דַּף יוֹמִי · עֲרָכִין · דַּף ח׳

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

📖 THE SUGYA

We start off on this daf continuing our discussion of valuations and payments when a person's financial status is limited or complicated. The Gemara explores what happens when someone makes multiple vows of arakhin simultaneously while having only five sela'im in his possession. Rav Adda bar Ahava brings a kasha on how these funds are split between the two vows, leaving the question unresolved. We then clarify the end of the Mishnah regarding the minimum and maximum payments for an erech, showing that a poor person gives whatever he can afford above a sela, following the shita of the Rabbis.

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

עמוד א׳ DAF 8A

STATEMENT

נָתַן אַרְבַּע לָרִאשׁוֹנָה וְאַחַת לַשְּׁנִיָּה —

If **he gave four** sela'im **for the first** vow **and one for the second** vow:

RULING

יְדֵי שְׁנִיָּה יָצָא, יְדֵי רִאשׁוֹנָה לֹא יָצָא,

The obligation of the second vow **he has fulfilled,** but **the obligation of the first** vow **he has not fulfilled.**

EXPLANATION

כּוּלְּהוּ מְשַׁעְבְּדָן לְרִאשׁוֹנָה.

Why? Because **all of** the five sela'im in his possession were initially **encumbered to the first** vow, and paying four does not discharge a five-sela obligation.

QUESTION

בָּעֵי רַב אַדָּא בַּר אַהֲבָה:

Rav Adda bar Ahava raised a dilemma:

QUESTION

הָיוּ בְּיָדוֹ חָמֵשׁ סְלָעִים וְאָמַר ״שְׁנֵי עֲרָכַי עָלַי״ בְּבַת אַחַת, מַהוּ?

If **there were in his possession five sela'im and he said, "Two of my valuations are upon me," simultaneously,** what is the halacha?

EXPLANATION

כֵּינָן דִּבְבַת אַחַת נָדַר — כִּי הֲדָדֵי תָּפְסָן, יָהֵיב תַּרְתֵּי וּפַלְגָא לְהַאי וְתַרְתֵּי וּפַלְגָא לְהַאי,

Do we say that **since he vowed simultaneously,** both obligations **take effect together,** and therefore **he gives two and a half** sela'im **for this** vow **and two and a half** sela'im **for that** vow?

QUESTION

אוֹ דִלְמָא כּוּלְּהוּ חָזְיָא לְהַאי וְכוּלְּהוּ חָזְיָא לְהַאי?

Or perhaps all of them are fit for this vow **and all of them are fit for that** vow, so each vow demands the full five sela'im, and he fulfills neither vow completely?

RULING

תֵּיקוּ.

The Gemara concludes: Let it **stand** unresolved.

מִשְׁנָה MISHNAH

MISHNAH

אֵין בַּעֲרָכִין פָּחוֹת מִסֶּלַע וְלֹא יָתֵר כּוּ'.

The Mishnah taught at the end: **There is no valuation less than a sela, nor more than** fifty sela'im, etc.

גְּמָרָא GEMARA

QUESTION

הָא תּוּ לְמָה לִי?

The Gemara asks: **Why do I need this extra statement** at the end of the Mishnah?

ANSWER

הָא קָמַשְׁמַע לַן:

The Gemara answers: **This is what it comes to teach us:**

INFERENCE

פָּחוֹת מִסֶּלַע הוּא דְּלֵיכָּא, הָא יָתֵר עַל סֶלַע אִיכָּא;

It is specifically a total payment **less than a sela that is not** acceptable, **but more than a sela,** such as a sela and a half, **there is** an obligation to give whatever he can afford.

INFERENCE

יָתֵר עַל חֲמִשִּׁים הוּא דְּלֵיכָּא, הָא פָּחוֹת מֵחֲמִשִּׁים אִיכָּא,

And similarly, **more than fifty** sela'im **is what is not** required, **but less than fifty,** if he cannot afford the full fifty, **there is** an obligation to pay as much as he has.

EXPLANATION

וְסָתָמָא כְּרַבָּנַן.

And this **unattributed Mishnah is according to the Rabbis,** who hold that a poor person pays whatever partial amount he has above a sela, unlike Rabbi Meir who holds he pays only one sela.

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין ״פֶּתַח בְּטוֹעָה״ פָּחוֹת מִשִּׁבְעָה, וְלֹא יָתֵר עַל שִׁבְעָה עָשָׂר.

MISHNAH: The opening of a new period of niddah **for a woman who is mistaken** about her cycle **is no less than seven** clean days **and no more than seventeen** clean days.

