When does one bring a Festival peace-offering with the Paschal lamb? A special offering is brought on the fourteenth of Nisan together with the Paschal lamb when the Paschal lamb comes on a weekday rather than on Shabbat, and when it comes in a state of ritual purity as opposed to when it is brought in a state of impurity because most of the community is impure, and when many people are registered for the Paschal lamb so that each person will receive only a small portion from it. When these three conditions are met, the Festival peace-offering is eaten first and the Paschal lamb is eaten afterward. When, however, the Paschal lamb comes on Shabbat, or when few people are registered for it so that each person will receive a large portion, or when it is brought in a state of ritual impurity, one does not bring a Festival peace-offering with it.

With regard to the extra offering itself, the Festival peace-offering would come from the flock, from the herd, from sheep or from goats, from males or from females, as the Festival peace-offering is not bound by the limitations governing the Paschal offering, which must be specifically a young male sheep or goat. And the Festival peace-offering is eaten for two days and one night like other peace-offerings.

The Gemara questions why this halakha is recorded here: What did the mishna previously teach that made it relevant to teach this halakha with regard to a Festival peace-offering despite the fact that it seems to be unconnected to the previous mishayyot? The Gemara answers: Since it taught that carrying the Paschal lamb through a public domain and bringing it from outside the Shabbat limit do not override Shabbat, it also taught with regard to the halakha of a Festival peace-offering, that it does not override Shabbat. And this is what the mishna is saying: When does one bring a Festival peace-offering with the Paschal lamb? When it comes on a weekday, in a state of ritual purity, and when each person’s portion is small.

Rav Ashi said: Learn from this that the Festival peace-offering of the fourteenth of Nisan, which comes with the Paschal lamb and is the subject of our mishna, as opposed to the Festival peace-offering that is brought on the first day of Passover and is called the Festival peace-offering of the fifteenth, is not an obligation, meaning there is no Torah obligation to bring this offering. For if it should enter your mind to say that it is an obligation, it should come even on Shabbat, and it should come even when each member of the group will receive a large portion of the Paschal lamb, and it should come even in a state of ritual purity.

The Gemara asks: If there is no obligation to bring this offering, what is the reason that it nevertheless comes when each person’s portion of the Paschal lamb is small? The Gemara explains that the reason is as it was taught in a baraita: The Festival peace-offering that comes with the Paschal lamb is eaten first; the reason for this is so that the Paschal lamb will be eaten when one is already satiated. The Paschal lamb should not be eaten in a needy manner, but rather in joy and when one is already filled to satisfaction.

On a weekday and in a state of ritual purity – Tosfor Yom Tovavkis: Why does the mishna change the order of these conditions? First, it states that the Festival peace-offering is brought when the Paschal lamb is offered on a weekday, in purity and when each person’s portion is small; and then it states that the offering is not brought on Shabbat, or when each person’s portion is large, or when it is brought in a state of ritual impurity. There are those who explain that the mishna inserts the case of a Paschal lamb with large portions between the cases of Shabbat and ritual impurity to teach us: Just as one is prohibited from offering the Festival peace-offering on Shabbat, so too when the portions of the Paschal lamb are large, bringing the Festival peace-offering is not optional but is absolutely prohibited (Tiferet Yisrael; see Rashash). What did the mishna teach – Abarbella: This seems to be a twofold question: First, why is the Festival peace-offering discussed in the middle of the laws of the Paschal lamb? Second, why does the mishna address the details of the Festival peace-offering when it has not yet clarified the basic obligation to bring that sacrifice? The answer is that the Gemara relies upon the primary discussion of the laws of Festival peace-offerings in tractate Haggiga. Here, incidental to the discussion of which actions associated with the Paschal lamb override Shabbat and which do not, the Gemara also discusses the halakha governing the Festival peace-offering that accompanies the Paschal lamb.

The Festival peace-offering… is eaten first – Hilkhot Korban Pesa: It is preferable to consume the Paschal lamb when already satiated. Therefore, when one brings a Festival peace-offering of the fourteenth of Nisan, he should eat the meat of that offering first, and then consume the meat of the Paschal lamb, as taught in the baraita (Rambam Sefer Korbanot, Hilkhot Korban Pesah 10:3).

