



פסחים סה

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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. The גמרא refers to the third group as כת עצלנית, the lazy group. Since the Torah dictates that the קרבן פסח be brought in three groups, how can we fault the last group?**
- 2. Fill in the chart below as to whether the following are doing activities which are אסור מדאורייתא or אסור מדרבנן:**

	רבי אליעזר	חכמים
החולב		
המחביץ		
המגבן		
המכבד		
המרביץ		
הרודה חלות דבש		

3. The משנה said that the כהנים rinsed the floor of the עזרה on שבת against the will of the חכמים. According to רב חסדא, who are the חכמים, and what forced him to this conclusion?

4. How does רב אשי disagree with רב חסדא's opinion?

5. Can blood that was not collected in a כלי be used for זריקת הדם?

6. What is דם התמצית and what is the punishment for consuming it?

7. Does רבי יהודה allow דם התמצית to be used for זריקת הדם?

8. רבי יהודה challenged the חכמים, suggesting that the drain to the עזרה would not have been stopped unless the blood were to be collected and put on the מזבח. How did the חכמים answer this?

9. Why was the accumulated blood not considered a חציצה?

10. a. What בגדי כהונה does our גמרא mention with regard to the דרשה?

b. This constituted a problem, given the presence of blood on the floor. What was the problem, and how did the כהנים avoid it?

11. According to the תנא קמא of our משנה, what is the general rule as to which עבודות of the קרבן פסח may be performed on שבת?

12. רבי אליעזר argues in favor of permitting the carrying of the קרבן in רשות הרבים, bringing it from outside the תחום and excision of warts, reasoning that if the איסור דאורייתא of שחיטה is permitted, surely these איסורים דרבנן should be as well. How does רבי יהושע refute this argument?

13. What distinction between the קרבן and יום טוב in general does רבי אליעזר then attempt to draw?