



פסחים סג

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The first part of Daf Samech Gimmel was very intricate and involved a number of Kodshim sugyas requiring a greater background for a clearer understanding. Make the time to listen or download this very worthwhile shiur listed here: http://www.dafaweek.com/DafAWeekShiurim/Weinstein/Pesachim/Pesachim_063_RabbiWeinstein.mp3

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

The following series of questions (1-9) are regarding the ברייתא that says: אחרים אומרים הקדים מולים לערלים כשר - ערלים לערלים פסול (דף סב):

1. Who is אחרים?

Answer: רבי מאיר

2. How does the גמרא initially explain why אחרים says מולים לערלים כשר as compared to why he says ערלים לערלים פסול?

Answer: (רבי מאיר) אחרים says אינו לשחיטה אלא בסוף and he holds like רבא that we say תפוס לשון even in the case of חציה עולה וחציה שלמים. Therefore, at the moment of שחיטה, he can have only one מהשבה which will be the beginning of his statement. If his beginning statement was for מולים, we disregard his statement about ערלים and his קרבן is כשר. Conversely, if his beginning statement was for ערלים, we disregard his statement about מולים and the קרבן is פסול.

3. What does the גמרא mean by אינה לשחיטה אלא בסוף / ועד סוף/ אינה לשחיטה מתחלה ועד סוף/ and what are the opinions of רבא and אביי regarding this?

Answer: אינה לשחיטה אלא בסוף means that the action of שחיטה takes place in a split second when the שוחט finished cutting through the second סימן סוף. ועד סוף / אינה לשחיטה מתחלה ועד סוף means that the action of שחיטה is a continuous action that begins from when the שוחט starts cutting the first סימן and finishes when he has completed cutting the second סימן.

ישנה לשחיטה מתחלה ועד סוף says אבוי and אינה לשחיטה אלא בסוף says רבא.

4. What is the מחלוקת between רבי מאיר and רבי יוסי in מסכת תמורה where one says הרי זו תמורת עולה and the other says תמורת שלמים?

Answer: שאף says רבי יוסי. עולה is an תמורה, and therefore the תפוס לשון ראשון says רבי מאיר, and therefore the תמורה is half an עולה and half a שלמים.

5. What is the מחלוקת between רבא and אבוי regarding תפוס לשון ראשון in the case where the person said, "בהמה זו חציה עולה וחציה שלמים"?

Answer: רבא says that even in this case רבי מאיר says תפוס לשון ראשון because as soon as he says חציה עולה the קדושה attaches to the animal and spreads to the whole animal, not leaving room for the תמורת שלמים to take effect. אבוי says that in this case רבי מאיר would say that the animal is a חציה עולה and חציה שלמים. The only reason why in the case of הרי זו עולה הרי זה שלמים he says that it's completely an עולה is because we assume that the end of his statement was retracting what he initially said. In our case, from the onset it was clear that he meant to make the animal half an עולה and half a שלמים.

6. What is the מחלוקת between רבנן and רבי יהודה regarding if a person had intention, while shechting a קרבן, to eat one חוץ לזמנו and another חוץ למקומו?

Answer: רבי חוץ למקומו say that it is not פיגול since he mixed in the invalid intention of חוץ למקומו. רבי יהודה says that if his intention of חוץ לזמנו came first, it is פיגול but if his intention of חוץ למקומו came first it is not פיגול.

7. How does רבא use this מחלוקת to prove his opinion regarding the question of חציה עולה וחציה שלמים?

Answer: רבא says אינה לשחיטה אלא בסוף and therefore a person can have only one מחשבה during שחיטה. He says the basis of רבי יהודה's opinion is that רבי יהודה agrees with רבי מאיר and says תפוס לשון ראשון and therefore when his first intention is for חוץ לזמנו, פיגול sets in despite the fact that he subsequently stated his intentions for חוץ למקומו. We see from רבי יהודה and, by extension, רבי מאיר, that תפוס לשון ראשון applies even in a case where the second half of the statement does not contradict the first half because, in the case of פיגול, his intentions were on different כזיתים.

