

## 32.1.3

4a (תיקו) → 5a (הכל מעריכין)

1. וְכָל מִנְחַת פֶּהוּן כְּלִיל תְּהִיָּה לֹא תֹאכַל: וּיקרא ו, טז  
 2. וְכָל עֶרְכָּךְ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יִהְיֶה הַשֶּׁקֶל: וּיקרא כז, כה  
 3. וּפְדוּיָו מִבֶּן חֹדֶשׁ תִּפְדֶּה בְּעֶרְכָּךְ כֶּסֶף חֲמִשָּׁתַּי שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה הוּא: בְּמִדְבַר יח, טז  
 4. וְאֵת אֲשֶׁמוּ יָבִיא לֵה' אֵיל תְּמִים מִן הַצֹּאן בְּעֶרְכָּךְ לְאִשָּׁם אֶל הַכֹּהֵן: וּיקרא ה, כה  
 5. וְאִם מִן הַקֹּדֶשׁ וְהַעֲמִידוּ לִפְנֵי הַכֹּהֵן וְהַעֲרִידוּ אֹתוֹ הַכֹּהֵן עַל פִּי אֲשֶׁר תִּשְׁיֵג יַד הַנָּזֵר יַעֲרִכְנוּ הַכֹּהֵן: וּיקרא כז, ח  
 6. דָּבָר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יִפְלֵא נָזֵר בְּעֶרְכָּךְ נִפְשָׁת לֵה': וּיקרא כז, ג  
 7. וְאִם כָּל בְּהֵמָה טְמֵאָה אֲשֶׁר לֹא יִקְרִיבוּ מִמֶּנָּה קִרְבָּן לֵה' וְהַעֲמִידוּ אֵת הַבְּהֵמָה לִפְנֵי הַכֹּהֵן: וְהַעֲרִידוּ הַכֹּהֵן אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֶרְכָּךְ הַכֹּהֵן כִּן יִהְיֶה: וּיקרא כז, יא-יב  
 8. וְהִיָּה עֶרְכָּךְ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן שְׁשִׁים שָׁנָה וְהִיָּה עֶרְכָּךְ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ: וְאִם נְקֵבָה הוּא וְהִיָּה עֶרְכָּךְ שְׁלֹשִׁים שֶׁקֶל: וּיקרא כז, ג-ד  
 9. וְאִם בְּהֵמָה אֲשֶׁר יִקְרִיבוּ מִמֶּנָּה קִרְבָּן לֵה' כָּל אֲשֶׁר יִתֵּן מִמֶּנּוּ לֵה' יִהְיֶה קֹדֶשׁ: וּיקרא כז, ט

- I Analysis of our משנה: (continuing with investigation of need for mention of לייים, כהנים etc. as per previous inquiries)
- a "הכל מעריכין" needed for כהנים
- i Per: *Per*: בוכרי's approach (שקלים א:ד) that כהנים are essentially exempt from השקל but may donate
- Note: they may only donate via giving it to צבור; else it is a problem of לעזרה
  - Dissent: ריב"ז; (explains their rationale – per v. 1, if they donate, שתי הלחם ולחם הפנים should be באכילה עמר, שתי הלחם ולחם הפנים)
- ii *And*: קמ"ל – מעריך ש מחה"ש cannot be מעריך
- Challenge (אב"י): v. 2 is used to teach that no ערך may be less than 1 סלע (in case where מעריך is assessed per יד השג)
- iii *Rather* (אב"י): per v. 3, anyone exempt from הבן פדיון cannot be מעריך קמ"ל that כהנים may be מעריך
- Challenge (רבא): if so, since גזילות אשם (v. 4) invokes ערך, we should equate those and exempt ט"א from אשם איל
- iv *Rather* (ר' אשי or רבא): per v. 5, someone who cannot pay full commitment is "stood before כהן" – ט"א must be non-כהן
- b "ונועריכין" includes (as per above) someone who is physically repulsive (שחין מנוול ומוכה שחין)
- i source: ברייתא interpreting (v. 6)
- ערך סתום (ערך סתום) extends to unspecified ערך
    - meaning: if he states ערך סתום עלי סלע 3 (the lowest amount of ערכין – girl below 5 yrs.)
      - challenge: why not obligate him to pay 50 (highest amount)?
      - תפסת מרובה לא תפסת
        - challenge: if so, why not allow for 1 סלע per v. 2?
        - answer: that is only applied to השג יד (someone who cannot pay full commitment)
    - question: if so, what is the purpose of the דרשה?
      - answer1 (ר'נ בשם רבה בר אבונה): ערך סתום doesn't get opportunity יד השג יד; it is as if he stated "שקלים 3"
      - answer2 (ר'נ בשם רב"א): ערך סתום is afforded יד השג יד dispensation; not considered כמפרש
  - ערך כולו: doesn't pay ערך of limbs, only full person (even though we used ערך for ערך סתום; this is from ערך)
    - however: this does not extend to a limb which is vital (e.g. heart) – per נפשות
    - נפשות מת: we exclude מת ערך from נפשות (vital limb from נפש; מת from נפשות)
    - גוסס: is also excluded, per v. 5 – cannot be "stood up" for assessment → excluded
      - challenge: why not exclude מת via v. 5?
      - answer: indeed – which leaves us with a "surplus" – נפש/ות
    - multiple: נפשות also teaches that if 1 includes many in his commitment, it is valid
    - women: נפשות also teaches that a woman who commits to an ערך is obligated
    - מנוול: נפשות also teaches that a repulsive person (who has no דמים-value) maintains his ערך
      - challenge: we already used נפש/ות for multiples and women
      - answer: since multiples and women have equal claim to be included, נפש (alone) extends to both
        - therefore: the surplus נפשות extends to שחין מנוול ומוכה שחין

