



פסחים סא

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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. We learned on דף ס' that רב פפא validated a פסח that was shechted בזמנו with the intent of שינוי בעלים by comparing it to קודש רבא. שינוי קודש רבא gave 4 reasons why he objected to this comparison. What are the 4 differences between שינוי בעלים and שינוי קודש?**
- 2. The גמרא says that two of the above differences are not accurate. Which two and why?**
- 3. What is the גמרא's final conclusion regarding פסח ששחטו בשאר ימות השנה בשינוי בעלים?**
- 4. Is a פסח קרבן פסח kosher if it was shechted before חצות?**

5. What is the הלכה if a person shechted the פסח before the תמיד קרבן?

6. Define: שלא לאוכליו

7. How do we know that if a פסח was shechted למנויו, that it is פסול even בדיעבד?

8. How do we know that the same הלכה applies שלא לאוכליו?

9. What is the case of שחטו למולין על מנת שיתכפרו בו ערלים?

The following questions until the end of the test are based on the original understanding of the רב חסדא (before רב אשי).

10. What is the הלכה regarding the case of שחטו למולין על מנת שיתכפרו בו ערלים?

A) According to רב חסדא

B) According to רבא, before the גמרא introduces רב אשי's understanding of the מחלוקת.

11. רבה and חסדא רב bring support for each opinion from a ברייתא that is discussing a different case. The ברייתא is discussing whether a קרבן פסח that is shechted for both מולין and ערלים is כשר. The ברייתא questions whether we should learn from טומאה and it is כשר or learn from זמן and it is פסול. The ברייתא tried logically to determine which of the two is closer. Why was the ברייתא unable to determine it?

12. After the ברייתא failed to determine the הלכה logically, the ברייתא concludes that we learn it from a פסוק. The simple reading of the ברייתא says that we learn it from the word זאת. However, רבה and חסדא רב insert words into the ברייתא to learn it from somewhere else. Where?

13. After רבה and חסדא רב's insertion of text, what do they learn from the word זאת?

A) רבה:

B) חסדא רב: