

1 The דף begins with two Aggadic statements:  
 בית ב' ישעיהו is referred to in אלעזר - אמר רבי המוקדש - the בית המוקדש -  
 rather than the place of אברהם or אלקי יצחק, אלקי יעקב, to emphasize  
 לא כאברהם שכתוב בו הר שנאמר  
 אשר יאמר היום בהר ה' יראה  
 ולא כיצחק שכתוב בו שדה שנאמר  
 ויצא יצחק לשווח בשדה  
 אלא כיעקב שקראו בית שנאמר  
 ויקרא את שם המקום ההוא בית א-ל  
 The way יעקב described the בית המוקדש - A house of Hashem  
 - is more accurate than how אברהם and יצחק described it -  
 like a mountain and a field respectively.

2 אמר ר' יוחנן גדול קבוץ גלויות כיום שנבראו בו שמים וארץ  
 The day that Jews gather in ארץ ישראל from exile is as great as  
 the day the world was created.

3 The gemara now returns to the Mishnah;  
 - יתום ששחטו עליו אפוטרופסין  
 A יתום that has more than one אפוטרופוס - guardian, and both  
 registered the יתום on their פסח, קרבן פסח, הוא רוצה  
 he קרבן פסח he may eat from whichever פסח - הוא רוצה  
 wants.  
 The Gemara explains that this does not mean we rely on  
 ברירה - that his later choice determines to which פסח he was  
 registered at the time of שחיטה - Because  
 - שה לבית מכל מקום  
 A minor's consent is not necessary to register him on a קרבן  
 פסח.

1 אמר רבי אלעזר

The בית המוקדש is referred to in ישעיהו as...

<p>⊙ אלא כיעקב                  שקראו בית                  א-ל                  ויקרא את שם                  המקום ההוא                  בית א-ל</p>	<p>⊗ ולא כיצחק                  שכתוב בו שדה                  א-ל                  ויצא יצחק                  לשווח בשדה</p>	<p>⊗ לא כאברהם                  שכתוב בו הר                  א-ל                  אשר יאמר היום                  בהר ה' יראה</p>
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2 אמר ר' יוחנן

גדול קבוץ גלויות  
 כיום שנבראו בו שמים וארץ  
 The day that Jews gather in ארץ ישראל  
 from EXILE - is as great as  
 the day the world was created

3 יתום

ששחטו עליו אפוטרופסין

More than one אפוטרופוס registered the פסח on their פסח

יאכל במקום שהוא רוצה

This does not mean we rely on ברירה

BECAUSE

שה לבית - מכל מקום

A minor's consent is not necessary to register him on a פסח



4 In support, the Gemara presents 2 ברייתות which teach that one can bring a פסח for  
 בנו ובתו הקטנים - his young children,  
 עבדו ושפחתו הכנענים - his non-Jewish slave and slave woman,  
 בין מדעתן בין שלא מדעתן - with and without their consent.  
 However he cannot include  
 בנו ובתו הגדולים - his older children,  
 עבדו ושפחתו העברים - his Jewish slave and slave woman, or  
 אשתו - his wife,  
 אלא מדעתן - unless they consent.

4 THE GEMARA PRESENTS 2 ברייתות which teach

<p>One CAN bring a פסח for...</p> <p>◆</p> <p>בנו ובתו הקטנים</p> <p>◆</p> <p>עבדו ושפחתו הכנענים</p> <p>◆</p> <p>בין מדעתן בין שלא מדעתן</p>	<p>He CANNOT include...</p> <p>◆</p> <p>בנו ובתו הגדולים</p> <p>◆</p> <p>עבדו ושפחתו העברים</p> <p>◆</p> <p>אשתו</p> <p>◆</p> <p>אלא מדעתן</p>
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5 After some discussion the Gemara concludes:  
 Minor children and dependents can be registered even over their objection.  
 Mature children and dependents, and one's wife, can only be registered with their consent - OR -  
 סתמא -  
 No explicit consent, but no objection - because it's assumed that they consent.  
 Others must explicitly consent.

