

## 33.3.3

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

- I ג: if someone designates a female as an **אשם** – grazes, sold and bring proper **אשם** with money
- a **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 (רב)**: if someone is **מקדיש** a ram **לדמיו** – it has **קדושת הגוף** and **אשם**
- 2 **מרא**: dispute between **רב כהנא** (student of **רב**) and **רבא** as to whether **לדמיו** has **קדושת הגוף** (רבא – doesn't)
- (a) **conclusion**: **רבא** retracted his opposition due to **רב**'s ruling (above)
- b **אשם** no need for a **מום**; can be sold as is
- i **question (ר' 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) **אשם** not **קדוש** at all
- 2 **challenge**: **ר"ש** holds that **קדוש** is **מחוסר זמן בחוץ** (in re: **שחוט** חוץ – liable for **בחוץ**)
- (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** from **בכור** (which is born **קדוש** but only fit after 7 days)
- c **תוספתא תמורה ב**: if someone designates a female for an **עולה**, a **פסח** or an **אשם** – it can generate **תמורה**
- i **אשם** only generate **תמורה**; as only those which "graze" can generate **תמורה**
- ii **אשם** disagrees with **ר"ש**, since **מותר פסח** is brought as **שלמים**
- 1 **question**: why doesn't **רבי** also disagree regarding **אשם**, since the **מותר אשם** goes to **עולה**?
- (a) **answer**: he holds like **רבנן** (against **ר"א**) – **מותרות** go to **עולה** (because **עולה** could be F)
- 2 **assumption**: **ר"ש** holds that **מפרשי נקבה לעולה** generates **תמורה** because it has **עולה** (because **עולה** could be F)
- (a) **reductio**: if so, **כה"ג** who sets aside a cow for his **פר** should be able to generate **תמורה**, as **פרת חטאת** is cow
- (i) **block**: **פרת חטאת** is **בדק הבית** (not **קדושת הגוף**) and **בדק 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 העוף**
- b. **answer**: he rules like **רבא** (מנחות יג:) – if someone says **עולה**, brings bird (ת"ק – lamb)
- II ד: status of animals when someone is **מקדיש** all of his property and it includes males and females which are **למזבח**
- a **אשם**: males sold to people who need **עולות**; females sold to people who committed to bring **שלמים**
- i **אשם**: go to **בדק הבית** (with rest of **נכסים**)
- b **אשם**: males are brought as **עולות**, females sold to those who committed to bring **שלמים**
- i **אשם**: of **שלמים** go to **עולות**; rest of property goes to **בדק הבית**
- c **question of ר' יוחנן ר' יוחנן ר' יוחנן** (version1): to **אשם** (that we offer as per **מקדיש**'s intent → males are brought as **עולות** and **אשם**'s intent was for **עולות** for all), how are females offered as **שלמים**? they come from **חובה** (should graze)
- d **question of ר' יוחנן ר' יוחנן ר' יוחנן** (version2): **אשם** 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)**: **אשם** 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 **עולה** on her, **ר"ש** agrees that there is **קדושת הגוף**
- (b) **additionally**: we learned that **ר"ש** holds that **מפרשי נקבה לעולתו** can generate **תמורה**
- 2 **answer (ר' יוחנן)**: per **יהודה** בן **יהודה** (of above-mentioned **ברייתא** regarding **ברייתא** regarding **פסח** etc.)
- (a) **אשם** holds that in the case of **מפרשי נקבה**, even **עולה** cannot generate **תמורה**