So that the Paschal lamb will be eaten when one is already satiated – Rambam Sefer Korbanot, Hilkhot Pesah 10:3: The Jerusalem Talmud explains that the Paschal lamb must be eaten while one is satiated, for if those eating the offering are hungry, they are more likely to violate the Torah prohibition against breaking the bones of the Paschal lamb. Some commentators understand that all sacrificial meat must be eaten on a full stomach, because such meat should not be consumed in a ravenous manner, but in a dignified manner that displays greatness, as kings eat (Mishnat HaGevurah).
The festival peace-offering of the fourteenth is optional. One cannot use it to fulfill his obligation to bring a festival peace-offering of the fifteenth, but he can use it to fulfill the mitzva of bringing a peace-offering of rejoicing on the festival. In this regard, the Rabbis do not disagree with ben Teima (Keseif Mishne). The Ra’avad asserts that since it is optional, if one stipulates that it should serve as one’s regular festival peace-offering, one can fulfill that obligation with it, because the baraita cited in the Gemara follows the opinion of ben Teima and the halakha does not follow his view (Rambam, Sefer Korbanot, Hilkhhot Hagiga 2:10).

The dilemma was raised before the Sages: According to the opinion of ben Teima, is the festival peace-offering that is brought with the Paschal lamb eaten roasted like the Paschal lamb itself or is it not eaten roasted? The possible considerations are as follows: When the Merciful One compares the Festival peace-offering to the Paschal lamb in the Torah, was that only with regard to leaving it over until the morning, but with regard to the mitzva of roasting, no such comparison is made? Or perhaps there is no difference; the comparison was complete, and the Festival peace-offering is roasted just like the Paschal lamb.

The Gemara suggests: Come and hear a solution from what was taught in a mishna: In the time of the Temple, one of the questions that the children would ask on the night of Passover was: How is this night different from all other nights? For on all other nights we eat meat that is roasted, stewed, or boiled, whereas on this night it is all roasted. And Rav Hisda said: This is the statement of ben Teima, indicating that even the Festival peace-offering of the fourteenth must be roasted. The Gemara concludes: Learn from this that the Festival peace-offering must be roasted just like the Paschal lamb.

Another dilemma was raised before the Sages: According to the opinion of ben Teima, does the Festival peace-offering of the fourteenth come from the herd or does it not come from the herd, like the Paschal offering, which must be brought from the flock? Does it come even from females or does it not come from females, just like the Paschal offering comes only from males? Does it come even from a two-year-old animal or does it not come from a two-year-old animal, but rather only from a one-year-old animal, like the Paschal offering itself?

The Gemara explains that this dilemma is based on a fundamental question similar to the one raised earlier: When the Merciful One compares the Festival peace-offering to the Paschal lamb in the Torah, was that only with regard to matters pertaining to eating and the time during which the Paschal lamb must be eaten, but for everything else there is no comparison? Or perhaps there is no difference and the Torah compared these two offerings in every way.

The mishna taught that the festival peace-offering of the fourteenth is eaten for two days and the intervening night. The Gemara notes that the mishna is not in accordance with the opinion of ben Teima, for it was taught in a baraita that ben Teima says: the Festival peace-offering, that comes with the Paschal lamb on the fourteenth of Nisan is like the Paschal lamb and is eaten for only one and a day, whereas the Festival peace-offering of the fifteenth, i.e., the Festival peace-offering brought on the first day of Passover, just as it is brought on the first day of each of the other festivals, is treated like a regular peace-offering and is eaten for two days and one, i.e., the intervening, night.

And if one consecrated an animal to be used as a Festival peace-offering of the fourteenth, but it was not slaughtered on that day, on the next day he can fulfill with it his obligation to bring a peace-offering of rejoicing, as it is stated: “And you shall rejoice on your Festival,” but he cannot fulfill with it his obligation to bring a Festival peace-offering of the fifteenth.

The Gemara asks: What is the reason and scriptural basis for ben Teima’s opinion? The Gemara explains: As Rav taught his son Hiyya based on the following verse: “Neither shall the offering of the feast of the Passover be left to the morning” (Exodus 34:25). “The offering of the feast,” this is referring to the Festival peace-offering, “the Passover,” as per its plain meaning, i.e., this is referring to the Paschal lamb itself. And with regard to both sacrifices, the Merciful One states in the Torah: “It shall not be left to the morning.” This proves that the Festival peace-offering may be eaten for only a day and a night.

