

## פסחים צח

A person who set aside a קרבן פסח and then subsequently died before פסח, his son should bring the animal not as a קרבן פסח, but as a שלמים, unless of course, he was registered with his father on the same animal. If his father passed away before חצות, then in any case, the son is מקריב the פסח on שני קרבן פסח.

If a פסח got mixed up with other animals that were set aside as שלמים, all the animals are brought as שלמים. If it got mixed in with other animals that were set aside as other קרבנות (i.e., not שלמים), all the animals are left to graze until they develop a מום.

If a חבורה lost their קרבן פסח, and then appointed someone (a member of the חבורה) to שחט a different animal for them, and that person found the animal that had been lost, and the members of the חבורה took another animal, if the original animal was שחט first, then he and the other members eat that animal as the קרבן פסח (as he was their שליח, and they are counted with him in the חבורה). If the animal the other members of the חבורה took was שחט first, then they eat that one (by offering up this animal, they have withdrawn from the person they sent out), and he eats the one he brought (as he is no longer part of the חבורה and cannot eat with them). If it was not known which animal was שחט first, then the original קרבן פסח found by the one person is eaten by him, while the rest of the members take the replacement קרבן פסח they brought to the בית השריפה (as it is not known to which חבורה they belong), and they are פטור from bringing the קרבן פסח on שני פסח (as they *were* registered for a

נשחט and a בהמה [though it is not known which one] was חבורה and a בהמה [though it is not known which one] was נשחט on their behalf).

If the person they sent out tells them, “if I am late, שחט the קרבן for me”, and then he finds an animal and does שחיטה on the animal, and they find an animal and do שחיטה on it, if theirs was שחט first, then he and they eat their קרבן (as he is part of their חבורה), and the animal he brought is burned. If his was שחט first, he eats from his (as he has withdrawn from their חבורה), and they eat from theirs. If it was unknown whose קרבן was שחט first, then they eat theirs, and he does not eat his (it is taken to the בית השריפה) and he is פטור from שני פסח.

If the group said to one person “if we are late, שחט for us”, and he said the same to them, and then each group found a בהמה and were שחט, whichever was שחט first is eaten by all, and the second is burned. If it was not known which was שחט first, then both animals are burned, and all are פטור from שני פסח. If no one sent anyone else out for them, then each group/individual that found a קרבן brings it and eats it.

If the animals of two חבורות got mixed up, then each חבורה sends one of its members to the other חבורה, and they say to that member: “if this כבש is ours, then you are now withdrawn from your previous חבורה and have joined ours; if the כבש is yours, then we withdraw from our חבורה and join you” (the reason one member from the other חבורה is brought to each חבורה is that it is אסור to leave the קרבן פסח without an owner, even for a moment).

Similarly, if the animals of five or ten different חבורות are mixed

together, then a new חבורה is made with members of each pre-existing חבורה, and the members of the old חבורה make the same statement to the members of the new חבורה.

If the קרבני פסח of two different people got mixed up, then each person takes one animal, finds a person in the שוק to join him, and then the two original owners switch (from the animals they had just taken) and say to each other: “if the קרבן you have is mine, then you are withdrawn from your קרבן and you are now registered with mine. If the קרבן I have is yours, I am now withdrawn from my קרבן, and are now registered with yours”.

**End of פרק מי שהיה**