1 זאקט the משנה:
המפריש נקבה לפסחו או זכר בן שתי שנים ירעה עד שיסתאב וימכר ויפלו דמיו לנדבה לשלמים –
If somebody designates as a קרבן פסח a female or a two year old animal, both of which are not valid, it should graze until it develops a מום, then sold, and the money be used for a voluntary שלמים.

1
משנה:
המפריש נקבה לפסחו או זכר בן שתי שנים
ירעה עד שיסתאב וימכר
ויפלו דמיו לנדבה לשלמים
If somebody designates as a פסח
a FEMALE *or* 2 YEAR OLD *animal*
It should Graze *until it develops a* מום
then Sold
and the Money *be used for a* שלמים

2 The גמרא points out;
שמע מינה תלת -
This משנה teaches three things about the concept of דיחוי – that once something is disqualified as a קרבן, it remains disqualified even when the reason for the disqualification is gone:
-1- בעלי חיים נדחין – even living things are subject to דיחוי.
-2- דיחוי מעיקרא הוי דיחוי – something that was never כשר to begin with, is still considered נדחה, and never eligible to be כשר.
-3- יש דיחוי בדמים – even when the original קדושה is only קדושת דמים, like the animals that were never fit to be used as a קרבן פסח, it is subject to דיחוי.

2
שמע מינה תלת
About the concept of
דיחוי
Once disqualified as a קרבן
it remains disqualified
Even when the reason is gone

1	2	3
בעלי חיים נדחין	דיחוי מעיקרא הוי דיחוי	יש דיחוי בדמים

3 The משנה continues:
המפריש פסחו ומת לא יביאנו בנו אחריו לשם פסח אלא לשם שלמים –
If a man designates an animal as a קרבן פסח and then dies before shechting it, his son who is not registered on the קרבן cannot bring it as a קרבן פסח, but should bring it as a קרבן שלמים on the 16th of Nissan – the first day of Chol-Hamoed – but not on יום טוב, because
נדרים ונדבות אין קרבין ביום טוב -

The ברייתא however says that if the son was also registered on the קרבן פסח he CAN bring it as a קרבן פסח.

3
משנה:
המפריש פסחו ומת
לא יביאנו בנו אחריו לשם פסח
אלא לשם שלמים
On the 16th of Nissan *the 1st day of Chol-Hamoed*
But NOT *on* יום טוב
Because נדרים ונדבות אין קרבין ביום טוב
ברייתא:
If the son was also registered
He CAN *bring it as a* פסח

4 The גמרא asks; when did the father die?

If the father died before חצות the child who is registered should not be able to bring it as a קרבן פסח because he is an אונן, and if the father died after חצות the son who is not registered should not be able to bring it as a שלמים, because at חצות it is established as a קרבן פסח and becomes נדחה?

5 The גמרא offers five answers:

רבא says the father died before חצות and the son brings it as a פסח שני, long after his אנינות is over.

אביי says that the משנה refers to two separate cases:
If he dies after חצות AND the son is registered he brings it as a פסח. If the son was not registered, it would indeed become נדחה and have to be left to graze
If he dies before חצות AND the son is NOT registered it is brought as a שלמים. If the son was registered it would be brought as a פסח שני

6 רב שרביא says he died after חצות, but it does not necessarily become established as a קרבן פסח because the father was a גוסס at חצות, so it was clear that there was a good chance he would not be able to bring the קרבן as a פסח.

רב אשי says the father died after חצות, but we assume אין בעלי חיים נדחין – living things cannot become rejected, so even though the animal was rejected when the father died, it can still become כשר as a שלמים again.

Finally, רבינא says he was only מקדיש it after חצות and also died after חצות so it was not established as a פסח at חצות.

7 זאקט the משנה:
הפסח שנתערב בזבחים –
If a פסח קרבן gets mixed up with other קרבנות,

they should all graze until developing a מום and be sold. They should buy קרבנות of each kind in the value of the most expensive animal in the mixture, with the extra expenses coming out of pocket.

7

משנה:

הפסח שנתערב בזבחים

They should graze until developing a מום and be sold

They should buy קרבנות of each kind in the value of *the most expensive animal* in the mixture

With the extra expenses coming out of pocket

8 תערבו בבכורות – If it was mixed with בכורות,
רבי שמעון holds that since the עבודה of בכור and פסח are identical, a group of כהנים can bring them all by having in mind that each קרבן be brought לשם whatever it is, and eat the meat of both קרבנות that night.
The רבנן, however, hold that this is not a proper solution, because it would limit the time to eat the בכור to just one night which is a violation of
אין מביאין קדשים לבית הפסול –
רבי שמעון however, holds מביאין קדשים לבית הפסול.
According to the רבנן, they must wait until they all develop מומין, and bring another animal onto which to transfer the קדושת פסח, and eat all the animals as a בכור בעל מום.

8

נתערבו בבכורות

רבי שמעון

Bring them all
by having in mind לשם whatever it is
And eat the meat that night

מביאין קדשים לבית הפסול

רבנן

It would limit the time to eat the בכור to just one night?

