



פסחים סה

TO HAVE A SHARE IN THE WONDERFUL זכות OF HOURS OF תורה,
CALL (718) 376-9663 AND BECOME 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. The גמרא refers to the third group as כח עצלנית, the lazy group. Since the Torah dictates that the קרבן פסח be brought in three groups, how can we fault the last group?

Answer: Although someone had to be last, everyone should make the effort to be part of the earlier groups. The world needs perfume merchants and tanners. Happy is the one whose occupation is a perfume merchant.

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	דאורייתא	דאורייתא
המחבץ	דאורייתא	דאורייתא
המגבן	דאורייתא	דאורייתא
המכבד	דאורייתא	דרבנן
המרבץ	דאורייתא	דרבנן
הרודה חלות דבש	דאורייתא	דרבנן

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?

Answer: רבי אליעזר. רבי אליעזר is of the opinion that rinsing the floor is an איסור דאורייתא. The משנה cannot be according to the חכמים who argue with רבי אליעזר and say that rinsing the floor is an איסור דרבנן because we have a principle of אין שבות במקדש.

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

Answer: רב אשי says that our משנה could even be according to the חכמים in accordance with the opinion of רבי נתן, who says שבות שאינה צריכה לא התירו.

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

Answer: No.

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

Answer: The blood that drains out of a slaughtered animal after the דם הנפש. רבי יהודה says the punishment for consuming it is כרת and the חכמים says that it is an ordinary אזהרה.

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

Answer: No

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?

Answer: The drain was stopped so that the כהנים be able to demonstrate the dearness of the עבודה to them, by wading through the accumulated blood.

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

Answer: Blood (as well as ink, milk, and honey) only constitutes a חציצה when they are dried up.

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

Answer: From "מזו בד" the גמרא *darshens* that the tunic should be made to measure and may not be hiked up.

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

Answer: Their tunics would become sodden with blood, which would render their עבודה פסולה. To avoid this, they walked on platforms built into the floor.

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

Answer: Only those which are impossible to do before or after שבת may be done.

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 שאיטה of איסור דאורייתא is permitted, surely these דרבנן איסורים should be as well. How does רבי יהושע refute this argument?

Answer: He points out that שאיטה in general is permitted on יום טוב, but bringing from outside the תחום is not - we see that the דרבנן nature is not enough to permit something that could have been done before יום טוב.

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

Answer: The קרבן is an obligatory מצוה, which is reason to be more lenient regarding the איסור דרבנן than with general discretionary needs of יום טוב.