

## פסחים עא

A person that makes a נדר to bring a קרבן, or a person who is חייב a קרבן (for example, a person who was עובר a מלאכה on שבת and is therefore חייב a קרבן חטאת) may not bring the קרבן from money of מעשר שני, but must purchase the קרבן from money of חולין. Similarly, money that is required to be given, such as פורים on מתנות לאביונים, may not come from money that is מעשר.

A קרבן brought for a נדר or נדבה that is eaten on יום טוב, while fulfilling the מצוה of שמחה (even though the animal was שחט before יום טוב), does not fulfill the חיוב for חגיגה.

The limbs of the חגיגה that are set aside for burning cannot be left overnight on the מזבח.

A קרבן פסח that is שחט on שבת but לא לשמה, is not חייב a חטאת as the שחיטה was done with רשות (albeit with the wrong intention). If other זבחים were שחט on שבת as a קרבן פסח, if it an animal that is ראוי to be a קרבן פסח, then the שוחט is חייב a חטאת as the שחיטה was done with רשות. If the animal is not ראוי to be a קרבן פסח (the animal is a female, or two years old), the שוחט is חייב a קרבן חטאת.

If a קרבן צבור was שחט on שבת but not לשמה, the שוחט is חייב a קרבן חטאת.

If the קרבן פסח was שחט on שבת for people not in the חבורה, or

קרבן חטאת חייב שוחט, or ערלים, טמאים, the שוחט is חייב a חטאת. If it was שוחט for those who are not ראוי to eat, and for those who are ראוי to eat, the שוחט is not חייב a חטאת.

If the קרבן פסח was שוחט and afterwards it was revealed that the קרבן had a מום, the שוחט is not חייב a חטאת as it was done with רשות. However, if the animal had a מום that could be seen, and the שוחט did not check, he is חייב a חטאת as he should have checked.