- (g) *טומטום ואנדווגנו* teaches that *ט"א*, who are not valid objects of *ערכין*, are valid objects of *דמים*
- (i) *in spite of*: source of *דמים* is *נדר בערך*; *נדר* *סד"א* if no *ערך*, no *דמים*; *קמ"ל* they have subjective value
- (ii) *challenge*: no need for *פסוק*; should be no worse than committing to the *דמים* of a tree (obligated)
- (iii) *answer (רבא)*: teaches that we allow *כבודו* (his head) to "drag the body along"
- (iv) *Challenge (אב"י)*: if someone is not included in *ערכין*, we do not apply *נידון בכבודו*
1. *Proof*: if he commits slave's head to *הקדש*, then he and *הקדש* are partners
  2. *And*: if he sells his slave's head, buyer and seller have to negotiate
  3. *And*: if he sold his cows head, only head is sold
  4. *Even more*: if he was *מקדיש* his cow's head, *הקדש* only owns head
    - a. *Reason (ר"פ)*: cows' heads are sold independently at slaughterhouse
    - b. *And*: since donkeys and cows aren't included in *ערכין* (→not *בכבודו*)
    - c. *Block*: slaves are included in *ערכין*, yet they are evidently not *בכבודו*
  5. *Rather*: *נידון בכבודו* only applies to *בדק הבית* *קדשי*; if he was *למזבח* *דמיו*, only head counted
    - a. *Challenge*: if *ברייתא אב"י* is *קדשי מזבח*, why shouldn't #4 "spread" to entire cow?
    - b. *Per*: *ברייתא* – if someone is *מקדיש* a leg as *עולה*:
    - c. *ד"מ*: doesn't spread, per v. 9; rather, sold to people who need *עולה* and funds are *נדבה*
      - i. *Except for*: value of the leg (e.g.)
    - d. *ד"י*: entire animal becomes *עולה*, per v. 9
      - i. *And*: even *ר"מ* will agree that if he was *מקדיש* a vital organ (e.g. head) – *קדושה* spreads
  6. *Rather*: *נידון בכבודו* only applies to *קדושת הגוף* (*פישוט*); if *קדושת דמים*, no *פישוט* → not *בכבודו*
    - a. *Challenge (אב"י רבא)*: *רבא* himself ruled that if someone sanctifies a male *לדמיו*, it has *קדושה"ג*
    - b. *Defense*: that is a case where he sanctified the whole animal; here, he was *מקדיש* 1 limb
      - i. *Challenge*: even with 1 limb, *רבה* asked if *מקדיש אבר אחד* has *פישוט*
      - ii. *Answer*: that question was about a *תם*; we are discussing a *מום* (*חמור*: *בעל מום*)
      - iii. *Challenge*: *רבה* asked that question as well: what if he is *מקדיש* his head to the *מזבח*?
      - iv. *Answer*: he asked that before hearing of our *ברייתא*; afterwards – didn't ask
- (v) *but*: they are not included in *ערכין* as either *זכר* or *נקבה*, per v. 8
- II reevaluating *רבה*'s question (and related questions):
- a. *רבה*: if he is *מקדיש* his head to the *מזבח* – is it *נידון בכבודו* or not? *תיקו*
    - i. *Lemma1*: we have no precedent of *דמים* that are *not* judged *בכבודו*
    - ii. *Lemma2*: we have no precedent of *קדוש למזבח* that *is* judged *בכבודו*
  - b. *רבא*: if someone commits his own *ערך* – to the *מזבח*; does he have potential relief of *יד* *השג יד*? *תיקו*
    - i. *Lemma1*: we have no precedent of *ערכין* without *יד* *השג יד*
    - ii. *Lemma2*: we have no precedent of anything *קדוש למזבח* that is redeemed for anything but its value
  - c. *ד"אשי*: if he was *מקדיש* a *אחווה* to the *מזבח* – *תיקו*
    - i. *Lemma1*: we don't find a *אחווה* *שדה* redeemed for less than the standard 50 *שקל* per *כור* *בית כור*
    - ii. *Lemma2*: we have no precedent of anything *קדוש למזבח* that is redeemed for anything but its value