



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Pey Tes

MISHNA

- If one tells his sons, "I am shechting my Pesach with intent to include whichever one of you gets to Yerushalayim first", the halacha is, that as soon as the first of the sons enters Yerushalyim, he gets a portion and gets portions for his brothers as well.

GEMARA

- **Q:** It seems from here that there is breirah, because the father shechts the Pesach and only later determines who is included!? **A: R' Yochanan** said, the father really intended to include all his sons. He made this "contest" only to push them to run to do mitzvos.
 - This must be correct, because if not, how does the first brother's entrance entitle all the other brothers to a portion as well? They cannot be added after the shechita!? It must be that they were all intended to be included in the Pesach all along.

MISHNA

- People can continue to join the ownership group of a Pesach as long as there will be a kezayis of meat for each person.
- People can join and withdraw from ownership of a Pesach until the shechita. **R' Shimon** says, until the zerika.

GEMARA

- **Q:** It is obvious that people may continue to join as long as there will be a kezayis of meat for everybody!? **A:** The Mishna is teaching that even if all of the original owners have withdrawn, new owners may join (which argues on **R' Yehuda** of a later Perek).

NIMNIN U'MOSHCHIN ESS YIDEIHEN AHD SHEYISHCHAT...

- **Abaye** said, the machlokes is only in regard to withdrawing. The **Rabanan** learn from the pasuk that withdrawal must be done when the animal is alive (before the shechita), and **R' Shimon** understands the pasuk to mean that it must be done while the Avodah process is still ongoing (before the zerika). However, with regard to joining a Pesach, all agree that it must be done before the shechita.

MISHNA

- If one of the owners of a Pesach (who was going to get multiple kezeisim) allows other people to join in his portion without the approval of the other owners, the other owners may tell him to take his portion and his additional people and eat separately from the other, original owners of the Pesach.

GEMARA

- **Q:** If one of the owners is eating very quickly and the others are concerned that he may eat more than his fair share, may they tell him to take his rightful portion and leave? Can he say to them – you have accepted me and can't now ask me to leave, or can they say – we accepted you to eat a fair share, not an excessive share?
 - Maybe we can bring a proof from our Mishna. The Mishna said, if an owner brings additional people into the group, the other owners can tell him to leave. Presumably

this is because the additional people will end up eating more than their share. The same should be with this individual.

- The Gemara says, our Mishna is different. Even if they would not eat extra they can be asked to leave, because the original owners don't want strangers eating with them.
- Maybe we can bring a proof from a Braisa that says, if a waiter eats a piece of the Pesach by the oven, he may not eat the Pesach anywhere else. If his group wants to be kind, they should settle around the oven so that the waiter can eat along with them. It seems that he cannot force them to settle around the oven. We see that the group need not accept someone unconditionally.
 - It could be that this case is different because they can tell him, we accepted you in the group so that you can tend to us, not that we should have to alter our plans for you.
- We can bring a proof from a Braisa which clearly says, if one member of the Pesach group is eating more than his share, the others may tell him to take his share and leave. The same applies for a regular meal during the year as well. From here we see that he may be told to leave. This is a valid proof. **SHEMA MINAH.**
- **Others** say that the question was a different one. The question was whether the group may divide up the portions or must all eat one joint portion. On this question, the Gemara brings a proof from the Braisa that a group can send away one who is eating more than his share. It seems that only such a person can be given his share and told to leave, not others.
- **R' Pappa** and **R' Huna the son of R' Yehoshua** were eating together and **R' Pappa** was eating 4x what **R' Huna** ate. **R' Huna** insisted that they split the portions so that they each get equal. They argued whether that can be forced and based on the above decided that it can be done. **R' Huna** then ate with **Ravina**, and **Ravina** ate 8x what **R' Huna** ate. **R' Huna** said, I would prefer 100 **R' Pappas** over one **Ravina**.
- A Braisa says, one who accepts others into his Pesach or Chagigah group and received money for it, that money does not have kedusha. One who sells his Olah or Shelamim, has not accomplished anything (it is not sold) and the money, "whatever it is", must go for korbanos to be brought when the Mizbe'ach sits idle.
 - **Q:** If the sale is not effective, why must the money go for korbanos!? **A: Rava** says, it is a penalty established by the **Rabanan** to prevent such a "sale" from taking place.
 - **Q:** What does the Braisa mean that the money "whatever it is" goes for korbanos? **A:** It means, even if the buyer gave more than the animal is worth, that excess money must also be used for korbanos and may not be kept by the seller.