גְּמָרָא GEMARA

BRAISA

גְּמָ׳ תָּנוּ רַבָּנַן:

GEMARA: The Rabbis taught in a Braisa:

BRAISA

טוֹעָה שֶׁאָמְרָה ״יוֹם אֶחָד טָמֵא רָאִיתִי״, פִּתְחָהּ שִׁבְעָה עָשָׂר.

Regarding **a mistaken woman who said, “I saw one impure day,” her opening** of a certain new niddah period occurs only after **seventeen** clean days.

BRAISA

״שְׁנֵי יָמִים טָמֵא רָאִיתִי״ — פִּתְחָהּ שִׁבְעָה עָשָׂר.

If she said, **“I saw two impure days,” her opening** of a certain new niddah period is after **seventeen** clean days.

BRAISA

״שְׁלֹשָׁה יָמִים טָמֵא רָאִיתִי״ — פִּתְחָהּ שִׁבְעָה עָשָׂר.

If she said, **“I saw three impure days,” her opening** is after **seventeen** clean days.

BRAISA

״אַרְבָּעָה יָמִים טָמֵא רָאִיתִי״ — פִּתְחָהּ שִׁשָּׁה עָשָׂר.

If she said, **“I saw four impure days,” her opening** is after **sixteen** clean days.

BRAISA

״חֲמִשָּׁה יָמִים טָמֵא רָאִיתִי״ — פִּתְחָהּ חֲמִשָּׁה עָשָׂר.

If she said, **“I saw five impure days,” her opening** is after **fifteen** clean days.

BRAISA

"שִׁשָּׁה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ אַרְבָּעָה עָשָׂר.

If she said, **"I saw six impure days," her opening** is after **fourteen** clean days.

BRAISA

"שִׁבְעָה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ שְׁלֹשָׁה עָשָׂר.

If she said, **"I saw seven impure days," her opening** is after **thirteen** clean days.

BRAISA

"שְׁמוֹנָה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ שְׁנֵים עָשָׂר.

If she said, **"I saw eight impure days," her opening** is after **twelve** clean days.

BRAISA

"תִּשְׁעָה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ אַחַד עָשָׂר.

If she said, **"I saw nine impure days," her opening** is after **eleven** clean days.

BRAISA

"עֲשָׂרָה יָמִים טָמֵא רָאִיתִי" — פִּתְחָהּ עֲשָׂרָה.

If she said, **"I saw ten impure days," her opening** is after **ten** clean days.

BRAISA

"אַחַד עָשָׂר" — פִּתְחָהּ תִּשְׁעָה.

If she said, **"I saw eleven impure days," her opening** is after **nine** clean days.

עמוד ב׳ DAF 8B

STATEMENT

"שְׁנֵים עָשָׂר" — פִּתְחָהּ שְׁמוֹנָה.

If a woman said, "I saw bleeding for **twelve"** days, **her opening** to establish her regular cycle again is after **eight** clean days, accounting for the worst-case scenario.

STATEMENT

"שְׁלֹשָׁה עָשָׂר" — פִּתְחָהּ שִׁבְעָה.

If she said, "I saw bleeding for **thirteen"** days, **her opening** is after **seven** clean days.

STATEMENT

שֶׁאֵין פֶּתַח בְּטוּעָה פָּחוֹת מִשִּׁבְעָה, וְלֹא יָתֵר עַל שִׁבְעָה עָשָׂר.

For there is no opening for a confused woman to clarify her status that is **less than seven** clean days, **and no more than seventeen** clean days.

QUESTION

אֲמַר לֵיהּ רַב אַדָּא בַּר אַהֲבָה לְרַבָּה: לְמָה לִי כּוּלֵּי הַאי? תֵּימְנֵי שִׁבְעָה וְתִשְׁתְּרֵי!

Rav Adda bar Ahava said to Rabba: Why do I need all of this extra counting? **Let her count seven** clean days **and become permitted** to her husband, since after seven clean days she immerses and is tahor regardless!

ANSWER

אֲמַר לֵיהּ: לְתַקּוֹנַהּ לִידֵי נִדָּה וּפִתְחָהּ קָאָמְרִינַן.

Rabba **said to him: We are speaking** here specifically **to set her right regarding her status as a niddah and her opening** for future cycle counting, so she will know whether a subsequent discharge is niddah or ziva.

BRAISA

תָּנוּ רַבָּנַן: כָּל הַטּוֹעוֹת זָבוֹת, מְבִיאוֹת קָרְבָּן וְאֵינוֹ נֶאֱכָל,

The Rabbis taught in a Braisa: **All confused women are** considered **zavos; they bring a korban** out of doubt, **and it is not eaten** by the kohanim,

BRAISA

חוּץ מִפִּתְחָהּ שִׁבְעָה וּפִתְחָהּ שְׁמוֹנָה, שֶׁמְּבִיאוֹת קָרְבָּן וְנֶאֱכָל.

except for a woman whose **opening is seven** days **and** one whose **opening is eight** days, **who bring a korban and it is eaten** because their status is fully resolved.