The festival peace-offering of the fourteenth was sacrificed in honor of the three pilgrimage festivals. Everyone required to make the pilgrimage to Jerusalem for the Festival was obligated to bring this offering, which was sacrificed on the first day of the Festival. However, if one did not do so, it could be sacrificed during the intermediate days of the Passover and Sukkot festivals, on the last day of Passover, on the eighth Day of Assembly, or during the six days following the Festival of Shavuot.
Come and hear an answer to these questions from what was taught in a baraita: The Festival peace-offering that comes with the Paschal offering on the fourteenth of Nisan is like the Paschal offering in every respect. It comes from the flock and does not come from the herd; it comes from males and does not come from females; it comes from an animal that is a year old and does not come from an animal that is two years old, and it is eaten for only a day and a night, and it is eaten only roasted, and it is eaten only by those who registered for it in advance.

The Gemara explains how this baraita answers the questions raised above: Who have you heard adopts this reasoning, comparing the Paschal offering and the Festival peace-offering of the fourteenth? Surely it is ben Teima. Learn from this that we require everything, as the Festival peace-offering of the fourteenth must parallel the Paschal offering in all its details. The Gemara concludes: Indeed, learn from this that they are comparable in every way.

Yet another dilemma was raised before the Sages: According to the opinion of ben Teima, is the Festival peace-offering of the thirteenth subject to the prohibition against breaking a bone, as is the Paschal lamb, with regard to which the Torah explicitly states: “And you shall not break a bone in it” (Exodus 12:46), or is it not subject to the prohibition against breaking a bone? The possible considerations are as follows: Do we say that even though the Merciful One compares the Festival peace-offering to the Paschal lamb, the verse that teaches the prohibition against breaking a bone says “in it,” and these words serve as a qualifying statement, indicating that the prohibition applies only in it, the Paschal lamb, and not in the Festival peace-offering that comes with it? Or perhaps this term, “in it,” teaches that the prohibition applies only to a fit Paschal lamb but not to a disqualified lamb.

The Gemara proposes: Come and hear a solution based on the following mishna: If a slaughtering knife was found on the fourteenth day of Nisan in Jerusalem, one may slaughter with it immediately without concern that perhaps it is ritually impure, for presumably any knife that is valid for slaughtering had already been immersed on the previous day so that it could be used for slaughtering the Paschal lamb. But if it was found on the thirteenth day of Nisan, he must immerse it again due to the possibility that it had not yet been immersed and purified. As for a cleaver, a large knife that is used primarily for chopping bones, whether it was found on this day, the fourteenth, or on the other day, the thirteenth, he must immerse it again.

We require everything – מאי שלמה המאותה ב以人民: The Gemara does not clarify whether the Festival peace-offering of the fourteenth of Nisan follows the Hilkhot of a Paschal lamb or those of a regular peace-offering with regard to the time of its slaughter and the manner in which its blood is sprinkled on the altar. It would seem that it must be slaughtered with the Paschal lamb after the afternoon daily offering. However, its blood is sprinkled in the manner of a regular peace-offering, and not like the Paschal lamb. That is, the blood is sprinkled in the manner of two presentations that constitute four, on the two opposite corners of the altar; so that it will run down on each of its four sides (Tosefta, Berakhot 4:2).

Peace-offerings – סוכות: Male and female cattle or sheep may be sacrificed as peace-offerings. As offerings of lesser holiness, they may be slaughtered anywhere within the Temple courtyard. Their blood is sprinkled on the two opposite corners of the altar in such a manner that it will descend on each of the altar’s four sides. Part of each peace-offering is burned on the altar; part, i.e., the breast and the right hind leg, is given to the priests; and the rest is eaten by the person bringing the offering, with his family, anywhere in the city, either on the day the animal is sacrificed, on the following day, or during the intervening night. With the exception of the Festival peace-offering and a few other cases, peace-offerings were brought voluntarily, i.e., they were free-will offerings.

