

4.9.5

97b (משנה ז') → 99a (סוף הפרק)

(1) <b>גם אָויל מקריש הקם יחשב</b> אטם שפּתיו נבון: משלי יז, כח
(2) <b>ואם ימעט הבית מהית משה</b> וְלָקַח הוּא וְשָׁכְנוּ הַקְּרֵב אֶל בֵּיתוֹ בְּמַכְסֵת נִפְשֵׁת אִישׁ לְפִי אֲכָלוּ תִּכְסּוּ עַל הַשָּׂה: שמות יב, ד

## I. משנה ז': incorrect designations

- a. *Wrong animal*: ewe or older than yearling – grazes; once it becomes בע"מ, sold and money used for נדבה שלמי
- b. *Dead owner*: if he died after designation – son brings it as שלמים – פסח נדחה
- i. *Inferences* (ר' הונא): בע"ח נדחים, (ר' הונא) פסח נדחה vis-à-vis קד"ד (ewe could only have had קד"ד)
- ii. *ברייתא*: if he dies and heir brings it
- 1.If: the son was ממונה on the same קרבן, the son brings it as פסח
  - 2.If: the son was *not* ממונה on the same קרבן, he brings it on the 16<sup>th</sup> as שלמים
    - a) *Inference*: cannot bring נדבה שלמי on יר"ט
- iii. *Discussion*: re time of father's death as it impacts on his son bringing the קרבן
1. *דבה*: he died before חצות (son is now an אונן) → brings as פסח שני
  2. *אבי*: if he died after חצות and the son is ממונה → פסח; if before and son not ממונה → שלמים
  3. *שרביא*: ד' he died after חצות but father was גוסס at midday
  4. *אשי*: ד' died after חצות – following ר"ש (live animals cannot be נדחה)
  5. *דבינא*: separated (and died) after חצות and midday is קובע

## II. משנה ח': commingling of פסח and other זבחים

- a.If: mixed with other זבחים (not בכורות); they graze, each is sold as בע"מ and money goes to נדבה עולות
- i. *Note*: must spend greatest amount (among originals) for each of them
- ii. *ל"ש*: if mixed with בכורות (and פסח owned by כהנים), they may eat all of them as פסחים
- 1.*Even though*: they shorten time of בכור אכילת בכור (usually 2/1)
  2. *ל"ש* is consistent – מביאין קדשים לבית הפסול
- iii. *רבנן's solution*: wait until they become בעלי מומין, redeem as per biggest and
- 1.*Bring*: בכור בעל מום שלמים מדין פסח (eat other as מום)

## III. משנה ט"א: the "lost and found" פסח

- a.If a *חבורה* lost פסח, sent one member to buy new one, he bought and they found the old one:
- i. *If they told him*: to slaughter on their behalf
- 1.If: his was slaughtered first, they all eat that one (other is burnt as בעלים)
  - 2.If: theirs was slaughtered first, they eat theirs and he eats his
  - 3.*And if*: they don't know (or done simultaneously), he eats his, theirs is burnt & they are exempt from פסח שני
- ii. *If he told them*: to slaughter on his behalf
- 1.If: theirs was slaughtered first, they all eat that one (other is burnt as בעלים)
  - 2.If: his was slaughtered first, they eat theirs and he eats his
  - 3.*And if*: they don't know (or done simultaneously), they eat theirs, his is burnt and he is exempt from פסח שני
- iii. *If they told each other*: to slaughter on each other's behalf
- 1.*All eat*: from the first one slaughtered
  - 2.If: they don't know (or both done simultaneously), both are burnt and exempt from פסח שני
- iv. *If nobody told anybody anything*: no reciprocal mutual responsibility (value of silence – v.1)
- b. If 2 *חבורות* lost their פסחים, one representative of each חבורה comes to the other, stating:
- i. *If this is: our פסח*, you are removed from your group and joining ours
- ii. *If this is: your פסח*, we are removed from ours and are joining yours
- 1.*Note*: same can be done with many groups (must have one representative from each group at each פסח)
- c.If 2 individuals: lost their פסחים, each grabs someone to join him and follows procedure outlined above.
- i. *Even*: ר' יהודה, who requires one remaining member of the חבורה (per v. 2) would agree
- 1.*Reason*: since the פסח cannot be slaughtered for 1 person, he originally intended to include someone else