



1 משנה the זאקט האונן והמפקח את הגל וכן מי שהבטיחוהו להוציאו מבית האסורים - והחולה והזקן שהן יכולין לאכול כזית שוחטין עליהן
 The following people, even though there is a reasonable chance that they will not be able to eat the קרבן פסח when the time comes, can be registered on a פסח, but the קרבן should have others registered on it as well so that it won't be ruined in case these people cannot eat the קרבן:

1

◆ האונן ◆ והמפקח את הגל ◆
 ◆ וכן מי שהבטיחוהו להוציאו מבית האסורים ◆
 ◆ והחולה והזקן שהן יכולין לאכול כזית ◆
שוחטין עליהן
Even though there's a chance they will not be able to eat
 ▼
But the קרבן should have others registered on it as well so it won't be ruined in case these people cannot eat the קרבן

2 --- An אונן who has not buried his relative yet, and may become טמא before nightfall when he buries his relative.
 --- Somebody who clears a pile of rubble, because there may be a dead body under the pile that would be טמא the person.

2

◆ האונן ◆
 Has not buried his relative yet
May become טמא before nightfall when he buries his relative
 ◆ והמפקח את הגל ◆
 Somebody who clears a pile of rubble
There may be a dead body under the pile that would be טמא the person

3 --- Somebody who was promised to be let out of a non-Jewish prison that is located outside of ירושלים, because he may not actually be released.
 Jewish jailors who promise to release him can be trusted because
 שארית ישראל לא יעשו עולה ולא ידברו כזב - we assume that Jews will keep their word.

3

◆ וכן מי שהבטיחוהו להוציאו מבית האסורים ◆
 Somebody who was promised to be let out of a non-Jewish prison located outside of ירושלים
He may not actually be released
 ▼
 Jewish jailors who promise to release him
Can be Trusted
לארית ישראל לא יעשו עולה ולא ידברו כזב





4 --- A sick or old person who can still eat a כזית of meat, but may become more sick and unable to eat by the time of the eating of the פסח קרבן פסח.

4

**והחולה והזקן
שהן יכולין לאכול כזית**

A sick or old person
who can still eat a כזית of meat

May become more sick
and unable to eat the פסח קרבן פסח

5 In all of these cases, if they prove unable to eat it, פטורין מלעשות פסח שני, because he was יוצא the Mitzvah of הפסח, because at the time of the שיטה he was able to eat a כזית - Except for the case of clearing a round pile of rubble because in that case the person was טמא the entire time, but just was not aware of it.

5

In all of these cases...
**If they prove
unable to eat it:
פטורין מלעשות פסח שני**

Because at the time of the שיטה
he was able to eat a כזית

Except for the case of...
**Clearing a pile
of rubble**

The person was טמא the entire time
but just was not aware of it

6 משנה זאקט: אין שוחטין את הפסח על היחיד - R' Yehuda holds that we cannot shecht a פסח for a single individual because the פסוק says; לא תוכל לזבח את הפסח באחד שעריך - Since the word באחד is superfluous R' Yehuda Darshens it by itself, as if it would say; לא תוכל לזבח את הפסח באחד - ר' יוסי holds that the Posuk איש לפי אכלו teaches that we CAN shecht a פסח for a single person. The פסוק ר' יהודה that פסוק that ר' יהודה quoted teaches that there is an איסור to shecht a פסח on a יחיד during a time that במוות are במוות, but it is מותר during a time that במוות are מותר.

6

<p>רבי יוסי</p> <p>We CAN shecht a פסח for a single person</p> <p>איש לפי אכלו</p> <p>לא תוכל לזבח את הפסח באחד שעריך</p> <p>פסח to shecht a פסח on a יחיד במוות</p>	<p>רבי יהודה</p> <p>אין שוחטין את הפסח על היחיד</p> <p>לא תוכל לזבח את הפסח באחד שעריך</p>
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7 The Gemara asks;
 מי אמר רבי יהודה אין שוחטין את הפסח על היחיד
 R' Yehuda says that on פסח ראשון we can shecht for a woman
 בפני עצמה - on her own - implying that a קרבן פסח can be
 shechted for a single person?