8. How does אבוי refute רבא's proof?

Answer: אבוי is of the opinion that ישנה לשחיטה מתחלה ועד סוף. Therefore, a person can have multiple thoughts during the שחיטה. Thus the principal of תפוס לשון ראשון does not apply, similar to how it does not apply spanning over separate עבודות. אבוי says the basis of רבי יהודה's opinion is based on a different opinion of רבי מאיר who says חציה עולה וחציה שלמים.

Therefore, if a person shechted the first סימן of the animal with the intention of חוץ לזמנו and the second סימן with the intention of חוץ למקומו, the animal becomes פיגול.

9. How does אביי explain why אחרים says כשר לערלים as compared to why he says ערלים למולים פסול?

Answer: אביי, who says ישנה לשחיטה מתחלה ועד סוף understands the first part of the ברייתא is a case where he shechted the first סימן with the intention exclusively for מולים and the second סימן for both מולים and ערלים. Since throughout the שחיטה, he never had intention exclusively for ערלים the קרבן is כשר. The second case in the ברייתא, is referring to a case where, when shechting the first סימן exclusively for ערלים, and the second סימן for both ערלים and מולים, since the first סימן was exclusively for ערלים, and מפגלים בהצוי מתיר of the opinion of מאיר, he likewise will פסול a קרבן פסח where only one of the סימנים was shechted exclusively with the intention of ערלים.

10. Fill in the following chart whether a person who owned חמץ when sacrificing the following פטור or חייב is קרבנות.

	קרבן פסח לשמה בי"ד ניסן	תמיד של בין הערבים בי"ד ניסן	שאר קרבנות בי"ד ניסן	קרבן פסח לשמה בפסח	שאר קרבנות בפסח
ת"ק	חייב	פטור	פטור	פטור	פטור
רבי יהודה	חייב	חייב	פטור	פטור	פטור
רבי שמעון	חייב	פטור	פטור	פטור	חייב

11. To whom does the חמץ need to belong in order to produce a חיוב of תשחט?

Answer: The זורק דם, שוחט, or members of the חבורה. It is a מחלוקת תנאים regarding the כהן who is חלבם the מקטיר.

12. What does our גמרא attempt to prove from the מחלוקת regarding לחומה חוץ לחומה?

Answer: It attempts to prove that the מחלוקת ריש לקיש / רבי יוחנן cannot have its basis in whether על is interpreted as "near," since they have already discussed this point here.

13. The גמרא suggests that the מחלוקת ריש לקיש / רבי יוחנן has its basis in התראת ספק. According to רש"י:

a. What is the ספק here, and who is the מסופק?

Answer: The ספק is on the part of the warners, whether the person they are warning possesses חמץ at home.

b. Why should a התראת ספק not be effective?

Answer: According to ריש לקיש, a התראה only exists when the warner knows with certitude that the circumstances to produce a חיוב exist.

14. After rejecting the הוה אמינא of #13, the גמרא posits that our מחלוקת is based on whether על in the פסוק should be interpreted as "near." Why is this מחלוקת necessary, given that ריש לקיש and רבי יוחנן have apparently already disputed this point elsewhere?

Answer: Were it only for this מחלוקת, one might think that רבי יוחנן rejects the על-near interpretation only because חמץ is אסור wherever it is, if in one's possession, as opposed to the limited sanctification of the לחמי תודה. Were it only for the מחלוקת regarding the תודה, one might think that ריש לקיש only makes this interpretation where a spatial issue already exists, i.e. sanctification of the לחמים in the עזרה, but not regarding חמץ, which carries no such pre-existing דין of locale.

15. How do we know that the problematic חמץ in question here is only that possessed by one of the parties involved with this קרבן, but חמץ of an unrelated person does not matter?

Answer: In the same פסוק as our דין, it states the איסור of לא ילין, implying that only חמץ belonging to those subject to לא ילין on this קרבן will invoke the חיוב of לא תשחט.