

**1** The Gemara cited a ברייתא which teaches two Halachos:  
 - הממנה אחרים עמו על פסחו ועל חגיגתו  
 - If somebody takes payment to include others on his פסח or קרבן חגיגה, the money is חולין and not הקדש.  
 - המוכר עולתו ושלמיו לא עשה ולא כלום  
 - If a person sells his קרבן עולה ושלמיו, - שלמיו, - the transaction is not valid, and the קרבן still only counts as כפרה for the original owner - However, as a קנס we make all the money - even if it was more than the animal was worth - go toward paying for communal נדבה offerings.

Regarding the first Halachah, the Gemara assumes that both the lamb was already הקדש - consecrated as a פסח - and the money was also הקדש - set aside for the purpose of buying a פסח. Because if either one is חולין, there would be no חידוש in that the money remains חולין after the transaction.  
 Therefore,  
 רבי אושעיא asks -  
 - האין הקדש חל על הקדש  
 - How can money which is already הקדש become חולין when it is used to buy a portion in an animal that is already הקדש? Usually money only becomes חולין when its קדושה is transferred onto something that was חולין?

**1**

*ברייתא:*  
 המוכר עולתו ושלמיו לא עשה ולא כלום  
 However, as a קנס all the money received must go towards communal נדבה offerings

הממנה אחרים עמו על פסחו ועל חגיגתו  
 the money received is חולין and not הקדש

האין הקדש חל על הקדש?  
 How can money which was designated for the פסח become חולין

**2** The Gemara answers that הקדש of קרבן פסח is unique on possibly two levels.  
 First -  
 - מעיקרא כי מפריש להו אדעתא דהכי מפריש להו  
 - When one originally is מקדיש money to buy a פסח, it is with the intention that the money remains partially חולין to the extent that if he decides to rather buy a share in somebody else's פסח the money shall be חולין.

Second - Likewise, when one is מקדיש a lamb for a פסח, it is with the intention that the lamb remains partially חולין to the extent that if he decides to include others in his קרבן פסח the money he receives shall be חולין.

**2**

*The קרבן פסח of פקדל is unique... .*  
 מעיקרא כי מפריש להו אדעתא דהכי מפריש להו

it is with the intention that THE MONEY should remain חולין

it is with the intention that THE LAMB remains partially חולין

**3** רבי אביי says that מסברא he would say;  
 - במענות ודאי משייר איניש אבל בפסח לא משייר איניש  
 - The above reasoning applies only to money which is קדושת דמים, but not to the קרבן פסח which is קדושת הגוף which is קרבן פסח itself.  
 However, from רבי אושעיא's interpretation of a certain ruling according to רבי we see that רבי אושעיא holds that this reasoning applies even to the קרבן פסח itself.

Therefore, the ברייתא that rules that the money paid for a share in the קרבן פסח is considered חולין is understood because neither the money nor the animal is fully הקדש.

**3**

*אביי says... .*  
 מאיזת ודאי משייר איניש אבל בפסח לא משייר איניש

רבי אושעיא  
 - according to רבי... .

because neither the money nor the animal is fully פקדל

4 רבי מאי - what was רבי's statement?  
 The Gemara cites a Braisa where - according to רבי אושעיא's interpretation - the תנא קמא holds that money received from others for registering in a פסח can only be used for the needs of the קרבן itself, such as wood to roast the פסח, or Matzo and Maror which must be eaten with the פסח.  
 Rebbi holds - that the owner may even use the money for his personal use,  
 המעות שבידו חולין שעל מנת כן הקדישו ישראל את פסחיהן -  
 Because people consecrate their פסח with the understanding that they keep the monetary rights to it -

4

**מאי רבי**

*The Gemara cites a Braisa where - according to רבי אושעיא's interpretation. . .*

<p><b>רבי</b></p> <p>המעות שבידו חולין</p> <p>שעל מנת כן</p> <p>הקדישו ישראל</p> <p>את פסחיהן</p>	<p><b>תנא קמא</b></p> <p>money received for registering in a פסח can only be used for the needs of the קרבן itself</p> <p>WOOD - MATZO - MAROR</p>
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5 The next Mishnah will give several examples of people who are טמא during the day - ערב - ערב פסח during the day, but will be טהור by nightfall - זמן אכילה, and teach that they can have the פסח Shechted for them, because, although we've learned earlier in this סבחה, that we cannot Shecht a קרבן פסח שלא לאוכליו - קרבן פסח שלא לאוכליו - for people who cannot eat it, it's considered טהור, ראוי לאכילה בשעת שחיטה. Therefore,  
 המשנה זאגט -  
 זב שראה שתי ראיות שוחטין עליו בשביעי -  
 A זב who had two discharges, who is required to observe seven clean days - but is not required to bring Korbonos - and ערב פסח comes out on his seventh day -  
 Can have the פסח Shechted for him - because as Rashi explains;  
 דהא חזי למיכל לאורתא -  
 It's considered טהור בשעת שחיטה, because he will be able to eat it at night.  
 This applies as well to a  
 שומרת יום כנגד יום -  
 A woman who only had discharges for one or two days - can have the פסח Shechted for her, on the day following her discharges.  
 However,  
 ראה שלש שוחטין עליו בשמיני שלו -  
 A זב who had three discharges, who after observing seven clean days, is required to bring Korbonos on the eighth day, which until brought prevent him from eating קדשים -  
 Can only have the פסח Shechted for him on the eighth day, when he can bring the Korbonos even after the פסח.  
 He cannot have the פסח Shechted for him on the seventh day, because he will not be able to eat it that night.  
 This applies as well to a  
 זבה גדולה - A woman who had three discharges, who also must bring Korbonos -

