Arachin – Simanim
פרק א – הכל מעריכין

Daf 3 – דף ג

1. Who is subject to נגעים, and who may examine them?

The Gemara continues to explain the term "הכל" in Mishnayos. A Mishnah teaches that "הכל" – *all* become *tamei* through נגעים – *tzaraas afflictions*, which comes to include a קטן. Although the *passuk* says "איש" – *a man*, it does not mean to exclude a minor, because another *passuk* says "אדם" – *a person*, which includes minors. The word "איש" teaches that although another *derashah* teaches that women are also subject to צרעת, they are excluded from one detail: איש פורע ופורם – *a man* with *tzaraas leaves his hair unshorn and tears* his garments, ואין האשה פורעת ופורמת – *but a woman* with *tzaraas does not leave her hair unshorn or tear* her garments. Another Mishnah which states that "all" [Kohanim] may examine נגעים comes to include שאינו בקי בהן ובשמותיהן – *one who is not an expert in* [the different types of צרעת] *and their names*, who may also examine נגעים. However, this is only true for a Kohen דמסברי ליה וסבר – *who understands when they explain* it *to him*.

2. Even Kohanim are חייב in סוכה, despite being away from their wives

The Gemara analyzes numerous Mishnayos which teach that "Kohanim, Leviim, and Yisroelim" are obligated in something, and explains the novelty of each one. A Mishnah states that Kohanim, Leviim, and Yisroelim are obligated in the *mitzvah* of סוכה. This seems obvious, and the Gemara explains that one might have thought Kohanim would be exempt: the Torah says "בסוכות תשבו" – *you shall dwell in succos*, which teaches: תשבו כעין תדורו – *you shall dwell* in a *succah the way you reside* in your home during the year. Therefore, מה דירה איש ואשתו – *Just as* in a normal *dwelling, a man and his wife* dwell together, so too they must live together in the *succah*. Thus, one might think that Kohanim, הואיל ובני עבודה נינהו – *since they are subject to service* in the Mikdash during Succos, and cannot live with their wives, they would be exempt from *succah*. The Mishnah therefore teaches that although they are exempt during the time of *avodah*, they are still obligated when it is not the time of *avodah*. This law parallels that of הולכי דרכים – *travelers*, who are exempt from *succah* when they are traveling during the day but are obligated at night.

3. Kohanim wear תפלין של ראש even when they cannot wear תפלין של יד

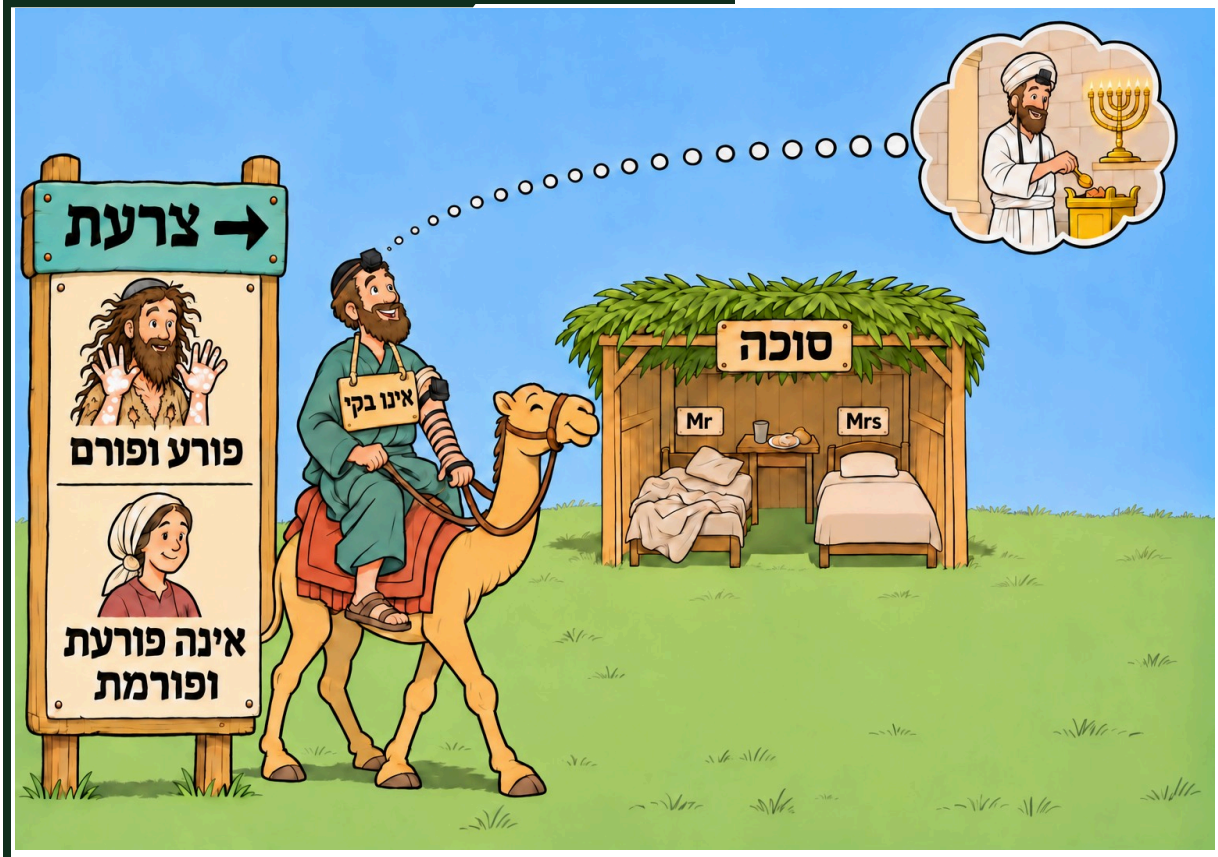
A Mishnah teaches that Kohanim, Leviim, and Yisroelim are all obligated in the *mitzvah* of תפלין. This seems obvious, and the Gemara explains that the obligation of Kohanim is a novelty: the commandments to wear the head and arm *tefillin* are written together, so one would think that whoever is obligated in the *mitzvah* of תפלין של יד is obligated in the *mitzvah* of תפלין של ראש. Kohanim are exempt from wearing תפלין של יד, since the בגדי כהונה must be worn "על בשרו" – *on his flesh*, meaning שלא יהא דבר חוצץ בינו ובין בשרו – *that nothing should separate between* [the בגד] *and his flesh*. One might have thought that they are also exempt from wearing תפלין של ראש, so the Mishnah teaches that the *mitzvos* are not interdependent. As a Mishnah states, תפלה של יד אינה מעכבת של ראש – *the hand tefillin is not essential to* fulfilling the *mitzvah* of *the head* [*tefillin*], ושל ראש אינה מעכבת של יד – *and the head [tefillin] is not essential to* fulfilling the *mitzvah* of *the hand [tefillin]*. The תפלין של ראש does not constitute a חציצה between his head and the מצנפת, because there was a space between the מצנפת and his hairline.

Siman – Camel

The non-**בקי Kohen** who was riding a **camel** **to identify *tzaraas* in men and women but knew that women would not have to be פורע ופורם**, was going to **eat lunch in a succah without his wife**, and was glad that **since he was on the road, and not doing the עבודה, he could also wear his תפלין של יד.**

DAF 3 | דף ג

Camel



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3 things to remember

1. **Who is subject to נגעים, and who may examine them?**
2. **Even Kohanim are חייב in סוכה, despite being away from their wives**
3. **Kohanim wear תפלין של ראש even when they cannot wear תפלין של יד**

