שֵׁשׁ שֶׁבְּעֶבֶד עִבְרִי — דִּכְתִיב: ״שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִיעִית״, זִימְנִין דְּבִשְׁבִיעִית נָמֵי יַעֲבוֹד.

The six years regarding a Hebrew servant—as it is written: "Six years he shall work, and in the seventh" (Exodus 21:2); **sometimes he works in the seventh calendar year as well** to complete six full years from time to time.

STATEMENT

וְשֶׁבַּבֵּן וְשֶׁבַּבַּת כּוּלָּן מֵעֵת לְעֵת.

And those of a son and of a daughter are all from time to time.

QUESTION

לְמַאי הִילְכְתָא?

The Gemara asks: **To what halachah** does this apply regarding a son and a daughter?

ANSWER

אָמַר רַב גִּידֵּל אָמַר רַב: לַעֲרָכִין.

Rav Giddel said that Rav said: It applies **to arachin,** determining the age brackets for vows of valuation.

ANSWER

רַב יוֹסֵף אָמַר: לְפִרְקִין דְּ״יוֹצֵא דּוֹפָן״.

Rav Yosef said: It applies **to our chapter** of Niddah **entitled "Yotzei Dofen",** regarding the ages for becoming a bar or bas mitzvah and making vows.

QUESTION

אֲמַר לֵיהּ אַבָּיֵי לְרַב יוֹסֵף: מִי פְּלִיגִיתוּ?

Abaye said to Rav Yosef: Do you disagree with Rav Giddel?

ANSWER

אֲמַר לֵיהּ: לָא, אֲנָא אֲמַרִי חֲדָא, וְהוּא אֲמַר חֲדָא.

Rav Yosef **said to him: No, I said one** application **and he said one** application, but both are true.

INFERENCE

הָכִי נָמֵי מִסְתַּבְּרָא, דְּאִי סָלְקָא דַּעְתָּךְ פְּלִיגִי, מַאן דְּאָמַר לַעֲרָכִין לָא אָמַר לְ״יוֹצֵא דּוֹפָן״?

So too it is logical, for if it should enter your mind that they disagree, could **the one who said it applies to arachin not say it applies to Yotzei Dofen?**

OBJECTION

וְהָאָמַר רַב: הִילְכְתָא בְּכוּלֵּהּ פִּירְקָא מֵעֵת לְעֵת.

And behold, Rav said: The halachah in that entire chapter is calculated from time to time! Mimeila, Rav certainly agrees to Rav Yosef's application.

QUESTION

וְאֶלָּא לְמַאן דְּאָמַר לַעֲרָכִין, מַאי טַעְמָא לָא אָמַר לְ"יוֹצֵא דּוֹפֶן"?

Rather, according to the one who said it applies **to arachin, what is the reason he did not say** it applies **to Yotzei Dofen?**

ANSWER

דּוּמְיָא דְּהָנָךְ, מָה הָנָךְ דִּכְתִיבָא, אַף הָנָךְ דִּכְתִיבָא.

Because the Braisa lists cases **similar to these** other ones: **Just as these other** cases mentioned in the Braisa **are written explicitly** in the Torah, **so too these** ages of son and daughter must refer to arachin, **which are written explicitly** in the Torah.

OBJECTION

וְאִידַּךְ, אִי סָלְקָא דַּעְתָּךְ דִּכְתִיבָא, הַאי "שֶׁבִּבֵּן וְשֶׁבַּבַּת" —

And the other scholar, Rav Yosef, holds: **If it should enter your mind that it refers to cases that are written explicitly,** why does the Braisa use **this phrasing "of a son and of a daughter"?**

SUMMARY

The sugya first clarifies that a witness who lost and regained fitness is kosher because the Torah specifically links testifying to seeing and telling in court, whereas other disqualifications require distinct textual derivations. The Gemara then examines the korbanos of a metzora, explaining that even if his father is a goses with immense wealth or his ship carrying goods is leased at sea, he is still considered poor because he does not yet possess the actual funds, nor do we confiscate a person's primary tools of livelihood. Moving to the next Mishnah, the Gemara derives from pesukim that Erechin age brackets are set strictly at the time of the vow, independent of subsequent age changes, and analyzes a gezeirah shavah to establish whether transition years like the 5th, 20th, and 60th are classified like the lower or higher valuation tiers.

לְמַעֲשֶׂה · WHAT TO TAKE HOME

The Gemara on our daf discusses the halachos of a rich person versus a poor person regarding valuations and sacrifices, and brings a remarkable sevara regarding a son whose father is a goses, lying on his deathbed. Everyone knows the halachic chiddush of רוב גוססין למיתה, that the vast majority of people in such a state will pass away. Lichoira, the son is about to inherit tens of thousands! He is virtually guaranteed to be a wealthy man in a matter of moments. Yet, the Tanna tells us clearly: until the moment actually arrives and the money is in his hands, he is not rich. We do not evaluate a person based on what is about to happen tomorrow.

In our daily avodah, we often fall into the exact opposite trap. We live in the mental world of "about to be." We tell ourselves, "Once this business deal closes, then I'll be a mentch and give proper tzedakah," or "Once this hectic season passes, then I'll start learning with real b'iyun." We treat future possibilities as present realities, which ironically excuses us from taking responsibility for who we are right now. The Torah is telling us: Hashem does not measure you by the potential inheritance of tomorrow, but by the reality of today.

Today, take one small, concrete step in your avodas Hashem right where you are standing. Don't wait for your circumstances to change, for your workload to lighten, or for a future situation to settle. Do one real mitzvah or learn one extra seder today as a "poor man" in time or focus, rather than waiting to become a "rich man" tomorrow.