

33.3.3

19b (משנה ג) → 20b (אף לעולתו אין עושה תמורה)

- I 20 משנה ג: if someone designates a female as an **אשם** – grazes, sold and bring proper **אשם** with money
- a if: **אשם** already brought, money is used for **נדבה**
- i question: why the need for a **מום**? why not redeem as is – it should only have **דמים** קדושת דמים?
- ii answer: the **קדושת הגוף** turns into **קדושת דמים**
- 1 implication/application (ר"ב): if someone is **מקדיש** a ram **לדמיו** – it has **קדושת הגוף**
 - 2 **מימרא**: dispute between **רב כהנא** (student of ר"ב) and **רבא** as to whether **לדמיו** **זכר** **מקדיש** has **קדושת הגוף** (רבא – doesn't)
 - (a) conclusion: **רבא** retracted his opposition due to **רב**'s ruling (above)
- b **ר"ש**: no need for a **מום**; can be sold as is
- i question (ר"י **חייא בר אבין** **לר' יוחנן**): why doesn't the **קדושת דמים** become **קדושת הגוף** (as above)
- ii answer: **ר"ש** holds to his own approach – anything unfit as is doesn't get **קדושת הגוף**
- 1 **ברייתא**: if **אשם** requiring yearling & he designated 2-year old or vice-versa – valid, but doesn't count for **חובה**
 - (a) **ר"ש**: not **קדוש** at all
 - 2 challenge: **ר"ש** holds that **קדוש** is **מחוסר זמן** (in re: **שחוטיו** **חוץ** – liable for **בחוף** **זמן**)
 - (a) answer: **מחוסר זמן** is unique – the next day (or next week) it will be fit
 - (i) challenge: if so, when he brings a yearling for a 2-year old **אשם**-obligation, should be **קדוש**
 - (b) rather: **ר"ש** infers the validity of **מחוסר זמן** **בכור** (which is born **קדוש** but only fit after 7 days)
- c **תוספתא תמורה ב:ה**: if someone designates a female for an **עולה**, a **פסח** or an **אשם** – it can generate **תמורה**
- i **ר"ש**: only **עולה** will generate **תמורה**; as only those which "graze" can generate **תמורה**
- ii **דני**: disagrees with **ר"ש**, since **מותר פסח** is brought as **שלמים**
- 1 question: why doesn't **רבי** also disagree regarding **אשם**, since the **אשם** goes to **עולה**?
 - (a) answer: he holds like **רבנן** (against ר"א) – **נדרת צבור** **מותרות** – (**ר"א**) **נדרת צבור** go to **מותרות**
 - 2 assumption: **ר"ש** holds that **שם** **עולה** because it has **עולה** (because **עולת העוף** could be F)
 - (a) **reductio**: if so, **כה"ג** who sets aside a cow for his **פר** **יה"כ** should be able to generate **תמורה**, as **פרת חטאת** is cow
 - (i) **block**: **פרת חטאת** is **פרת הבית** (not **קדושת הגוף**) and **פרת הבית** can't generate **תמורה**
 - (b) **reductio**: if so, when an individual designates a **שעיר** for his **חטאת**, should make **תמורה** as **נשיא** has **שעיר**
 - (c) **parallel**: if a **שעיר** designates a **שעירה**, should make **תמורה** as normal citizen has **שעירה**
 - (i) answer: **נשיא** and **יחיד** are distinct people
 - (ii) counter: if he sinned before being named **נשיא**, if he designates a **שעיר**, should be **קדוש**
 1. argument: had he sinned now, he would be required to set aside a **שעיר**
 2. **block**: he **didn't** sin now → he doesn't have to bring a **שעיר**
 - a. **reductio**: **עולה** should also not work, as he isn't liable for an **עוף**
 - b. answer: he rules like **ר"א** (**מנחות יג:**) – if someone says **עלי עולה**, brings bird (**ת"ק** – lamb)
- II ד:ז: status of animals when someone is **מקדיש** all of his property and it includes males and females which are **למזבח**
- a **ר"א**: males sold to people who need **עולות**; females sold to people who committed to bring **שלמים**
- i **funds**: go to **בדק הבית** (with rest of **נכסים**)
- b **ר"י**: males are brought as **עולות**, females sold to those who committed to bring **שלמים**
- i **funds**: of **שלמים** go to **עולות**; rest of property goes to **בדק הבית**
- c question of **ר' יוחנן ר' רחב"א** (**version1**): **ר' יהושע** (that we offer as per **מקדיש**'s intent → males are brought as **עולות** and **מקדיש**'s intent was for **עולות** for all), how are females offered as **שלמים**? they come from **דחוייה** (should graze)
- d question of **ר' יוחנן ר' רחב"א** (**version2**): **ר' יהושע** clearly holds that there is **קדוה"ג** (as males are brought as **עולות**), why are females sold for **שלמים** – should graze?
- i answer (**ר' יוחנן**): **ר"י** holds like **ר"ש** – if it isn't fit for that purpose, no **קדוה"ג** applies to it (per our explanation of **משנה**)
- 1 challenge: **ר"ש** ruled that way about **אשם**, since the mother doesn't have **אשם**
 - (a) **but**: designating a female for **עולה**, where there is **שם** on her, **ר"ש** agrees that there is **קדושת הגוף**
 - (b) **additionally**: we learned that **ר"ש** holds that **קדושת הגוף** can generate **תמורה**
 - 2 answer (**ר' יוחנן**): per **ר"ש**'s version of **ר"י** (of above-mentioned **ברייתא** regarding **פסח** etc.)
 - (a) **ר"ש** holds that in the case of **קדוה"ג**, even **עולה** cannot generate **תמורה**