



פסחים ס

*** לרפואה שלמה אריה מאיר בן אידל פראדל ***

Please call (718) 376-9663 to be a Daf-A-Week sponsor

Unless otherwise indicated, all questions are based on Gemara/Rashi.

Copies of these tests can be obtained by contacting us directly at (718) 376-9663 or info@dafaweek.com or download at www.dafaweek.com/DafAWeekTests.php. Initially, the “questions only” test will be posted. A few weeks later, we will post the “question/answer” sheet. Any comments, suggestions or corrections would be appreciated.

Name _____

Please Circle One: Open גמרא / Closed גמרא

- 1) Our משנה (נט:) discusses various cases where a קרבן was sacrificed with mixed intentions of לשמו and שלא לשמו. What does the משנה mean by
 - a) לשמו?
 - b) שלא לשמו?

- 2) What is the מאיר רבי יוסי ורבי מאיר regarding a person making two seemingly contradicting statements?

- 3) What is פפא's question regarding these mixed לשמו and שלא לשמו intentions of our משנה and how does it relate to the מאיר רבי יוסי ורבי מאיר?

Our משנה has three cases regarding sacrificing a פסח קרבן (the first case being subdivided into four cases):

1: a) שלא לשמו שחט b) קבל שלא לשמו c) הלך שלא לשמו d) זרק שלא לשמו

2: שלא לשמו and then לשמו

3: לשמו and then שלא לשמו

Questions 4-8 refer to these cases

4) Regarding which case was רב פפא's question?

5) Regarding case 1, does our משנה mean that the פסח קרבן was sacrificed with all the subdivisions done שלא לשמו (a, b, c and d) or any one of the subdivisions done שלא לשמו (a, b, c or d) and how does the גמרא prove it?

6) How does the גמרא use this fact (see question 5) to try and resolve רב פפא's question and how does the גמרא subsequently reject the proof?

7) According to רש"י, what does the גמרא mean when it says רב פפא בעיא דרב פפא?

8) How does the גמרא try and resolve פפא רב's question from case 3 and how does it subsequently reject that proof?

9) What is the גמרא's conclusion to פפא רב's question?

10) The אמוראים of the גמרא posed the question of whether a קרבן פסח which was slaughtered both פסול לשמו ושלא לשמו on other days of the year is לשמו.

a. What was the proposed use for this קרבן?

b. Why would שחיטה לשם פסח constitute a פסול?

c. How does the גמרא frame the שאלה conceptually?

11) ר' ירמיה recounted that he had presented a potential answer to this question to רב דימי.

a. What was his proposed solution?

b. How did ר' ירמיה refute it?

12) **advances another theory to resolve the question.**

a. What is his proposal?

b. How does רב אהבה בר אדא challenge this answer, and what proof does he bring?

c. How does רבא counter?

13) **The גמרא asks whether a פסח slaughtered בזמנו with שנוי בעלים is כשר.**

a. What is שנוי בעלים?

b. What does רבא propose as an answer to this question?