אין מביאין קדשים לבית הפסול

Wait until they develop מומין
Bring another animal to transfer the קדושת פסח and eat all the animals as a בכור בעל מום

9 זאקט the משנה:
חבורה שאבד פסחה – If a group lost their קרבן פסח,
ואמרו לאחד צא ובקש ושחוט עלינו –
And they told one member of the group to look for the קרבן and Shecht it for all of them, and indeed, he found it and Shechted it, but the rest of the group, out of fear that he might not find it, brought another animal as a קרבן.

9

משנה:

חבורה שאבד פסחה
ואמרו לאחד
צא ובקש ושחוט עלינו

He found it and Shechted it

The rest of the group brought another animal as a קרבן

10 It depends which one was Shechted first:
אם שלו נשחט ראשון – If the original קרבן פסח was shechted first, they all eat from it.
Rashi explains that they all made him a שליח, and as we've learned earlier the מינוי becomes fixed at the time of שחיטה and cannot be changed, and one person cannot be registered to two פסחים. Therefore, since he Shechted first they are all registered with him to the original קרבן פסח, and withdrawn from the replacement. Therefore, they all eat from the original, and the replacement is Posul, and must be burned, because it had no אוכלים at the time of its later שחיטה.

אם שלהן נחט ראשון –
If the replacement was Shechted first, the one who shechted the original פסח eats the original פסח, because he remained with it, and never joined the others in the replacement. The group eats the replacement, because when they Shechted the replacement first they withdrew from the original, and became registered on the replacement.

10

It depends
which one was Shechted first

אם שלו נשחט ראשון
They all eat from it

אם שלהן נשחט ראשון
The שליח eats the original פסח
The group eats the replacement

11 ואם אינו ידוע...או ששחטו שניהם כאחד –
If, either they don't know which one was shechted first, or they were both shechted at the same time,

the one who shechted the original קרבן פסח eats the original Pesach, because he was always registered to it, but the rest of the group cannot eat from either Pesach, because each Pesach is a ספק of having been Shechted second, and they are withdrawn from it. Therefore, the replacement must be burned because nobody can eat it.

However,
ופטורין מלעשות פסח שני –
The group need not bring a פסח שני, because they were יוצא ממה נפשך with the Pesach that was Shechted first,
ואכילה לא מעכבא –
The fact that they do not eat does not prevent them from being יוצא the mitzvah of הקרבה.

11

ואם אינו ידוע
או ששחטו שניהם כאחד

The שליח eats the original פסח

The group cannot eat from either פסח
Replacement must be burned

ופטורין
מלעשות פסח שני
Because they were יוצא
ואכילה לא מעכבא

12 אמר להן אם אחרתי צאו ושחטו עלי –
If the individual who went to search for the original told the rest of the group that if he is late in coming back they should include him in a replacement, and they did: – Rashi adds that the group only sent him to search, but did not instruct him to Shecht it for all of them if he finds it:
Therefore;
אם שלהן נשחט ראשון –
If the replacement was shechted first, everybody eats the replacement, because they are all included in it. The original is Posul, and must be burned, because it had no אוכלים at the time of its later שחיטה.

אם שלו נשחט ראשון –
If the original was shechted first everybody eats their own. He withdrew from the replacement to the original, and they withdrew from the original to the replacement.

12

אמר להן
אם אחרתי צאו ושחטו עלי

אם שלו נשחט ראשון
Everybody eats their own
He withdrew from the replacement
They withdrew from the original

אם שלהן נשחט ראשון
Everybody eats the replacement
The original is פסול because it had no אוכלים

משכן יחזקאל
Mishkan Yecheskel
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13 אם אין ידוע – if it's unknown which was Shechted first, or they were shechted at the same time, the group eats the replacement and the original קרבן is burned. The individual eats neither Pesach, but was יוצא.

13

ואם אינו ידוע
או ששחטו שניהם כאחד

The group
eats the replacement
The original קרבן
is burned

The individual
eats neither Pesach
but was יוצא

14 אמר להן ואמרו לו –
If they both said to each other to shecht a קרבן פסח on their behalf, everybody eats from whichever was brought first, and the second one is burned.

If unknown or Shechted at the same time, both קרבנות are burned, but they were all יוצא.

לא אמר להן ולא אמרו לו –
If neither he nor the group told each other to shecht on their behalf, each just eats their own קרבן פסח that they brought.

14

אמר להן ואמרו לו
If they both said to each other
to shecht a קרבן פסח on their behalf

Everybody eats from
whichever was brought first
and the second one is burned

If unknown
or Shechted at the same time

Both קרבנות are burned
but they were all יוצא

15 These last two הלכות demonstrate
יפה שתיקה לחכמים קל וחומר לטפשים –
Silence is good for the wise and certainly for fools.
In our case - because by not saying anything to each other everybody is able to bring and eat a קרבן פסח properly!
In the case of one instructing the other, one Pesach, and sometimes both, must be burned.

The remainder of the Mishnah is explained on the following Daf.

15

לא אמר להן ולא אמרו לו

Each just eats their own
that they brought

These last two הלכות demonstrate
יפה שתיקה לחכמים
קל וחומר לטפשים

By not saying anything to each other
Everybody is able to bring and eat a פסח properly!

By one instructing the other
One Pesach and sometimes both must be burned