5 THE GEMARA CONCLUDES

<p>MINOR CHILDREN &amp; DEPENDENTS</p> <p>▼</p> <p>Can be registered EVEN over their objection</p>	<p>MATURE CHILDREN &amp; DEPENDENTS, AND ONE'S WIFE</p> <p>▼</p> <p>Can be registered ONLY with their consent</p> <p>-OR-</p> <p>סתמא No explicit consent or objection</p>
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OTHERS MUST EXPLICITLY CONSENT

6 The Gemara continues to explain the next Halachah in the Mishnah;  
 עבד של שני שותפין לא יאכל משל שניהן -  
 A non-Jewish slave that belongs to 2 partners may not eat from either one's פסח.  
 קרבן פסח.

The Gemara explains;  
 בדקפדי אהדדי - we are talking about owners who don't want to benefit from each other, and the owners don't allow their share in the עבד to benefit from the other owner's קרבן. If, however לא קפדי אהדדי - the owners don't mind benefitting from each other, the ברייתא says he can eat from whichever קרבן פסח he wants.

6


משנה


<p>עבד של שני שותפין לא יאכל משל שניהן</p> <p>◆</p> <p>May NOT eat FROM EITHER קרבן בדקפדי אהדדי</p> <p>◆</p> <p>The owners don't want to benefit from each other</p>	<p>He CAN eat FROM EITHER קרבן דלא קפדי אהדדי</p> <p>◆</p> <p>The owners don't mind benefitting from each other</p>
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7 מי שחציו עבד וחציו בן חורין לא יאכל משל רבו  
 One who is a half slave and half free may not eat from his master's פסח.  
 קרבן פסח.  
 It seems that he CAN bring his own פסח.  
 However, the Gemara cites a Braisa which says;  
 - לא יאכל לא משלו ולא משל רבו  
 He cannot eat from his own פסח either?

7

  
**מי שחציו עבד וחציו בן חורין  
 לא יאכל משל רבו**  
 It seems that,  
 he CAN bring his own פסח קרבן

  
 A Braisa says...  
**לא יאכל לא משלו ולא משל רבו**  
 He CANNOT eat from  
 his own קרבן פסח either?


8 The Gemara answers  
 - כאן במשנה ראשונה כאן במשנה אחרונה  
 The Braisa was taught according to the original position of splitting his days between working for himself and working for his master - Therefore, he cannot eat his own קרבן either because he doesn't control the half of himself which is still an עבד.  
 Our Mishnah is referring to once בית הלל agreed to בית שמאי that בית דין will force the remaining master to free him so that he can get married and have children - therefore, he can eat his own קרבן because we already consider him to be completely free.

8

<p><b>כאן</b>                  במשנה אחרונה                  נאמר:                  בית הלל                  Agreed with בית שמאי                  forces the master to FREE him                  So he can get married and have children                  Therefore...                  He CAN eat his own קרבן!                  We consider him completely free</p>	<p><b>כאן</b>                  במשנה ראשונה                  ברבייתא:                  בית הלל's                  Original position                  He can remain חציו עבד וחציו בן חורין                  Therefore...                  He CANNOT eat his own קרבן either!                  He doesn't control the half of himself which is still an עבד</p>
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9 משנה the זאגט:  
 - האומר לעבדו צא ושחוט עלי את הפסח  
 If somebody asks his servant to shecht פסח for him, without specifying what type of animal to use, the servant can shecht either a lamb or a goat even if the master usually shechts one kind or the other. We assume that since he did not specify, the master is agreeable to whichever he will Shecht.

9

  
**האומר לעבדו  
 צא ושחוט עלי את הפסח**  
 Not specifying what type of animal to use  
 The servant can shecht either a LAMB or a GOAT  
 We assume, the master agrees to whichever he will Shecht

**10** שחט גדי וטלה יאכל מן הראשון -  
 If the servant shechted both a goat and a lamb the owner should eat from the first one. The גמרא explains that this is only true if the owners of the קרבן are a king and queen who are so used to good food that they don't really care which type of animal is used and accept the first one. However, a regular person, who has a preference, cannot eat either one because  
 אין נמנין על שני פסחים כאחד -  
 One can't be registered on two פסח at the same time, and we also do not know which one he preferred.