If a knife was found – מאי שמצאה בברכות: The Meiri explains that unlike other utensils, knives found in Jerusalem must be immersed. Because other utensils are generally kept in a basket together with one’s other belongings or are carried by hand, one is careful to purify them so that they do not impart impurity to the other utensils. A knife, however, is not carried in this manner, and therefore one is not always careful to purify it.

He must immerse it again – מאי שמצאת בברכות: The Rambam explains that here the word shoneh means sprinkles. The mishna is saying that one must sprinkle the purifying water upon the knife in case it had become ritually impure through contact with a corpse, and then he must immerse it. It cannot mean that one must immerse the knife again, as the word shoneh would ordinarily indicate, because the whole point of immersing the knife stems from a concern that it was not yet immersed at all. Consequently, the use of the word: Again, is meaningless.
If a cleaver was found tied to a slaughtering knife – סכין הבאה – נמי יש לו מעשון לכסין; if one finds a cleaver tied to a slaughtering knife whose status is known, both knives are presumed to have the same status, according to the Rambam, the Sages did not distinguish between a slaughtering knife and a cleaver (Rambam Sefer Tahana, Hilkhos She’ar Avot HaTumot 13:7).

The Gemara clarifies: *Whose* opinion is taught in this mishna? If you say it is the opinion of the Rabbis, who permit breaking the bones of the Festival peace-offering of the fourteenth, what is different about a slaughtering knife found on the fourteenth that we say its owner presumably immersed it on the previous day? Is it because it is fit for slaughtering the Paschal lamb? If so, a cleaver found on the fourteenth should also not require immersion before being used, for presumably its owner already immersed it, as it is fit for chopping the bones of the Festival peace-offering.

Rather, is it not the opinion of ben Teima, and learn from this that even the Festival peace-offering of the fourteenth is subject to the prohibition against breaking a bone, and therefore a cleaver must be immersed again even if it was found on the fourteenth. Since no bones may be broken on the fourteenth of Nisan, neither those of the Paschal lamb nor those of the Festival peace-offering, it is possible that the knife was not immersed in preparation for the Festival.

The Gemara rejects this proof: No, actually one can explain that the mishna reflects the opinion of the Rabbis, and it is referring to a case where the time to slaughter the Paschal lamb comes on Shabbat. In this circumstance, all agree that the Festival peace-offering of the fourteenth is not sacrificed. Since there is no need for a cleaver, there is no reason to assume that the knife had been immersed in preparation for the Festival.

The Gemara asks: But from the fact that the latter clause of that same mishna teaches that if the fourteenth of Nisan occurred on Shabbat he may slaughter with the knife immediately, without immersing it, and similarly, if he found it on the fifteenth, i.e., on the first day of the Festival, he may slaughter with it immediately, as it was certainly immersed the day before, and if a cleaver was found tied to a slaughtering knife, then even if it was found on the fourteenth on a weekday, it is like the slaughtering knife, as they were certainly immersed together, it follows by inference that in the first clause of the mishna we are not dealing with a case where the fourteenth of Nisan occurred on Shabbat.

Rather, this understanding must be rejected and instead we should say that the mishna is talking about a case where the Paschal lamb came with few people registered for it, so that each person receives a large portion of the offering. Therefore, there is no need for a Festival peace-offering or for a cleaver. The Gemara questions this answer: How do the owners know already on the thirteenth that only a small number of people will be registered for the Paschal lamb? Perhaps more people will register for the offering before it is slaughtered, in which case we should assume that the cleaver was immersed, as it might be necessary to bring a Festival peace-offering together with the Paschal lamb.

Rather, we must say that we are talking about a Paschal lamb that came in a state of ritual impurity, in which case a Festival peace-offering is not brought, and consequently there is no need for a cleaver. The Gemara asks: Ultimately, how do the owners know already on the thirteenth when they are immersing their knives that the Paschal lamb will be brought in ritual impurity, so that they need not immerse their chopping knives? Perhaps it will turn out that most of the community is ritually pure.
They answer that the Gemara is talking about a situation where the Nasi died in which case all of Israel must defile themselves in order to participate in his burial. The Gemara asks: When did the Nasi die? If you say that he died on the thirteenth and everyone became ritually impure as a result, why do I need to immerse the slaughtering knife to begin with? It will become ritually impure again in any event. Rather, he died on the fourteenth and they did not know in advance that the Paschal lamb would be brought in a state of impurity. But if so, what is different about the slaughtering knife that he immerses it and what is different about the cleaver that he does not immerse it?

