



4 --- The Gemara asks: וניתי מותר הפסח – why don't we require each person to try to find a מותר הפסח – an animal that was designated as a קרבן פסח but can no longer be used as one, and say that if he is obligated in פסח קרבן this should be a פסח שני, and if they were already יוצא this should be a מותר הפסח which is a קרבן שלמים in every sense except that it is limited to being eaten for one day and one night?

4

**וניתי מותר הפסח?**  
 Designated as a קרבן פסח but can no longer be used as one

And say:  
 If he's obligated in פסח this should be a פסח שני  
 If they were already יוצא this should be a מותר הפסח

5 The Gemara rejects this solution for three reasons:  
 First, a מותר הפסח cannot be brought for this purpose since a מותר הפסח requires סמיכה, leaning on the animal before שחיטה, and a פסח שני does not require סמיכה.

5

1  
 a מותר הפסח requires סמיכה

does NOT  
 a פסח שני

2  
 Even if the owner is a woman who never has a requirement to do סמיכה

a פסח שני requires ONE דם מתן

a מותר הפסח requires שתים שהן ארבע

Second, even if the owner is a woman, who never has a requirement to do סמיכה, a מותר הפסח cannot be brought with such a condition because the פסח שני only requires one דם מתן on the מזבח and like a שלמים the מותר הפסח requires שתים שהן ארבע – putting blood on two opposite corners so blood ends up on all four sides of the מזבח.

6 Finally, we cannot bring a מותר הפסח with this condition that it may count as the פסח שני because the blood of a פסח שני requires שפיכה - to be poured on the מזבח whereas the blood of a מותר הפסח requires זריקה - to be thrown on the מזבח from a distance.  
 Even though a שלמים is Kosher בשפיכה, it may not be done לכתחילה!

6

3  
 a פסח שני requires שפיכה

a מותר הפסח requires זריקה

7 משנה the זאגט:  
 האומר לבניו הריני שוחט את הפסח על מי שיעלה מכם ראשון לירושלים  
 -  
 If a father tells his children that he is Shechting the פסח  
 for whoever comes first to ירושלים,  
 כיון שהכניס הראשון ראשו ורובו -  
 As soon as the first child arrives,  
 זכה בחלקו ומזכה את אחיו עמו -  
 All of the children become registered on the

7 *מלך*  
**האומר לבניו:**  
**הריני שוחט את הפסח**  
**על מי שיעלה מכם ראשון לירושלים**  
*If a father tells his children*  
*he's Shechting the פסח*  
*for whoever comes first to ירושלים*  
**כיון שהכניס הראשון ראשו ורובו**  
*As soon as the first child arrives*  
**זכה בחלקו ומזכה את אחיו עמו**  
*All of the children become registered*

8 The Mishnah explains that we cannot interpret the Mishnah as simply understood, that the first one was registered first, and then the others were somehow included with him -  
 Because,  
 -1- The first son's registration would require the utilization of ברירה - retroactively clarifying that the קרבן was Shechted for this son.  
 -2- The others cannot become registered after the שחיטה, as the next Mishnah teaches.  
 Therefore, we must say;  
 כדי לזרזן במצוות קאמר  
 The father actually had all of his children in mind at the time of the שחיטה.  
 He only said that he is doing it for the one who arrives first to encourage them to rush to do Mitzvos.

8 *We cannot interpret the מלך...*  
**The first one was registered first**  
**AND THEN**  
**the others were included with him**  
*Because...*  
 ▶ *The first son's registration would require the utilization of ברירה*  
 ▶ *The others cannot become registered after the שחיטה*  
*Therefore, we must say...*  
**כדי לזרזן במצוות קאמר**

9 משנה the זאגט:  
 לעולם נמנין עליו עד שיהיה בו כזית לכל אחד ואחד  
 We can keep on registering new people on the פסח, even if it means registering an entirely new group and then withdrawing an entire group, as long as there is enough meat for each person to eat a כזית.

