



## פסחים סד

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

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Name \_\_\_\_\_

Please Circle One: Open גמרא / Closed גמרא

1. The (דף סג:) גמרא brings two ברייתאות regarding the prohibition of sacrificing a פסח when קרבן פסח when one still owns חמץ. The first ברייתא says המקטיר את חמץ. The second ברייתא says המקטיר את חמץ. ואחד המקטיר חייב. The first ברייתא says המקטיר את חמץ. The second ברייתא says המקטיר את חמץ. ואחד המקטיר חייב. According to which תנא does the גמרא ascribe these two ברייתאות and how does the גמרא resolve the contradiction?

Answer: Both ברייתאות go according to רבי שמעון and there is a מחלוקת תנאים whether ר"ש makes the היקש between הקטרה and שחיטה.

2. Aside from the פסח, קרבן פסח, which קרבן does רבי יהודה include in the prohibition of תשחט על חמץ and from where does he learn it?

Answer: זבח המיוחד לי, ומאי זבח המיוחד לי. He learns it from the word זבחי which the גמרא understands as קרבן תמיד. נינהו, תמיד.

3. From where does רבי שמעון learn that other קרבנות are not liable for the prohibition of תשחט on the 14<sup>th</sup> of ניסן and are liable after the 14<sup>th</sup> (on פסח).

Answer: The תורה states זבחי in two פסוקים – שמות 23:18 and שמות 34:25. We take a יוד from one זבחי and move it to the other giving us the words זבח (singular) and זבחי (plural). The תורה separates the קרבן פסח (זבח) from other קרבנות (זבחי) to teach us that at the time of קרבן פסח, the 14<sup>th</sup> of ניסן, you are not חייב on other קרבנות. When it is not the time of the קרבן פסח, you are חייב on other קרבנות.

**4. According to the conclusion of the גמרא, when does a קרבן פסח that was sacrificed after פסח need עקירה, conscious intention to remove it from קרבן פסח, in order to make it a קרבן שלמים?**

Answer: If the owner was טמא מת during פסח, the קרבן פסח gets pushed off to be used on פסח שני, otherwise the קרבן פסח automatically transforms into a קרבן שלמים.

**5. From where do we learn that the קרבן פסח must be sacrificed in three groups?**

Answer: The (12:6) פסוק (שמות) says ושהטו אותו כל קהל עדת ישראל. We learn the three groups from the words קהל עדת and ישראל.

**6. For which עבודה were the בזיכי כסף and the בזיכי זהב used?**

Answer: The כהנים used them for הולכה, to transfer the blood from the קרבן פסח to the מזבח.

**7. Why didn't the בזיכין have a flat bottom?**

Answer: So that the כהן wouldn't put it down and let the blood congeal.

**8. Which type of בזיכין had a flat bottom and why?**

Answer: בזיכי לבונה, the bowl (spoon) which was used for the להם הפנים. That bowl was specifically made with a flat bottom because if it had a pointy bottom we are afraid that the person might lean it against the loaves of the להם הפנים and break them.

**9. What ספק did the גמרא have regarding how to organize the three groups shechting the קרבן פסח and what was the גמרא's solution?**

Answer: The גמרא's ספק is whether the three groups of people are three sets of ten people simultaneously or one after the other. To satisfy both opinions, they made three groups of thirty people, one after the other. In theory, they could have accomplished this with fifty people. Thirty people in the first group. Ten would leave and another ten would come in for the second group and again ten would leave and ten would enter for the third group.

**10. What is the מחלוקת between אביי and רבא regarding how the doors of the עזרה were closed between each group? On what underlying point was the basis of the מחלוקת?**

Answer: אביי said the doors closed miraculously when the עזרה became filled. רבא said that they would manually close the doors when the עזרה became full. The underlying point which was the basis of the מחלוקת was whether may be סומך on a גס.

**11. What was פסח מעוכין and what was פסח מעובין?**

Answer: פסח מעוכין was the one פסח when someone got crushed in the עזרה. פסח מועבין – the thick פסח – was the year they counted the masses of yiddin who brought the קרבן פסח. They counted two groups of 600,000 and each קרבן had a minimum of ten people.

**12. What does our גמרא learn from the word וזהקטירו?**

Answer: That it is prohibited during הקטרה to mix the sacrificial parts of this קרבן with different קרבנות.

**13. What does our גמרא learn from the word וזהקטירם?**

Answer: That all the sacrificial parts of a קרבן should be burnt together.

**14. According to the conclusion of the גמרא, why were the rows of כהנים holding the בזיכין either all gold or all silver?**

Answer: It looked esthetically nicer that way.

**15. According to the conclusion of the גמרא, why did the כהנים pass the bowls from person to person when bringing the blood to the מזבח? Why didn't one כהן bring it to the מזבח himself?**

Answer: ברוב עם הדרת מלך