Arachin – Simanim
פרק א – הכל מעריכין

Daf 4 – דף ד

1. The laws of זימון apply to Kohanim eating *kodashim*, or *terumah*

A Baraisa teaches that "all" are obligated in the *mitzvah* of זימון (the "invitation" recited before a three-person group recites ברכת המזון): Kohanim, Leviim, and Yisroelim. The novelty is that it even applies to Kohanim eating *kodashim*. One might have thought that since the *passuk* says "ואכלו אותם אשר כופר בהם" – *and they shall eat them, those who gain atonement through them*, so the eating of *kodashim* is a כפרה, not an ordinary meal, and would not obligate זימון. The Baraisa teaches otherwise, because the *passuk* says "ואכלת ושבעת" – *and you shall eat and be satisfied*, which applies to eating *kodashim* as well. A Baraisa teaches that הכל מצטרפין לזימון – *all combine* to form a three-person group *for zimun*: Kohanim, Leviim, and Yisroelim. The novelty is where Kohanim eat *terumah* or *kodashim* together with a non-Kohen eating *chullin*. Since the זר cannot partake of the Kohanim's meal, one might have thought they do not combine for זימון. The Baraisa teaches that they do combine, since the Kohen could partake of the non-Kohen's food.

2. Pledging "ערך סתום" obligates the minimum ערך (three שקלים)

A Baraisa *darshens* "בערכך" to include "ערך סתום" – *an unspecified erech-vow*, i.e., one who accepts to give "an ערך", without specifying any particular person. This obligates giving כפחות שבערכין – *like the least of ערכין*, which is three *shekalim* (the ערך for a female between a month and five years old). It does not obligate fifty *shekalim* (the highest ערך), because תפשתה מרובה לא תפשתה – if *you have seized a lot, you have not seized* anything; תפשתה מועט תפשתה – if *you seized a small amount, you have seized* properly.The Gemara wonders why this requires a *passuk*, and Rabbah bar Avuha answers: לומר שאינו נידון בהשג יד – it is *to tell* us *that he is not judged according to* his *means*. Normally, someone too poor to pay his ערך-vow is assessed to determine what he can afford, to as little as a single *shekel*. Here, however, he is not assessed and must pay the three *shekalim*, because pledging an unspecified ערך is כמפרש דמי – *as if he specified* to pay three *shekalim*, since the amount is fixed and not dependent on any person's gender or age. In another version, he ruled that even an ערך סתום is subject to assessment.

3. A טומטום or אנדרוגינוס is "נידון בבבודו" (when one pledges one of his vital limbs' value)

A Baraisa *darshens* "והיה ערכך" to include a טומטום and אנדרוגינוס for דמים – a *neder* to pay their market *value* (although they are not eligible for ערכין). The Gemara objects that this is obvious: לא יהא אלא דמי דיקלא – *it should be no* different than *a palm tree's value*; one certainly must pay a pledge for its value!? Rava explains that the *passuk* teaches שנידון בבבודו – *that* [a טומטום or אנדרוגינוס] *is judged on his "significance,"* i.e., if he vows the value of a limb on which his life depends, he must pay his entire worth. Since a *passuk* links ערכין and the law of נידון בבבודו, one might have thought that whoever is not subject to ערכין is not subject to נידון בבבודו. This *derashah* teaches otherwise. Abaye objects that a Baraisa teaches that if one is *makdish* the head of a donkey or cow, only the head is *hekdesh*. This proves that נידון בבבודו does not apply to creatures which are excluded from ערכין (e.g., cows and donkeys)!? Rava counters that the Baraisa rules the same way where one was *makdish* the head of an עבד, which is subject to ערכין!? Rather, this Baraisa is discussing קדשי מזבח, where one was *makdish* the head for its value to be used to purchase an *olah*.

Siman – Door

The Kohen making a *zimun* after eating *kodshim* together with two זרים who ate *chullin* next to the red **door** with **three shekel slots for someone who pledged a סתם ערך** watched **an אנדרוגונוס** walk through a heart shaped **door as he pledged to give the value of his heart to *hekdesh* making himself חייב in his full value.**

DAF 4 | דף ד

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3 things to remember

1. **The laws of זימון apply to Kohanim eating *kodashim*, or *terumah***
2. **Pledging "ערך סתום" obligates the minimum ערך (three שקלים)**
3. **A אנדרוגינוס or טומטום is "נידון בכבודו" (when one pledges one of his vital limbs' value)**