The Gemara answers: It was necessary to teach this halakha only in a case where the Nasi was in a dying state on the thirteenth. With regard to a slaughtering knife, about which there is only one doubt, that perhaps the Nasi will die before the Festival and the Paschal lamb will be brought in a state of ritual impurity, he immerses it, for if the Nasi does not die he will need a ritually pure knife to slaughter his Paschal lamb. With regard to a cleaver, about which there are two doubts, that perhaps the Nasi will die and a ritually pure knife will not be needed, and that even if he does not die, perhaps the meat of the Paschal lamb will be plentiful and the Festival peace-offering will not be brought, he does not immerse it.

It was taught in a baraita: Yehuda ben Dortai separated himself from the other Rabbis, he and Dortai his son, and went and settled in the south so that he would not be obligated to bring the Paschal lamb, seeing that he was at a great distance from Jerusalem. He did this because he disagreed with the Rabbis with regard to the Festival peace-offering of the fourteenth, which in their view does not override Shabbat. He said: If Elijah will come and say to the Jewish people: For what reason did you not sacrifice the Festival peace-offering on Shabbat, what will they say to him? I am astonished at the two most eminent scholars of the generation, Shemaya and Avtalyon, who are great sages and great expositors of the Torah, and yet they did not tell the Jewish people that even the Festival peace-offering of the fourteenth overrides Shabbat.

Rav said: What is ben Dortai’s reason? As it is written: “And you shall slaughter the Paschal offering to the Lord your God from the flock and from the herd, in the place which the Lord shall choose to rest His name there” (Deuteronomy 16:2). A question must be asked: Does the Paschal offering come from the herd, i.e., from cattle? Doesn’t the Paschal offering come from only the sheep and from the goats, as commanded in the book of Exodus (12:5)? Rather, the verse should be understood as follows. “Flock”: this is referring to the Paschal offering. “Herd”: this is referring to the Festival peace-offering that is brought along with it. And the Merciful One says: “And you shall slaughter the Paschal offering,” thus teaching that the two offerings are sacrificed together. From here ben Dortai derived that the Festival peace-offering of the fourteenth is like the Paschal offering in every way, and so it too overrides Shabbat.

Rav Ashi said: Need we arise and explain the reason of those who separated themselves from the other Rabbis? Ben Dortai and his son broke away from all the other sages of the Jewish people, and we need not occupy ourselves with the opinions of such people. Rather, the verse comes to explain the opinion of Rav Nahman, for Rav Nahman said that Rabba bar Avuh said: From where is it derived that a leftover Paschal offering is sacrificed as a peace-offering? A leftover Paschal offering is an animal that had been consecrated as a Paschal offering but was subsequently lost and later found after a different animal had already been sacrificed in its place. Alternatively, if one set aside and consecrated money for the purchase of a Paschal lamb and then the price of livestock dropped so that there was money left over after the purchase was made, the extra money has the status of a leftover Paschal lamb.
According to this explanation, the Gemara is really talking about the reason that the Festival peace-offering does not override Shabbat – according to the Rabbis, but the Festival peace-offering of the fourteenth of Nisan is optional according to the Gemara. Therefore, like other communal offerings, it should override the halakhah of Shabbat (Tosefot R. Shmuel).

Peace-offerings that one slaughtered on the eve of the Festival – also: "Peace-offering, there is a difficulty here. Even if it were an unconsecrated animal, and he consecrated it as a Festival peace-offering, the owner would not fulfill his obligation to bring the Festival peace-offering, for he slaughtered it on the eve of the Festival when the time for the mitzva had not yet arrived. Rather, we must be talking about a peace-offering that was not slaughtered on the eve of the Festival, but left over to the next day. And the owner does not fulfill the mitzva to bring a Festival peace-offering on the fourteenth of Nisan, because it had been previously consecrated. According to this explanation, the Gemara is really talking about two separate cases: First, that if one slaughtered a peace-offering on the fourteenth of Nisan, he does not fulfill the mitzva to bring offerings for rejoicing on the Festival. Second, if he left over the offering to be slaughtered on the Festival itself, he still does not fulfill the mitzva to bring a Festival peace-offering (Tosefot R. Shmuel; see Tosafot).