**10**

שחט גדי וטלה  
 יאכל מן הראשון

**This is true if...**  
 THE OWNERS ARE A KING & QUEEN  
 They don't care which type of animal is used and accept the first one

**However, if...**  
 THE OWNER IS A REGULAR PERSON  
 He can't eat either one, because...  
 אין נמנין על שני פסחים כאחד  
 We don't know which one he preferred

**11** The Mishnah continues;  
 שכח מה שאמר לו רבו -  
 If the servant forgot what type of animal the master asked for, he should take two animals and make a condition that if the master asked for a goat, the goat will be the master's and the sheep will be for the עבד. If the master asked for a sheep the reverse will be true. Even though  
 כל מה שקנה עבד קנה רבו -  
 A master automatically owns whatever an עבד acquires, the עבד can acquire his own פסח if the animal was given to him  
 על מנת שאין לרבו רשות בו -  
 on the condition that the master has no rights to it.

**11**

שכח מה שאמר לו רבו  
 The servant should take TWO ANIMALS and make a condition

If the MASTER asked for a GOAT The עבד will get the SHEEP

כל מה שקנה עבד קנה רבו?  
 The animal was given to him על מנת שאין לרבו רשות בו

**12** שכח רבו מה שאמר לו -  
 If both the servant and the master forgot what type of animal the master asked for, they burn both animals and neither has to bring a פסח שני.

**12**

שכח רבו מה שאמר לו  
 If the SERVANT & the MASTER forgot what type of animal the master asked for

BURN BOTH ANIMALS  
 And neither has to bring a פסח שני



**13** One version of אב"י holds that the Mishnah is speaking of where they forgot only after the זריקת הדם. They don't have to bring a פסח שני, because the Korban is Kosher since at the time of the זריקה it was לאכילה.  
 However, if they had already forgotten before the זריקת הדם, they would have to bring a פסח שני, because the Korban is not Kosher since at the time of the זריקה it already was not לאכילה.

A second version of אב"י holds that the ruling of the משנה that they're exempt from פסח שני applies even if they forgot before the זריקה, because the קרבן itself is actually כשר, because  
 - קמי שמיא גליא  
 Each זריקת הדם was done for its respective owner, whoever it is, and theoretically it is לאכילה.  
 However, both Korbonos must be burned, because, practically, since they don't remember, neither can be eaten, because they might be eating each other's Korbon which would be למנויו שלא.

**14** According to the second version אב"י's comments are referring to a ברייתא where the hides of five קרבנות פסח got mixed up and they discovered a מום on one of them, all the קרבנות are burned and they are exempt from a פסח שני if it got mixed up after the זריקה, but if they got mixed up before the זריקה they would have to bring a פסח שני because it was never fit to be eaten at the time of זריקה.

This discussion continues on the next Daf

<p>ONE VERSION OF <b>אב"י</b> They forgot AFTER זריקת הדם פסח שני NO <i>At the time of זריקה it was לאכילה</i></p> <p>However, if they forgot BEFORE זריקת הדם <b>They DO bring a פסח שני</b> <i>At the time of זריקה it was not לאכילה</i></p>	<p>SECOND VERSION OF <b>אב"י</b> <i>Even if...</i> They forgot BEFORE זריקת הדם פסח שני NO <i>קמי שמיא גליא - Each זריקה was done for its respective owner</i></p> <p>However, both קרבנות must be BURNED <b>They might be eating each other's קרבן</b> <i>Which would be לא למנויו</i></p>
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**14** ACCORDING TO THE SECOND VERSION אב"י's comments are referring to a ברייתא where...

The hides of FIVE קרבנות פסח got mixed up  
 They discovered a מום on ONE of them  
 All the קרבנות are burned!

<p>IF MIXED UP AFTER זריקה They're EXEMPT from פסח שני</p>	<p>IF MIXED UP BEFORE זריקה They would BRING פסח שני <i>It was never לאכילה</i></p>
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