



פסחים עא

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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. According to רבי אלעזר, עולא אמר רבי אלעזר, can one be יוצא his מצוה of שמחה by eating from a שלמים which he brought טוב יום ערב and why?

Answer: No, one cannot because עולא אמר רבי אלעזר learns from the "ושחמת ... וזבחת" פסוק that one only fulfill the מצוה of שמחה from a קרבן that was sheched on טוב יום.

2. How does the גמרא try to bring support to רבי אלעזר עולא אמר רבי אלעזר from the ברייתא that says:

"והיית אך שמח" (דברים טז:טו) לרבות לילי יום טוב האחרון לשמחה. אתה אומר לילי יום טוב האחרון או אינו? אלא לילי יום טוב הראשון ת"ל אך חלק?

Answer: The ברייתא includes the last night of יו"ט for the מצוה of שמחה and excludes the first night presumably because there can be no available שלמים meat on the first night that was sheched on יו"ט.

3. How does the גמרא reject the support for רבי אלעזר עולא אמר רבי אלעזר?

Answer: The reason the ברייתא prefers to include the last night rather than the first night is the last night is preceded by שמחה while the first night is not preceded by שמחה.

4. חגיגת ארבעה עשר יוצא בה questions רבי אלעזר עולא אמר רבי אלעזר from a ברייתא that explicitly says בר אבין משום שמחה. How does רבי אלעזר deflect this question?

Answer: The ברייתא is speaking of a case where the חגיגת ארבעה עשר was delayed and sheched on the 15th.

5. **questions רבא from a ברייתא that says: מהלל והשמחה שמונה. What is רבא's question?**

Answer: If we go according to **רבא's opinion** that you could only fulfill the **מצוה** of **שמחה** with **שלמי שמחה** which was shechted on **יום טוב**, then on years where the first day of **יום טוב** falls out on **שבת**, a person would only be able to have **שלמי שמחה** seven days.

6. **How does רבא defend רב פפא?**

Answer: When the first day of **סוכות** falls out on **שבת**, one fulfills the **מצוה** of **שמחה** by wearing clean clothing and drinking old wine.

7. **How does רבא disagree with רבא about what רבא says regarding the מצוה of יו"ט?**

Answer: **רבא** says that you can be **יוצא** the **מצוה** of **שמחה** with **שלמים** that were shechted **ערב יו"ט**.

8. **According to רבא, when do the אימורי חגיגת חמשה עשר become disqualified?**

Answer: They become disqualified if they get left overnight.

9. **רבא learns the above from the סמיכות of the פסוקים: (שמות 23:18) בקר and next to it (סמוך ליה), the פסוק says ראשית. How would רבא understand the פסוק if it said without בוקר סתמא?**

Answer: The **אימורים** would be **פסול** the second morning.

10. **How did the גמרא initially understand רבא's question on רבא?**

Answer: According to **רבא**, were the **פסוק** to say **בקר** without **ראשית**, the **אימורים** would not become **פסול** until the second morning. This would create an illogical situation. The **בשר** becomes **פסול** after the first morning. It wouldn't make sense that the **אימורים**, which have more **קדושה** become **פסול** after the **בשר** which has less **קדושה**. Because of this, **רבא** would understand **בקר** to mean the first morning, even without the word **ראשית**.

11. According to רבי אלעזר בן עזריה

A. When does the meat of the פסח קרבן become פסול?

Answer: **הצות**

B. When does the אמורים become פסול?

Answer: the next morning

12. How does רבי אלעזר בן עזריה's opinion show us that our initial understanding of רב יוסף's question on רב כהנא is incorrect?

Answer: We see that it is indeed possible for the **בשר** to become **פסול** before the **אימורין**.

13. What is the אמרא's final understanding of רב יוסף's question on רב כהנא?

Answer: We see from the ... **לא ילין** ... **ברייתא**, that regarding meat, **בקר** alone would mean the first morning. We can therefore assume even more so, with regards to **אמורין** that **בקר** alone (without **ראשית**) should mean the first morning.