5

*People who are טמא on ערב פסח... זמן אכילה*

*but will be טהור by nightfall - זמן אכילה*

<p><b>ראה שלש שוחטין עליו בשמיני שלו</b></p> <p><i>after observing 7 clean days is required to bring Korbonos on the 8th day</i></p> <p><b>זבה גדולה</b></p>	<p><b>זב שראה שתי ראיות שוחטין עליו בשביעי</b></p> <p><i>דהא חזי למיכל לאורתא</i></p> <p><b>שומרת יום כנגד יום</b></p>
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6 Zug di Gemara;  
 אמר רב יהודה אמר רב שוחטין וזורקין על טבול יום ומחוסר כיפורים ואין שוחטין - וזורקין על טמא שרץ -  
 We can shecht a קרבן פסח for somebody who went to the מקוה and has to wait for nightfall to be טהור, and for somebody who still needs their קרבנות to be brought to become טהור -  
 But we CANNOT shecht a קרבן פסח for somebody who is טמא from a שרץ and has not yet gone to the מקוה, even though he can go to the מקוה and be טהור by nightfall.  
 ועולא אמר שוחטין וזורקין על טמא שרץ -  
 We CAN shecht a קרבן פסח for somebody who is טמא from a שרץ, because he can go to the מקוה and be טהור by nightfall.  
 The Gemara asks why according to Rav the שרץ טמא cannot have a פסח shechted for him if after all he can easily be טהור by that night.

6

<p><b>עולא אמר</b></p> <p>שוחטין וזורקין על טמא שרץ</p>	<p><b>אמר רב יהודה אמר רב...</b></p> <p>ואין שוחטין וזורקין על טמא שרץ</p>	<p><b>שוחטין וזורקין על טבול יום ומחוסר כיפורים</b></p>
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**Why Not**  
*after all he can easily become טהור by that night*

7 The Gemara offers two explanations:

First, מדאורייתא the טמא שרץ can have a פסח. We only forbid it because we are concerned that he might not end up going to the מקוה.

The Gemara rejects this explanation because רב said that when exactly half the Jewish people are טמא on פסח ראשון we are מטמא one more person with a שרץ, implying that מדאורייתא this טומאה would suffice to tip the scale and allow the קרבן פסח to be brought בטומאה!

Instead, the Gemara suggests that a טמא שרץ is disqualified from קרבן פסח because he is the same as somebody who is on their 7th day since becoming טמא from a מת, who, we see from Psukim that the תורה clearly disqualifies from a פסח קרבן פסח.

The Gemara tries to disprove Rav from our משנה allowing a קרבן פסח for a תורה on his 7th day of the טהרה process, presumably even though he hasn't gone to the מקוה? The Gemara answers that although, we ultimately cannot prove it, the משנה may be talking about a case of where he has already gone to the מקוה, and he's only a יום טבול.

8 והזבה שוחטין עליה בשמיני - the הזבה said that we can shecht a קרבן פסח for a זבה on the 8th day of her טהרה process. The Gemara explains that the חידוש is that even though she still has קרבנות that כהנים need to bring on her behalf in order for her to become טהור, we still allow a קרבן פסח to be shechted for her because since she gave over the Korbonos to the Kohanim חזקה אין בית דין של כהנים עומדין משם עד שיכלו מעות שבשופרות - We can assume that the כהנים will not leave the בית המקדש until they took care of all the necessary קרבנות.

Another ברייתא says that we can shecht a קרבן פסח for a נדה on her 8th day - the day after she went to the מקוה - because by nightfall she will be permitted to eat קדשים.

The חידוש is that we cannot bring the קרבן פסח for her on the 7th day, even though she doesn't have to bring any קרבנות, because טבילתה בלילה -

Unlike a זבה, a נדה cannot go to the מקוה until nightfall, after the full seven day are over, and she is then a טבול יום on the eighth day until nightfall.

The Gemara offers two explanations...

<p>He is disqualified מדרבנן</p> <p>They were concerned that he might not end up going to the מקוה</p>	<p>He is disqualified מדאורייתא</p> <p>Just as someone who is on their 7th day since becoming טמא from a מת</p>
<p>The Gemara rejects this... because רב said - when half the people are פסח ראשון we are מטמא one more person with a שרץ</p>	<p>the שרץ disqualified him from a פסח קרבן פסח</p>

**זב שראה שחטין עליו בשביעי**  
דהא חזי למיכל לאזרחא

The זב may be talking about a case where he has already gone to the מקוה

והזבה שוחטין עליה בשמיני

...even though she still has קרבנות that כהנים need to bring on her behalf in order for her to become טהור

חזקה אין בית דין של כהנים עומדין משם עד שיכלו מעות שבשופרות

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ברייתא:

We can shecht a קרבן פסח for a נדה on her 8th day because by nightfall she will be permitted to eat קדשים

...but not on the 7th day, טבילתה בלילה