

פרק שני – אין נערכין

As already presented in the **גמרא**, the **תורה** provides for “financial aid” for someone who committed to an **עוד** and doesn't have the funds – our first **משנה** establishes the minimum that someone may pay and thereby fulfill their obligation - as one **שקל**. The **משנה** presents it as a range – there is no less than 1 **שקל** nor more than 50 in the context of **ערכין**. This leads to a series of parallel ranges in the **הלכה**, including the **לויים** and their musical performance.

32.2.1

(**משנה א**) → 8b (**ורב יהודה כרבי יוסי ברבי חנינא**)

Note: the middle section of **א**, presented on **ח.**, invokes the **טועה**: If a woman sees **דם** during her **נדה** (see below) she counts 7 days from the moment of onset and, as long as she can make a **הפסק טהרה** (“clean inspection”) before the end of day #7, she goes to the **מקוה** that night and is **טהורה** – and there is no obligation to bring a **קרבן**. If, on the other hand, she sees **דם** during **ימי זיבה**, she must maintain “**נקיים**” (clean days) to be able to go to the **מקוה** and become **טהורה**. If she saw for less than 3 consecutive days, she keeps one day of “**נקיות**” and goes to the **מקוה** the next day and is **טהורה** – this is called **יום שומרת יום כנגד יום** or **זבה קטנה** – again, no **קרבן** is required. If she sees for 3 (or more) consecutive days, she is a **זבה גדולה** and must have **ז' נקיים** and then go to **מקוה** (and then bring a **קרבן** to be able to participate in eating of **קדשים**). (Our practice is to regard any bleeding as **זיבה** and to require **ז' נקיים**). A woman, from the moment that she “sees blood”, begins a 7/11 cycle of **נדה** and **ימי זיבה**; the first 7 days are **ימי נדה** and the following 11 are **ימי זיבה**. From that point on (after day 18) any **דם** she sees puts her right back at the beginning of **נדה**. Therefore, for instance, if a woman has a child and doesn't menstruate for months, she only restarts her 7/11 cycle at the first new **נדה**. Our **משנה** addresses the case of a woman who saw **דם** but had lost track of her “internal calendar” and didn't know if she was in **זיבה**.

1. וְכָל עֶרְכֵי יְהִיָּה בְשֵׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יְהִיָּה הַשֵּׁקֶל: וְיִקְרָא כֹּז, כֹּה
 2. וְאִם מִדָּה הוּא מֵעֶרְכֵי וְהִעֲמִידוּ לִפְנֵי הַכֹּהֵן וְהִעֲרִיף אֹתוֹ הַכֹּהֵן עַל פִּי אֲשֶׁר תִּשְׁיֵג יַד הַנֹּדֵר יִעֲרִיכְנוּ הַכֹּהֵן: וְיִקְרָא כֹּז, ח
 3. צִדְקוֹתָד כְּהִרְרִי אֶל מִשְׁפָּטָד תְּהוּם רַבָּה אֲדָם וּבְהֵמָה תוֹשִׁיעַ ה': תְּהִלִּים לו', ז

- I **משנה** 1a: range of **ערכין** and dispute **ר"מ/חכמים** about status of minimum
 - a **Range**: no one is “valued” at greater than 50 and no payment is less than 1 **שקל** (v. 1)
 - i **Application**: if he gave 1 **סלע** and then became **עשיר**, he is exempt; but if he gave less and became rich, pays all
 - b **If**: he had 5 **סלעים** (but had committed to, e.g. 50)
 - i **ל"מ**: he pays 1 **סלע** (i.e. there is either full payment or minimum)
 - ii **חכמים**: he pays (all) five
 - 1 **Disagreement**: whether v. 1 establishes only alternative amount (**ר"מ**) or minimum, per v. 2 (**חכמים**)
 - (a) **ל"מ**: interprets v. 2 as establishing that worth of **נודר** is measure, not **יד הנידר**
 - (b) **דבנן**: agree, but that leads to their conclusion – if he has more, we require that - not just the minimum
 - 2 **יצא** – **ל"מ**: if he had 5, said “**ערכי עלי**” twice (owes 50+50) and gave 4 for 2nd debt and then 1 for 1st – **יצא**
 - (a) **Reason**: if a latter **בע"ח** (the 2nd) collects ahead of the 1st – his collection is valid
 - (b) **Therefore**: his “collection” of 4 on behalf of the 2nd is valid, and all he has left is 1 for the 1st – **יצא**
 - (c) **But if**: he gave 4 for the 1st and then 1 for the 2nd – **יצא** the 2nd only (he owed all 5 for the 1st, per **רבנן**)
 - (d) **Query** (**ראב"א**): if he had 5 and said “**שני ערכי עלי**” (one utterance) how do we rule?
 - (i) **Lemma1**: they are simultaneous and belong to “both” → 2.5 go to each and **יצא** OR
 - (ii) **Lemma2**: each has a “claim” on all 5 and he isn't **יוצא** either ---**תיקו**
 - c **Repeat**: of opening line of **משנה**
 - i **Teaching**: that there is no less than 1 **סלע**, but could be more; no more than 50 but could be less - **כרבנן**
- II **משנה** 2a: **טועה** (see note) – no less than 7 days, no more than 17 days
 - a **Explanation** (**ברייתא**): if she saw for 1-3 days, she must have 17 clean days to reset her calendar with certainty
 - i **Further**: if she saw 4 days, must have 16 **נקיים**; if 5 – must have 15 etc. and, at most (13 or more) – must have 7
 - ii **Reason**: up to 3, we can assume (conservatively) that they were days #((Z10)-Z11)-N1; if more than 3, the most conservative assessment is that the first 2 were days Z10-11 (else, she's be **זבה גדולה** and only require 7) and go from there; e.g. if she saw for 6 days, at worst she is at day N4 → another 14 days gets her to end of 7/11
 - b **Question** (**ראב"א** to **רבנן**): why can't she just always count **ז' נקיים** and become permitted to her husband?
 - i **Answer**: we are focused on fixing her calendar (for the future as well), not just in solving this “event”
 - c **ברייתא** (after corrected reading): all “errant” **זבות** (as in our **משנה**) bring a **קרבן** but it isn't eaten (by **כהן**) except for those who wait 7 or 8 days, in which case it is eaten
 - i **Explanation**: only in those cases is she certainly a **זבה גדולה** (saw more than 11 days; even 11 may be **קטנה**, as she may have seen on days Z10-Z11, then N1-N7, then days Z1-Z2)

- III 3א משנה: range of weeks for נגעים – no less than 1 week, no more than 3 weeks (of quarantine – “הסגר”)
- a *Explanation*(גמרא): 1 week – for human נגעים; 3 weeks – for נגעי בתים (“house lesions”)
- b *Homiletic note*: v. 3 alludes to this difference:
- i צדקתך כהררי אל: “generosity” of ה' to clarify man's status quickly (1 week)
 - ii נגעי בתים: משפטיך תהום רבה: this is “depth” of investigation into נגעי בתים
 - iii *Note*: פשט of the verse refers to God's willingness to bear/lift up our sins
 - 1 דב יהודה: were it not for God's generosity, no one could withstand His judgment
 - 2 דבה: God's generosity is demonstrated by His burying our judgment in the deep
 - iv *Observation*: this parallels dispute in “west” between ר"א/ר' יוסי בר חנינא
 - 1 ד"א: God “buries” our sins, in order to have us emerge victorious on יום הדין (רבה)
 - 2 דיב"ח: God “lifts up” our sins, favoring the “weights” for merit (רב יהודה)