



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Pesachim Daf Tzaddik Ches

#### MISHNA

- If one designates a female animal for a Pesach, or a male that is more than one year old, the animal must be left to graze until it gets a mum, sold, and the proceeds then used to buy a Shelamim.
- If one designates a Pesach and the owner then dies, his son should not bring the animal as a Pesach, but should rather bring it as a Shelamim.

#### GEMARA

- **R' Huna the son of R' Yehoshua** said, based on the fact that the Mishna says that these animals must be sold and the money used for a Shelamim, we can learn 3 things: 1) living things may become permanently rejected from the Mizbe'ach; 2) a rejection at the initial time of making it kadosh is considered a rejection; and 3) even things which only have monetary kedusha (like these animals which don't get physical kedusha because they are unfit to be a Korbon Pesach) can become rejected.

#### HAMAFRISH PISCHO...

- A Braisa says, if one designates a Pesach and then dies, if his son was an owner of the Pesach with him, the son can still bring the animal as a Pesach. If he was not, he should bring it as a Shelamim on the 16<sup>th</sup> of Nisson (not on the 15<sup>th</sup> of Nisson, because the Tanna of this Braisa holds that one may not bring voluntary korbonos on Yom Tov).
  - **Q:** When did the father die? If he died before chatzos, that would mean that the son was an onein, in which case the Mishna earlier said that a Pesach may not be brought for him alone (and the Braisa seems to say that it can be brought by the son alone)!? **A:** **Rava** said, the Braisa is discussing where he died before chatzos, and the Braisa means that the son can use the animal for Pesach Sheini. **A2: Abaye** said, the Braisa is discussing 2 separate case: 1) if the father died after chatzos and the son was an owner of the Pesach as well, then the son can bring the Pesach (because he did not become an onein until after chatzos); 2) if he died before chatzos and the son was not an owner of the Pesach, the animal may be brought as a Shelamim. **A3: R' Shrivya** said, the Braisa is discussing where the father died after chatzos, but was a "goses" (at death's door) at chatzos. Therefore, if the son was an owner, since he did not become an onein until after chatzos, the Pesach may be brought. If he was not an owner, since the father was a goses at chatzos, the animal is not considered as being able to be shechted as a Pesach at chatzos, and therefore may be brought as a Shelamim. **A4: R' Ashi** said, the father died after chatzos, but the Braisa follows **R' Shimon** who holds that live animals do not become permanently rejected. Therefore, the animal can still be brought as a Shelamim. **A5: Ravina** said, the case is where the animal was designated as a Pesach after chatzos and the father died after chatzos. Therefore, if the son is an owner, he may bring it (because he was not an onein at chatzos). If he is not an owner, the animal may be brought as a Shelamim, because the animal was not designated at chatzos, and therefore did not become rejected.

## MISHNA

- If a Pesach gets mixed up with other korbanos (e.g. an olah and an asham), all the animals must be let to graze, get a mum, and are then sold. Proceeds equal to the highest selling animal must be used to buy each of the korbanos (Pesach, olah, and asham), with any money shortfall coming from the owner's own money.
- If a Pesach gets mixed up with a Bechor, **R' Shimon** says, if the owners of the Pesach are Kohanim, they may offer all the animals on the Mizbe'ach on Erev Pesach and they are then eaten by the Kohanim on the night of Pesach.

## GEMARA

- **Q:** How can we have him eat the Bechor with the stringent time limit of a Pesach? He is increasing the chance that a korban will be left over as passul!? **A:** **R' Shimon** says in a Mishna that doing so is not problematic.
- **Q:** What is done in the case of this mix-up according to the **Rabanan** who argue on **R' Shimon**? **A:** **Rava** said, both animals are let to graze and get a mum. The owner then takes an animal worth at least as much as the more expensive of the 2 mixed-up animals, and says, wherever the kedushas Pesach is, it should be redeemed onto this new animal. That animal is then brought as a Shelamim, and the original 2 animals are to be eaten with the restrictions of a Bechor that has developed a mum.

## MISHNA

- An ownership group lost the animal they had designated as a Pesach and said to one member of the group, "Go find the animal and shecht it as a Pesach for us". He went, found the Pesach and shechted it for them. In the meantime, they went, designated a new Pesach, and shechted it for themselves as well. The halacha is as follows: if the original animal was shechted first, all eat from the original Pesach. If the new animal was shechted first, they eat from the new one (their new designation acts as a removal from the original Pesach), but he eats from the original one (he never removed himself from it). If it is not known which was shechted first, or if they were shechted at the same time, he eats from the original animal, they can eat from neither animal, and the new animal must be burned. However, they need not bring another Pesach on Pesach Sheini.
  - If he told them, "If I delay in coming back, have me in mind when you shecht the new animal, but they did not tell him to shecht the original animal for them, and he went, found the animal and shechted it, and they went and shechted the new animal, the halacha would be the reverse of the last case.
  - If he told them to include him and they told him to include them, they all eat from the first one to be shechted. If it is not known which was shechted first, neither may be eaten and both animals must be burned.
  - If neither told the other to shecht for them, then he eats from the original animal and they eat from the new animal, irrespective of which was brought first, and even if they don't know which was brought first.
- If the animals of 2 groups got mixed up before the shechita, each group takes one of the animals, one member of each group goes to join the other group, and the groups tell the newcomers to the group, "If we took our original animal, you are now withdrawn from your original group and join our group with our Pesach. If we took your animal, then we are withdrawing from our original animal and now join you with your Pesach."
  - This process is followed even if there are 5 groups with 5 members to each group, or 10 groups with 10 members to each group. They each take an animal and a member of each group joins every other group which is part of the mix-up. They then go through the conversation mentioned above.
  - If 2 individuals had their Pesach animals get mixed up, they each take one of the animals, they then each find a new person to join them in their original Pesach animal, they then trade partners and continue with the conversation mentioned above.

## GEMARA

- A Braisa says, when the groups tells the individual to find the lost Pesach and have them in mind when he shechts it, and he tells them that if he is delayed in returning, they should have him in mind when they shecht a replacement, all eat from the first to be sheched and the second to be sheched is burned. On the other hand, if he says nothing to them, and they say nothing to him, both korbanos are kosher and are eaten. We see from here that silence is preferred for the wise, and how much more so for the fools.