QUESTION

אַטוּ כָּל הַטּוֹעוֹת זָבוֹת?

The Gemara asks: **Is that to say all confused women are zavos?** We do not know for sure that they had a ziva discharge!

QUESTION

וְתוּ, יוֹם אֶחָד וּשְׁנֵי יָמִים בַּת אֵיתוֹיֵי קָרְבָּן הִיא?

And furthermore, is a woman who bled for only **one day or two days fit to bring a korban?** Only a full zavah who saw three consecutive days brings a korban!

ANSWER

אֶלָּא, כָּל זָבוֹת הַטּוֹעוֹת מְבִיאוֹת קָרְבָּן וְאֵינוֹ נֶאֱכָל,

Rather, this is what the Braisa means: **All confused zavos**—women who bled for three consecutive days but are unsure of their exact timing—**bring a korban and it is not eaten,**

ANSWER

חוּץ מִפִּתְחָהּ שִׁבְעָה, וּפִתְחָהּ שְׁמוֹנָה, שֶׁמְּבִיאוֹת קָרְבָּן וְנֶאֱכָל.

except for the woman whose **opening is seven** days, **and** the woman whose **opening is eight** days, **who bring a korban and it is eaten.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין בִּנְגָעִים פָּחוֹת מִשָּׁבוּעַ אֶחָד, וְלֹא יָתֵר עַל שִׁלְשָׁה שְׁבוּעוֹת.

MISHNAH: There is no period of quarantine **in tzaraas afflictions less than one week, and no more than three weeks.**

גְּמָרָא GEMARA

EXPLANATION

גְּמָ׳ פָּחוֹת מִשָּׁבוּעַ — נִגְעֵי אָדָם,

GEMARA: When the Mishnah states there is no quarantine **less than one week,** it refers to **tzaraas afflictions of a person,** such as a burn or boil which is quarantined for one week.

EXPLANATION

וְלֹא יָתֵר עַל שִׁלְשָׁה שְׁבוּעוֹת — נִגְעֵי בָּתִּים.

And when it states **no more than three weeks,** it refers to **tzaraas afflictions of houses,** which can be quarantined for up to three weeks.

STATEMENT

אָמַר רַב פָּפָּא: ״צִדְקָתְךָ כְּהַרְרֵי אֵל״ — אֵלּוּ נִגְעֵי אָדָם,

Rav Pappa said: The verse states, **“Your righteousness is like the mighty mountains”—these are tzaraas afflictions of a person,** where Hashem shows kindness by settling the status in just one week.

STATEMENT

״מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה״ — אֵלּוּ נִגְעֵי בָּתִּים.

And **“Your judgments are like the great deep”—these are tzaraas afflictions of houses,** which involve stricter judgments lasting up to three weeks.

QUESTION

פְּשָׁטֵיהּ דִּקְרָא בְּמַאי כְּתִיב?

The Gemara asks: **Regarding what is the plain meaning of the verse written?**

ANSWER

אָמַר רַב יְהוּדָה: אִלְמָלֵא ״צִדְקָתְךָ כְּהַרְרֵי אֵל״ — מִי יוּכַל לַעֲמוֹד לִפְנֵי ״מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה״.

Rav Yehuda said: Were it not for “Your righteousness like the mighty mountains,” who could withstand “Your judgments like the great deep”?

ANSWER

רַבָּה אָמַר: ״צִדְקָתְךָ כְּהַרְרֵי אֵל״ — מִפְּנֵי שֶׁ״מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה״.

Rabba said: "Your righteousness is like the mighty mountains" precisely because "Your judgments are like the great deep." Hashem is compassionate even within His strict justice.

QUESTION

בְּמַאי קָמִיפַּלְגִי?

In what principle **do they differ?**

ANSWER

בִּדְרַבִּי אֶלְעָזָר וְרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא,

They differ **in** regard to the dispute **of Rabbi Elazar and Rabbi Yosei son of Rabbi Chanina,**

EXPLANATION

דְּאִיתְּמַר: רַבִּי אֶלְעָזָר אָמַר: כּוֹבֵשׁ, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: נוֹשֵׂא.

as it was stated: Rabbi Elazar said Hashem **suppresses** sins when judging, while **Rabbi Yosei son of Rabbi Chanina said** Hashem **lifts away** and forgives sins.