The Gemara answers that ר' יהודה means to say בפני עצמן that we
 can shecht for a group made up exclusively of women, but
 not for a single woman.

7

מי אמר רבי יהודה
 אין שוחטין את הפסח
 על היחיד?
 R' Yehuda says...
 On פסח ראשון
 we can shecht for a woman
 בפני עצמה
 ...implying it CAN be shechted
 for a single person?

R' Yehuda means to say...
 בפני עצמן
 We can shecht
 for a group made up
 exclusively of women

8 When the משנה says that we don't shecht for עבדים נשים חבורת
 וקטנים
 we don't mean that we can't shecht for a group made up
 exclusively of women, but that we can't shecht for a mixed group
 of women and slaves who may act inappropriately, or a group of
 children and slaves because of פריצות.

8

The משנה says...
 We don't shecht
 for
 חבורת נשים עבדים וקטנים
 We can't shecht for a
 MIXED group of
 Women and Slaves

9 The בריתא quotes three opinions whether women can be
 registered on פסח ראשון and שני:
 רבי יהודה holds she can be the sole person registered on the
 פסח ראשון because
 במכסת נפשות includes women, but they can only be together
 with a larger group on a שני פסח because the פסוק about שני
 פסח implies that only men are חטאו ישא האיש ההוא שני
 in חייב. The only reason they can be included at all on שני
 פסח is that the פסוק equates שני פסח to שני פסח with the
 phrase חקת הפסח.

9

בריתא:
 Whether women can be registered
 on קרבן פסח ראשון and שני

רבי יהודה

פסח שני Only with a larger group	פסח ראשון She CAN be the sole person
חטאו ישא האיש ההוא	במכסת נפשות

The only reason
 they can be included at all
 is that the פסוק equates
 שני פסח to שני פסח
 כל חקת פסח -with



10 רבי יוסי holds that a woman can be the sole registrant both on a פסח ראשון because it says במכסת which includes women and a פסח שני because it says הנפש ההיא which includes women. The term איש by פסח שני does not exclude women, but excludes children from the כרת.

רבי שמעון holds that a woman can only be registered along with others for פסח ראשון because איש excludes women and מכסת includes them, but cannot be registered at all on פסח שני because there is an additional term איש to exclude women entirely.

10

רבי יוסי

פסח ראשון במכסת
פסח שני הנפש ההיא

She CAN be the sole person

רבי שמעון

פסח ראשון
פסח שני

Cannot be registered at all

Only along with others

האיש
הנאזו יהוא
Excludes children from the כרת

האיש
במכסת
Excludes women
Includes them

11 אמר רבי יעקב אמר רבי יוחנן אין עושין חבורה שכולה גרים - R' Yochanan holds that a group cannot be made up exclusively of גרים, because they are extra strict in how they observe הלכה and may declare the קרבן to be פסול.

11

אמר רבי יעקב אמר רבי יוחנן
אין עושין חבורה
שכולה גרים

Because they are extra strict in how they observe הלכה and may declare the קרבן to be פסול

12 תנו רבנן - the מצוות of מרור and פסח מצה מרור: The תנא קמא says that they are only an obligation on the first day, but after the first day they are ארשות.

רבי שמעון says that they are obligatory for men but not for women. The ר' שמעון explains that women are definitely obligated in מצה because - כל שישנו בבל תאכל חמץ ישנו בקום אכול מצה - Anybody who is forbidden to eat חמץ is obligated to eat מצה - so ר' שמעון is clearly only referring to פסח when he says that women are not obligated. This is consistent with what ר' שמעון said in the ברייתא earlier in the Daf that women can only be registered along with other people for a פסח ראשון.

12

תנו רבנן
of מצוות
פסח • מצה • מרור

תנא קמא

Only an obligation on the FIRST DAY

But after they're ארשות

רבי שמעון

They're obligatory for MEN but not for women

כל שישנו בבל תאכל חמץ ישנו בקום אכול מצה

is clearly only referring to פסח