

1 The Daf begins with two statement of שמואל:
 - אמר שמואל כל שבחטאת מתה בפסח קרב שלמים
 It is חמש חטאות המתות - five cases of a קרבן that cannot be used that do not have the Halachah of שיסתעב חטאת - to allow it to develop a מום - a blemish, then sell it and use the proceeds for another קרבן.
 Rather it is locked up in a small area and left to die. They are:
 חטאת טהור - the offspring of a female חטאת,
 חטאת תמורת חטאת - an animal exchanged for a חטאת,
 חטאת שמתו בעליה - a חטאת whose owner died before bringing it,
 חטאת שנתכפרו בעליה באחרת - a חטאת whose owner already brought another animal for the קרבן while the original one was temporarily lost, and
 חטאת שעברה שנתה - a חטאת קרבן חטאת that was lost and only found after it became more than a year old.

2 Shmuel says that in the parallel cases, if these same things were to happen to a פסח, it would be brought as a שלמים.
 ר' יוחנן disagrees and says that a פסח is only brought as a שלמים if it is found after the שחיטה, but not if it is found before the שחיטה.

3 The שמואל later explains that this means that whereas שמואל holds that whether the פסח will be brought as a שלמים depends if it is found before or after חצות, R' Yochanan holds it depends on whether it was found before or after the actual שחיטה of the replacement פסח.

Shmuel also said;
 - וכל שבחטאת רועה בפסח נמי רועה
 Whenever the הלכה is that the קרבן חטאת would be left to graze, a פסח in a parallel situation would also be left to graze.

1 **אמר שמואל**
כל שבחטאת מתה בפסח קרב שלמים
לאכל אילני אסיני
חמש חטאות המתות
That do not have the Halachah of שיסתעב
ירעה עד שיסתעב

5	4	3	2	1
חטאת שעברה שנתה	חטאת שנתכפרו בעליה באחרת	חטאת שמתו בעליה	חטאת תמורת חטאת	ולד חטאת

2 **שמואל**
קרבן פסח If happened to a פסח
Brought as a שלמים
ר' יוחנן
שלמים is only brought as a פסח
שחיטה if found after the שחיטה
Depends if found
ר' יוחנן Before or after שחיטה **שמואל Before or after חצות**

3 **שמואל**
וכל שבחטאת רועה בפסח נמי רועה

4 מתקיף לה רב יוסף - Rav Yosef asks from a ברייתא that teaches that a חטאת שעברה שנתה - a חטאת that is more than a year old - is left to graze, but a פסח in that same situation is brought as a שלמים?
 The גמרא answers כי קאמר שמואל באבודין - Shmuel's rule was not intended to cover all the different cases of a קרבן חטאת, just the case where the animal was lost and the owner brought a different animal for his קרבן.

האבוד מי משכחת לה - the גמרא asks that the case of a lost animal won't fit Shmuel's rule, because the רבנן hold that a חטאת that was lost, and then another animal was designated in its place, and then the first animal was found before the second animal was shechted, is sent out to graze, but the parallel case by פסח קרבן where it was lost and then found after חצות but before the שחיטה, is brought as a שלמים and not sent out to graze like Shmuel's rule suggested?!

The גמרא answers that שמואל holds like רבי that the חטאת in this case is not sent to graze, but is left to die. This does fit with Shmuel's rule that in a parallel case the פסח קרבן would be brought as a שלמים.



5 והא כל אבודה לרבי מתה - how can Shmuel assume like רבי, if after all רבי holds any lost חטאת is left to die, yet a קרבן פסח, if found before חצות, is not brought as a שלמים but is left to graze? This doesn't fit שמואל's rule either?!

The גמרא answers that קרבן פסח לאו אבוד הוא - if the קרבן פסח were found before חצות it is not considered to have ever been lost because it was not להקרבה - fit to be brought yet, so it doesn't break שמואל's rule.



6 אלא רועה לרבי היכי משכחת לה - The גמרא asks if Shmuel holds like רבי that a פסח found after חצות is brought as a שלמים, and if found before חצות it's not considered lost, in which case would Shmuel's second rule apply that a קרבן פסח is sent to graze?
 The גמרא therefore concludes;
 שמואל נמי חדא קאמר - Shmuel actually only said one rule that whenever a חטאת would be left to die a parallel case of קרבן פסח would be brought as a שלמים, but never said the second rule about a פסח being sent to graze.





7 לישנא אהרינא – Another version of Shmuel arrives at the same basic conclusion with a slightly different וטריא. שקלא וטריא
 The bootom line is that שמואל and ר' יוחנן agree that a קרבן חטאת that was lost is left to die even if we find it before the replacement חטאת is shechted. They only argue with regard to a פסח, at what point it would have to be found to be considered rejected and therefore brought as a שלמים. Shmuel holds that as long as it is still lost when חצות comes around, it is brought as a שלמים, and ר' יוחנן holds it would still need to be lost when we bring the replacement פסח קרבן in order for the old one to become a שלמים.
 Therefore, according to ר' יוחנן the parallel rule that כל שחטאת מרה בפסח שלמים is not true since a חטאת found before the replacement is shechted is left to die, but a פסח found before the replacement is shechted is left to graze and not brought as a שלמים.

