Arachin – Simanim
פרק א – הכל מעריכין

Daf 2 – דף ב

1. הכל מעריכין ונערכין

This מסכת discusses "ערכין", pledges to give the Biblically fixed value of a Jew, based on their gender and age, to *hekdesh*. The first Mishnah begins: הכל מעריכין – *anyone can pledge an erech-vow,* ונערכין – *and be the subject of an erech-vow* (i.e., any person's ערך-value can be pledged), נודרין – [anyone] *can pledge* to give another's *worth* (i.e., their personal value on the slave market), ונידרין – *and can be the subject of a pledge* for their own worth: Kohanim, Leviim, Yisroelim, women, and slaves. One cannot pledge the ערך of a טומטום or אנדרוגינוס, because ערכין are only for someone who is identifiably male or female. A חרש, שוטה, and קטן cannot pledge ערכין or נדרים, because they lack דעת – *mental competence*. The inclusive term מעריכין "הכל" comes to include איש מופלא סמוך לאיש – *an articulate* [minor] who is *approaching adulthood* (within a year of becoming a גדול), who can also pledge an *erech*-vow. The inclusive term "הכל נערכין" comes to include שחין מנוול ומובה – *one who is repulsive or afflicted with boils*, who has no market value. Although the *passuk* says "נדר בערכך", linking *nedarim* with ערכין, we do not say כל שאינו בדמים אינו בערכין – *any* person *who cannot be* a subject *for vows* of value *cannot be* a subject *for erech-vows*, because "נפשות" – *living beings* implies כל דהו – *anyone* living, even without market value.

2. *Machlokes* if a יורש performs *semichah* and makes תמורה

The Gemara proceeds to explain the inclusive term "הכל" in many Mishnayos. The term "הכל סומכין" – *everyone leans* on their *korban* comes to include יורש – *an heir* who inherited a *korban*, and "הכל ממירין" – *all can substitute chullin* animals for *korbanos* comes to include יורש – *an heir*. Both these rulings disagree with Rebbe Yehudah, who said: יורש אינו סומך – *an heir does not perform semichah* on a *korban* he inherited, and יורש אינו מימר – *an heir cannot effect temurah*. Rebbe Yehudah *darshens* that one only performs *semichah* on "קרבנו" – *his* own *sacrifice*, ולא קרבן אביו – *and not his father's sacrifice*, because it is not considered his own. ויליף תחלת הקדש מסוף הקדש – *He* then *derives the beginning of hekdesh from the end of hekdesh* (i.e., *temurah*, where the second animal receives *kedushah*, is derived from *semichah*, which is performed just before *shechitah*): just as a יורש does not perform *semichah*, he also cannot effect *temurah*. The Rabbonon *darshen* "המר ימיר" – *substitute he will substitute* to include a יורש, and then derive סוף הקדש (*semichah*) from תחילת הקדש (*temurah*) to teach that even a יורש performs *semichah.*

3. The inclusion of "הכל" regarding *sukkah*, *lulav*, *tzitzis*, *tefillin*, etc.

The Gemara continues to analyze the term "הכל" in many Mishnayos:

- "הכל חייבין בסוכה" – *"All are obligated in* the *mitzvah* to dwell in a *sukkah"* comes to include קטן שאינו צריך לאמו – *a minor who does not need his mother*.
- "הכל" written by *lulav* comes to include קטן היודע לנענע – *a minor who knows how to wave* a *lulav*.
- "הכל" written by ציצית comes to include קטן היודע להתעטף – *a minor who knows how to wrap* himself with a *tallis*
- "הכל" written by *tefillin* comes to include קטן היודע לשמור תפלין – *a minor who knows how to guard* the *kedushah* of *tefillin*.
- "הכל" written by ראייה, the *mitzvah* to appear in the עזרה on the three רגלים, either comes to include מי שחציו עבד וחציו בן חורין – *someone who is half-slave and half-freeman*, someone who was lame on the first day of the רגל (and exempt from ראייה) but was healed on the second day, or someone who is blind in one eye.
- "הכל" written by שופר comes to include קטן שהגיע לחינוך – *a minor who has reached* the age of *training*.

***Siman* – House**

The all inclusive הכל מעריכין house, where **all were welcome to come make ערכין, even a מופלא סמוך לאיש**, had a side room **for קדשים where all were welcome to do *semicha* and *temurah*, even a יורש**, and had a **succah out in front of it where a קטן was wearing tzitzis and tefillin while shaking a lulav**.

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3 things to remember

1. **הכל מעריכין ונערכין**
2. ***Machlokes* if a יורש performs *semichah* and makes תמורה**
3. **The inclusion of "הכל" regarding *sukkah*, *lulav*, *tzitzis*, *tefillin*, etc.**