9 *מלך*  
**לעולם נמנין עליו**  
**עד שיהיה בו כזית לכל אחד ואחד**  
*We can keep on registering new people even if it means registering a new group and then withdrawing a group as long as there is enough meat for each person to eat a כזית*

10 The Mishnah continues;  
 נמנין ומושכין את ידיהן ממנו עד שישחט -  
 People can register to, and withdraw from the פסח up  
 until the time of שחיטה, but not thereafter.  
 רבי שמעון אומר עד שיזרק הדם -  
 Abaye, supported by a Braisa says;  
 מחלוקת לימשך -  
 R' Shimon only disagrees and says that one can withdraw  
 from the פסח until זריקה - the sprinkling of the blood.  
 אבל לימנות דברי הכל עד שישחט -  
 However, R' Shimon agrees that one can only register to the  
 פסח until שחיטה.

10

נמנין ומושכין את ידיהן ממנו

רבי שמעון תנא קמא

עד עד

שיזרק הדם שישחט

מחלוקת לימשך

אבל לימנות

דברי הכל

עד שישחט

11 'עמוד ב on משנה the זאגט:  
 הממנה עמו אחר בחלקו - if one member of the group invited some  
 other people to share his portion without getting permission from  
 the rest of the group, the members of the group can give him his  
 portion and tell him and his guests to eat it elsewhere.

11

הממנה עמו אחר בחלקו

*If one member of the group  
 invited other people to share his portion  
 without permission from the rest*

The members of the group  
 can give him his portion  
 and tell him and his guests  
 to eat it elsewhere

12 'עמוד ב on משנה the זאגט:  
 הממנה עמו אחר בחלקו - if one member of the group invited  
 some other people to share his portion without getting  
 permission from the rest of the group, the members of the  
 group can give him his portion and tell him and his guests to  
 eat it elsewhere.

12

הממנה עמו אחר בחלקו

*If one member of the group  
 invited other people to share his portion  
 without permission from the rest*

The members of the group  
 can give him his portion  
 and tell him and his guests  
 to eat it elsewhere

איבעיא להו

בני חבורה שהיו ידיו של אחד מהן יפות

*If one of the members is grabbing  
 more food than his share  
 can the other members give him his portion  
 and tell him to eat elsewhere?*



13 The גמרא tries three proofs:

First, our משנה seems to prove that they can ask him to leave, because the reason the members of the group send away the person who has guests must be because he is going to take too much food!

The גמרא refutes this proof because maybe in the משנה they can send him away only because he is bringing new people to the group.

13

1  
They CAN ask him to leave

Members send away the person who has guests

Must be because he's going to take too much food!



Maybe because he's bringing new people to the group

14 Second, a ברייתא says that if the waiter already ate some of the קרבן next to the oven, the other members of his group do not have go there to eat with him, which seems to show that one member of a group cannot demand to be able to eat with the rest of the group!

The גמרא refutes this proof because the group can say that they allow him to eat with them, but they don't want to be troubled to go where he chose to eat.

14

2

ברייתא:

If the waiter ate next to the oven the other members don't have to eat with him

Which seems to show one member cannot demand to be able to eat with the rest of the group!



The group can say they allow him to eat with them but they don't want to be troubled to go where he chose

15 Finally the גמרא proves from an explicit ברייתא that says the members of a group can send away somebody who is taking too large a portion.

Even if it were just a regular meal one eating gluttonously can be forced to leave with his fair portion.

In fact, רב פפא forced רב הונא to divide a meal since רב פפא was eating four times faster than רב הונא.

15

3

ברייתא:

Members can send away somebody who is taking too large a portion

Even if it were a regular meal

רב פפא forced רב הונא to divide a meal

רב פפא was eating four times faster





16 Another version of the שאלה is that we knew all along that a person taking too large a portion can be sent away. The question was whether

בני חבורה רשאים לחלק או אין רשאים לחלק - when a group eats together, do they have to eat from one big portion or can they first divide the meat into different portions?

16 ANOTHER VERSION of the שאלה:  
*We knew all along  
a person taking too large a portion  
can be sent away*



בני חבורה רשאים לחלק  
או אין רשאים לחלק?  
*One portion OR Different portions?*

17 From the fact that we only allow sending a glutton away, it seems that in normal circumstances everybody has to eat together from one large portion.

17 From the fact...  
*We only allow sending  
a glutton away*  
It seems  
*In normal circumstances  
everybody has to eat  
from one large portion*

