Arachin – Simanim
פרק א – הכל מעריכין

Daf 5 – דף ה

1. When *kedushah* of part of an animal spreads through the entire animal

The Gemara discusses when *hekdesh* of part of an animal makes the entire animal *hekdesh*. The following rules emerge: Tannaim debate the *halachah* in a case where one declared an animal's foot as an *olah*. One opinion holds the animal is sold as an *olah*, and the proceeds from the rest of the animal are *chullin*, and the other holds the entire animal became an *olah*. If one was *makdish* דבר שהנשמה תלויה בו – *something on which* [its] *life depends* (e.g., its head), all agree the entire animal becomes an *olah*. This applies where he was *makdish* the animal with קדושת הגוף – *physical sanctity*. If one was *makdish* an entire unblemished animal for its value, Rava says it is <u>automatically</u> sanctified with קדושת הגוף, and brought as an *olah*. Rabbah inquired, where one was *makdish* one of its limbs, if the animal becomes sanctified, because this would require a double "מגו": the קדושת דמים would transform to קדושת הגוף, and the קדושת הגוף would spread through the whole animal. If the animal is a בעל מום, where the *kedushah* remains קדושת דמים, it does not spread to the entire animal.

2. *Machlokes* whether אין אדם מוציא דבריו לבטלה ("ערך" of פחות מבן חדש, or a כלי)

The next Mishnah states that one can pledge the monetary value of a baby less than a month old, but not its ערך, for which the minimum age is a month. A Baraisa says that if one vows the ערך of such a baby, Rebbe Meir rules that he pays דמיו – [the baby's] *monetary value*, because אין אדם מוציא דבריו לבטלה – *a person does not express his words for nothing*. Since he knows there is no ערך for such a baby, we assume that גמר ואמר לשם דמים – *he decided to say* his vow *with the intent for its monetary value*, although he said "ערך". The Chochomim say he does not give its value, because they hold אדם מוציא את דבריו לבטלה. Rav said that one who says עלי [זה] ערך כלי – *"the erech of this vessel is upon me"* must give its monetary value. Rav also ruled that if one is "*makdish*" his friend's animal, he pays its value to *hekdesh*. Both these rulings follow Rebbe Meir: since everyone knows that a כלי is not subject to ערכין, and that one cannot be *makdish* someone else's animal, we assume he intended to pledge its monetary value.

3. *Machlokes* whether an idolator can be נערך, and whether he can vow ערכין

In the next Mishnah, Rebbe Meir says about an idolator: נערך – *he can be the subject of an erech-vow* (i.e., a Jew who pledges an idolator's ערך pays according to his age and gender) אבל לא מעריך – *but he cannot declare an erech-vow* (even if he vows the ערך of a Jew). Rebbe Yehudah says the reverse: מעריך אבל לא נערך. They both agree, however, that נודרין ונידרין – [idolators] *can vow* another's monetary value, *and their* value *can be vowed* by another. In a Baraisa, Rebbe Meir *darshens* "בני ישראל" to exclude idolators from vowing ערכין. However, the inclusive "איש" teaches that even idolators may be the subject of ערכין. Since one *passuk* excludes and another includes, Rebbe Meir reasons that since the Torah included more people who can be the subject of ערכין than those who can vow ערכין, namely, a חרש שוטה וקטן, we interpret the inclusion of idolators to refer to being the subject of ערכין. Rebbe Yehudah reasons that since there are people who can vow ערכין but cannot be the subject of ערכין (i.e., a טומטום and אנדרוגינוס), we assume idolators are included for making ערך-vows.

Siman – Hay

When someone was מקדיש the limb of an unblemished animal standing on a tall **haystack** the people watching were so amazed at **the double מגו, with קדושת דמים transferring to קדושת הגוף and קדושת הגוף spreading through the animal**, that **the man who never spoke לבטלה said "ערך עלי"on his newborn baby**, and **Farmer Akum Joe** covered in **hay tried to make an ערך vow after which an argument broke out if an idolater can be מעריך or נערך.**

DAF 5 | דף ה

Hay



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3 things to remember

1. **When *kedushah* of part of an animal spreads through the entire animal**
2. ***Machlokes* whether אין אדם מוציא פחות מבן "ערך" of דבריו לבטלה (כלי חדש, or a)**
3. ***Machlokes* whether an idolator can be נערך, and whether he can vow ערכין**