EXPLANATION

רַבָּה כְּרַבִּי אֶלְעָזָר, וְרַב יְהוּדָה כְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא.

Rabba holds **like Rabbi Elazar, and Rav Yehuda** holds **like Rabbi Yosei son of Rabbi Chanina.**

מִשְׁנָה MISHNAH

MISHNAH

מַתְנִי׳ אֵין פּוֹחֲתִין מֵאַרְבָּעָה חֳדָשִׁים הַמְעוּבָּרִים בְּשָׁנָה, וְלֹא נִרְאָה יָתֵר עַל שְׁמוֹנָה.

MISHNAH: We do not have fewer than four full thirty-day months in a year, nor has it ever seemed proper to make more than eight full months in a year.

MISHNAH

שְׁתֵּי הַלֶּחֶם אֵין נֶאֱכָלִין פָּחוֹת מִשְּׁנַיִם, וְלֹא יָתֵר עַל שְׁלֹשָׁה.

The Two Loaves of Shavuos **are eaten no fewer than two** days **and no more than three** days.

MISHNAH

לֶחֶם הַפָּנִים אֵין נֶאֱכָל פָּחוֹת מִתִּשְׁעָה, וְלֹא יָתֵר עַל אַחַד עָשָׂר.

The Showbread is eaten no fewer than nine days after baking **and no more than eleven** days.

MISHNAH

אֵין קָטָן נִימּוֹל פָּחוֹת מִשְּׁמוֹנָה, וְלֹא יָתֵר עַל שְׁנֵים עָשָׂר.

A child is not circumcised fewer than eight days after birth, **and no more than twelve** days.

גְּמָרָא GEMARA

QUESTION

גְּמָ׳ מַאי ״לֹא נִרְאָה יָתֵר עַל שְׁמֹנָה״?

GEMARA: What is the meaning of **“nor has it ever seemed proper to make more than eight”** full months?

ANSWER

אָמַר רַב הוּנָא: לֹא נִרְאָה לַחֲכָמִים לְעַבֵּר יָתֵר עַל שְׁמוֹנָה.

Rav Huna said: It did not seem proper to the Sages to make full more than eight months in any single calendar year.

QUESTION

מַאי שְׁנָא תִּשְׁעָה דְּלָא? אִם כֵּן

What is different about nine full months **that we do not** make? **If so,** if nine full months were declared, the calendar would become distorted.

SUMMARY

The sugya then transitions into a series of minimum and maximum timeframes mentioned in the Mishnah, starting with the days of purification required for a woman who is confused about her niddah or ziva cycle. The Gemara sets up a detailed Braisa calculating how many clean days she needs based on how many days she saw blood, explaining how her future cycle status gets re-established. Finally, the Mishnah and Gemara analyze the quarantine periods for tzaraas, contrasting the one-week period for a person's affliction with the three-week maximum for tzaraas of houses, concluding with a heartwarming midrashic discussion on how Hashem tempers strict judgment with His endless chessed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at what the Gemara brings on our daf when discussing the halachos of tzaraas. Rav Pappa quotes the pasuk, "Tzidkascha k'harrei Eil, mishpatecha tehom rabba." Rav Yehuda explains this with a profound Yesod: If not for Hashem's "Tzidkascha k'harrei Eil", His immense, towering kindness that stands like massive mountains, who could ever endure "mishpatecha tehom rabba," the strict, exact judgment that runs as deep as the ocean floor?

Lichoisheir, we look at Din, at the strict cheshbon of how the world runs, and it can feel overwhelming. A person knows his own flaws, his mistakes, and where he falls short in his avodah. We might ask ourselves: How can a Yid stand up against such precise Heavenly judgment? But the Gemara is coming to teach us a chiddush about how Hashem runs His world. The strict judgment never exists in a vacuum. Right alongside it, towering over it, is Hashem's infinite chessed and rachamim. The Ribbono shel Olam sets up His world with monumental kindness specifically so that we have the strength, the ability, and the standing to endure the Din and come out tahor.

This is a enormous chizuk for our daily lives. When you face a nisayon or feel the weight of strictness in your life, whether it's in your davening, your ruchniyus, or mid-day worldly pressure, remember that Hashem didn't put you there to crush you. The very framework of the sugya of tzaraas, which seems like pure strictness, is built on a foundation of Hashem's towering rachamim. Hashem gives us the room, the time, and the chessed to fix what needs fixing and to stand strong before Him.

Today, when you encounter a moment of frustration or strict judgment, whether from others or in your own cheshbon hanefesh, stop and look for the chessed Hashem standing right next to it, and thank Him for giving you the strength to stand.