

## 16.4.4

25b (ר"ע אומר) → 26b (קורות לא)

1. אָשֶׁם הוּא אָשֶׁם אָשֶׁם לָהּ: וּיְקָרָא פֶּרֶק הַ פְּסוּקָא יֵט

- I (רק קדשיך... וולדות קדשים ברייתא about Continued analysis of
- a ר"ע – no need for רק to exclude אשם תמורת אשם – v. 1 states אשם הוא → only the אשם is brought, not its "second"
  - b challenge: no need for אשם הוא, we have received tradition that מיתה→חטאת
  - c answer: verse needed for teaching of רב:
    - i if: an אשם was already "sent to pasture" and was slaughtered (before becoming בע"מ) for an עולה – נשר
    - ii Implication: if slaughtered as an עולה before לעייה לרעיה, invalid – due to v. 1
- II Revisiting אשם's statement about the מעות סתומין – "הלכה היא בנזיר"
- a Implication this is the only case where undesignated funds which include דמי חטאת may be used
  - b Challenge: rule also applies to קנין
  - c Answer: ר' יוחנן meant נזיר טמא and anything like it (טמא brings a nest as does a יולדת)
  - d Further: implication is accurate, excluding the case in ברייתא:
    - i If: someone is liable for a חטאת and also commits himself to an עולה and then designates money "לחובתי"
      - 1 Ruling: neither an עולה nor a חטאת may be brought
      - 2 Further: if he died with undefined moneys – they go to המלח ים
- III Analysis of our משנה – clarifying the definition of סתומין/מפורשין
- a ר' אשי
    - i version 1: designation doesn't require assignment of particular coins; even if he assigns the coins לעולתי, חטאתי ושלמי
    - ii version 2: designation doesn't even require that much; even if he assigns the coins לחובתי
  - b רבא
    - i in case of undesignated funds, if the amount needed for a חטאת is taken out, the rest are considered מפורשין
      - 1 ruling: ½ goes to עולה, ½ to שלמים, as per משנה
      - 2 support: ברייתא rules:
        - (a) If: he designates funds for the חטאת and funds for "the rest of נזירותי" and dies – the rest are divided 50/50
          - (i) further: the moneys are only subject to מעילה if all are used
            1. reason: perhaps the part he used was the "שלמים-funds"
          - (b) if: he designates funds for the עולה and funds for "the rest of " נזירותי and dies - the rest go to נדבה
            - (i) further: the moneys are only subject to מעילה if all are used
    - c רב: difference between סתומים/מפורשים only applies to money, but an animal is always מפורשת
      - i reason: each animal is unique (עולה – lamb; חטאת – ewe; שלמים – ram)
      - ii caveat (רב נחמן): animal is only considered מפורשת if it was תמימה (without מום) at time of designation
        - 1 However: if he separates (3) pieces of silver, considered מפורשת (since each is used for a single קרבן)
        - 2 Dissent (ר' נחמן בר יצחק): even silver pieces are considered undesignated (unless he designated them)
          - (a) However: (3) piles of wood are considered מפורשים