Arachin – Simanim
פרק א – הכל מעריכין

Daf 6 – דף ו

1. An idolator who separated *terumah* or donated a beam for a *shul*

Rav said: עובד כוכבים שהפריש תרומה מכריו – if *an idolator separated terumah from his pile* of grain, בודקין אותו – *we examine him*. אי בדעת ישראל הפרישה – *If* he says *he separated it with the* same *intent as a Jew*, it is given to a Kohen. If not, טעונה גניזה – *it must be hidden away,* because we are concerned thatשמא בלבו לשמים – *perhaps his mind was* for the grain to be *for Heaven,* i.e., *hekdesh* (which must be hidden away nowadays, since it cannot be used). A Baraisa teaches that if an עכו"ם donates a beam for a *shul*, and Hashem's Name is written on it, we examine him: if he donated it with the same intent as a Jew (for the *shul's* use), יגוד וישתמש במותר – then *one cuts off* the part with the Name *and uses the rest*. If not, it must be hidden away, out of concern that he intended it for *hekdesh*. According to Rav, the Gemara explains that this concern exists even without Hashem's Name written on the beam. The Baraisa means to teach that we may cut off the Name and use the rest, דשם שלא במקומו לאו קדוש – *because the Name*, *not in its* precise *place, has no sanctity*.

2. Borrowing a *sela* designated for צדקה

Rabbah bar Abahu said that if one says סלע זו לצדקה – *"This sela is* designated *for charity,"* מותר לשנותה – *it is permitted to change it* to use for his own needs and later replace it. They initially understood this only permits the donor himself to use it, since he presumably retained the right to use it, but not to give it to someone else, which never occurred to him. However, Rebbe Yochanan permitted borrowing itבין עצמו בין לאחר – *either for himself or for someone else*. Rebbe Ze'ira said this is only permitted where he said "עלי" – "it is incumbent *upon me* to give this *sela* to *tzedakah*." Since he is liable for its loss, it remains in his possession and he may still use it. However, if he said "הרי זו" – *this sela is hereby* designated for *tzedakah* (so he is not liable for it, and it belongs to *tzedakah*), בעינא בעי למיתבה – *it must itself be given*, and cannot be borrowed. Rava objected that, if anything, the opposite is more logical: where he said "זו", allowing him to use it would make him liable for it. Rather, Rava rules that in <u>all</u> cases, he may borrow and replace it. A Baraisa supports Rava.

3. נדרים and ערכין of a dying or condemned man

The next Mishnah states: הגוסס – *a dying man* והיוצא ליהרג – *or a man going out to be executed* לא נידר ולא נערך – *cannot be the subject of a vow* for his *worth, nor be the subject of an erech-vow*. Rebbe Chanina ben Akavya says [a man taken to be executed] can be the subject of an ערך-vow, מפני שדמיו קצובין – *because its value is fixed*. Rebbe Yose says he can vow someone's worth, or make an ערך-vow, or be *makdish* any item, and must pay if he damages someone. A גוסס and a condemned man cannot be the subject of a נדר, because they have no monetary value. A גוסס cannot be the subject of an ערך, דלאו בר עמדה והערכה הוא – *because he is not fit for "standing and appraising"* as written regarding ערכין. The Tanna Kamma says a condemned man is excluded from ערכין in the *passuk* "כל חרם...לא יפדה" – *any condemned one…shall not be redeemed*. Rebbe Chanina ben Akavya disagrees, and says this *passuk* teaches that although someone liable to death בידי שמים – *at the hands of Heaven* can give money and receive atonement, someone liable to execution by Beis Din cannot redeem himself.

***Siman* – Sword (A *vav* is straight like a sword)**
The idolator who donated his ornate **sword to be used as a pointer in shul and was being examined to see what his intent was**, watched **as a man borrowed a סלע set aside for tzedakah to try and redeem a man from execution**, **who had no value for ערכין or נדרים since he was condemned to the sword**.

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Sword



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3 things to remember

1. **An idolator who separated *terumah* or donated a beam for a *shul***
2. **Borrowing a *sela* designated for צדקה**
3. **ערכין and נדרים of a dying or condemned man**

