



5. How do we know that those two expressions are not both referring to מחנה שכינה and the double reference comes to teach that you violate both an עשה and a לא תעשה?

Answer: Had the תורה written the פסוק as: **ויצא אל מחוץ למחנה לא יבוא אל תוך**, then we could have learned that a בעל קרי violates an עשה and a לא תעשה for entering מחנה שכינה. However, since the פסוק concludes with the word המחנה, this implies that he is forbidden to enter a second camp, מחנה לוייה.

6. What is the meaning of the מיהוי קרביו

A) According to רב הונא (both explanations of רש"י)?

Answer: רש"י's first explanation is to perforate the intestines with a knife to allow the liquefied waste to flow out. In this context, מיהוי comes from the word מחה, to liquefy. According to רש"י's second explanation, מיהוי means to tear open the intestines (in order to remove the waste).

B) According to רב בר רב?

Answer: The removal of the putrid slime from the intestines by scraping them off with a knife. The word מיהוי means putrid.

7. It says in (ה:יז) ורעו כבשים כדברם, ישעיה (ה:יז), **And the sheep (Israel) shall graze (prosper)**. What is meant by the word כדברם...

A) According to אב"י?

Answer: אב"י understands that Israel prospered in what is stated at the end of the פסוק, וחרבות מהים, גרים יאכלו, the ruins of the wicked will be consumed by the righteous.

B) According to רבא?

Answer: That in the future the righteous will resurrect the dead.

8. Are הקטר חלבים ואברים ופדרים **allowed to be burnt the night after the sacrifice was brought?**

Answer: Yes, but it is preferable to burn them before nightfall because of תביבה מצוה בשעתה.

**9. Is it אסור מדרבנן or אסור מדאורייתא to cut off a moist wart from an animal**

**A) with his hands?**

Answer: It is **אסור מדרבנן** because it is not the normal way.

**B) with a כלי?**

Answer: It is **אסור מדאורייתא**.

**10. The גמרא brings a סתירה between our משנה and a משנה in עירובין. The משנה in עירובין says that it is permitted to cut off a moist wart with ones' hand in the בית המקדש, while our משנה says that it is forbidden. Fill in the following charts on how the גמרא resolves the סתירה.**

**A. According to the first answer of the גמרא:**

	בכלי or ביד	יבשה or לחה
עירובין in משנה	ביד	יבשה
Our משנה	ביד	לחה

**B. According to the second answer of the גמרא:**

	בכלי or ביד	יבשה or לחה
עירובין in משנה	ביד	לחה
Our משנה	בכלי	לחה

**11. One פסוק says**

עצרת תהיה לכם (במדבר כט:לה) and a second פסוק say (דברים טז:ח) א-לקך (דברים טז:ח).

**A. What does רבי יהושע learn from these פסוקים?**

Answer: That half of **יום טוב** should be spent eating and drinking (**לכם**) and the other half should be spent in the **בית מדרש** learning torah (**לד'**).

**B. What does רבי אליעזר learn from these פסוקים?**

Answer: That either the whole day of **יום טוב** should be spent eating and drinking (**לכם**) or the whole day should be spent in the **בית מדרש** learning torah(לד').

**12. On which יום טוב does רבי אליעזר agree with רבי יהושע and why?**

Answer: On **שבועות** even **רבי אליעזר** agrees that you need to eat and drink to show that we are happy that we received the **תורה** on that day.

**13. From where do we learn that we are required to eat and drink on**

**A. שבת?**

Answer: **וקראת לשבת עונג (ישעיה נח:יג)**

**B. פורים?**

Answer: **ימי משתה ושמחה (אסתר ט:כב)**

**C. ערב יום כיפור?**

Answer: **ועניתם את נפשתיכם בתשע לחדש (ויקרא כג:לב)**. Since we know that we only afflict ourselves on the tenth of **תשרי**, we therefore understand the **פסוק** to mean that if we eat and drink on the ninth of **תשרי**, it is as if he afflicted himself on the ninth and the tenth of the month.