

4.8.3

89a (משנה ג) → 90a (מענות פסחיהן)

Note: the תורה prohibits using the proceeds of the sale of a dog or of payment to a prostitute for a קרבן (v. 2). Our סוגיא deals with a circumstance where someone paid a prostitute with already-designated מוקדשין; the משנה states that the rule of אתנן would have applied to these מוקדשין if it weren't for the exclusionary לכל נדר (excludes already נדר). There are 2 explanations for this ruling – either it refers to all קדשים קלים, following ריה"ג who maintains that קלים belong to the owners; or it follows רבי and is referring exclusively to the קרבן פסח. רבי maintains that shares in a קרבן פסח may be sold for any purpose – the money becomes fully חולין

1	ואם מעט הבית מהית משה ולקח הוא ושכנו הקרב אל ביתו במקסת נפשת איש לפי אכלו תלסו על השעה: שמות יב, ד
2	לא תביא אתנן זונה ומחיר קלב בית ה' אלהיך לכל נדר כי תועבת ה' אלהיך גם שניהם: דברים כג, יט
3	ואכלו את הבשר בלילה הזה עלי אש ומצות על מררים יאכלהו: שמות פרק יב פסוק ח

I. משנה גו': encouraging diligent children

- a. If: someone says "I am including the 1st one of you children that makes it into ירושלים", he earns inclusion for all
i. Note: not due to ברירה, as they are all included; he did it to encourage them (supporting story)

II. משנה גז: parameters of inclusion

- a. Permitted: to add to חבורה as long as there is a כזית בשר for each person
i. זרה"ד until ר"ש; שחיטה until ד"ק
1. חבורה dispute only regarding leaving אב"י.
a) מהיות משה (v1) as long as it's alive
b) ד"ש as long as it hasn't been fully processed as a קרבן
c) Agreement: inclusion must happen before שחיטה
i. Support: from v1 – במקסת (counting in) is followed by תכסו (slaughter)
- b. And: entire original חבורה may end up leaving, replaced by entirely new חבורה

III. משנה ד': unilateral inclusion of a fellow

- a. Members: may force him to take his portion, share with fellow; they eat own portions
i. Question: if a member of the group has "big eyes", may the members force him to take his portion and separate
1. Lemma1: he may say to them "you accepted me into the חבורה "as is" " OR
2. Lemma2: they may say: "we accepted you to insure proper שחיטה, not to eat up more than your share"
ii. Proposed answer: from our משנה – supporting separation
1. Rejection: inclusion of others is different – חבורה may not want other in (even if 2 them together eat 1 portion!)
iii. Proposed answer: from rule of שמש that ate next to the oven – his fellow may join him there (but don't need to)
1. Therefore: he can't say "you accepted me into your חבורה..."
2. Rejection: they accepted him to serve them, not that they should "serve" him by moving next to the oven
iv. Proposed proof: ברייתא (:our case –may separate him)
1. Even: non-פסח group that pitched in together may force 1 out if he eats too much
2. Story: ר' הונא and ר' פ' who ate more than his portion
a) ד"ה tried to force him out with these proofs, ר' פ' used "our" rejections
b) ד"ה brought 2nd half of ברייתא and ר' פ' left (ר' ה' then ate w/רבינא who ate even more)

IV. ברייתא re: selling shares in a קרבן

- a. If: selling shares in a פסח or חגיגה – the money becomes חולין (if עולה ושלמים, sale invalid but money → נדבה [קנס])
i. אב"י: becomes חולין per רבי – people "leave room" in their dedicated moneys to become חולין, but not in קרבן
1. Ruling: re אתנן (see note) authored by ריה"ג re: קדשים קלים (he holds them to be בעלים)
ii) אב"י's 2nd explanation: authored by רבי – people leave room in both moneys and קרבן to become חולין
(1) Ruling: re אתנן, authored by רבי referring exclusively to פסח

V. רבי and the קרבן פסח (completing note): מהיות משה – take livelihood from the קרבן (may be used for any need)

- a. or: provide livelihood for קרבן (רבנו) קרבן
b. dispute: as to whether רבי only extends allowance to spending money for מצה ומרור, or even non-related expenses.