Ravin and his most eminent students. Ravin was born an orphan, as his father died before he was six years old. By the age of seven Ravin was already a big disciple of Babylonia to teach the Torah of Eretz Yisrael. He primarily transmitted the teachings of Rabbi Yoanan and his most eminent students. Ravin, which is an abbreviation for Rabbi Avin, or Rabbi Blun as he is called in the Jerusalem Talmud, was a third-generation amora from Eretz Yisrael. Ravin was among the greatest of the scholars from Eretz Yisrael who went to Babylonia to teach theTorah of Eretz Yisrael. He primarily transmitted the teachings of Rabbi Yoanan and his most eminent students. The traditions that Ravin brought with him are considered particularly reliable and authoritative. He was famous for his precision. Consequently, in the many disputes between Rav Dimi and Ravin with regard to the formulation and content of various verbal traditions, the halakhah generally accepts Ravin’s version. This is certainly the case when he disagrees with other authorities on the matter of verbal traditions. The Jerusalem Talmud also relates several miraculous stories involving Ravin and cites more of his original teachings as well. Ravin was born an orphan, as his father died before he was born and his mother died during childbirth. It is perhaps for this reason that he was called the bereaved one. He is listed in the mishnah among those about whom it was said: The sun sets and the sun rises, for on the day that Ravin died, another great scholar, Rabbi Oshaya of Tarya, was born.

As it is stated: “And you shall slaughter the Paschal offering to the Lord your God from the flock and from the herd.” Does the Paschal offering come from the herd? Doesn’t it come from only the sheep and from the goats? Rather, the verse comes to teach that a leftover Paschal offering shall be brought as something that comes from the flock and from the herd, that is, as a peace-offering, which may be brought from all types of flock and cattle, including both males and females.

The Gemara asks about the crux of the matter: And according to the opinion of the Rabbis, what is the reason that the Festival peace-offering does not override Shabbat? It is certainly a communal offering, and all communal offerings override Shabbat.

Rabbi ile’s name in the name of Rabbi Yehuda ben Safra: The verse said with regard to the festival of Sukkot: “And you shall celebrate it as a Festival for the Lord, seven days in the year; it shall be a statute forever in your generations; you shall celebrate it in the seventh month” (Leviticus 23:41). Now is the festival of Sukkot seven days? They are eight days, as the Eighth Day of Assembly is always celebrated at the conclusion of Sukkot. Rather, from here we derive that the Festival peace-offering (ḥagiga), about which the verse states: “And you shall celebrate [ḥagigah] it,” does not override Shabbat. Since every eight-day period contains a Shabbat, the Torah said that the Festival [ḥagigah] is celebrated, i.e., the Festival peace-offering [ḥagiga] can be brought the entire seven days of the Festival.

When Ravin came from Eretz Yisrael to Babylonia, he said: I said before my teachers, pointing out the following difficulty with regard to this source: There are times when you find only six days on which the Festival peace-offering can be brought, for example, when the first day of the Festival occurs on Shabbat, in which case the Eighth Day of Assembly also falls on Shabbat, and so there are only six days on which the Festival peace-offering may be brought. Abaye said: Would the bereaved Avin, another name for Ravin, say such a thing and be so careless as to ask an unfounded question? There is a big difference: Eight you do not find at all; the eight days of the Festival cannot possibly pass without a Shabbat. But seven days on which the Festival peace-offering can be brought are in fact found in most years.

Ulla said that Rabbi Elazar said: With regard to peace-offerings that one slaughtered on the eve of the Festival, one fulfills with them neither the mitzva to bring peace-offerings of rejoicing nor the mitzva to bring a Festival peace-offering. The mitzva of bringing peace-offerings of rejoicing is not fulfilled, as it is written: “And you shall slaughter peace-offerings and eat there, and you shall rejoice before the Lord your God” (Deuteronomy 26:1). Based on this verse, we require that the slaughter be...