



פסחים עב

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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

Our גמרא brings a מחלוקת between the later רבי מאיר, תנאים and רבי שמעון regarding the מחלוקת of the earlier תנאים, רבי אליעזר and רבי יהושע on the subject of משנה. When our משנה quotes רבי אליעזר and רבי יהושע it is quoting them in accordance to רבי שמעון, and when our משנה quotes רבי מאיר it means רבי יהושע according to רבי מאיר. Unless otherwise noted, this test will use the same convention as our משנה.

1. Regarding a פסח קרבן that was shechted as a קרבן שלמים, what does our גמרא mean by עקירה בטעות הויא עקירה?

Answer: A person can re-designate פסח קרבן into a קרבן שלמים. עקירה בטעות הויא עקירה means that if a person mistakenly believes that a פסח קרבן is a קרבן שלמים and sacrifices it with that intention, it automatically becomes re-designated just as if he were עוקר it intentionally.

2. How does our גמרא try and prove from our משנה's first case, חייב הפסח ששחטו שלא לשמו בשבת, חייב עקירה בטעות הויא עקירה that עליו חטאת?

Answer: The גמרא initially assumed that the משנה was talking about a case where the person mistakenly sacrificed his פסח קרבן as a קרבן שלמים. If we were to say that עקירה בטעות לא הויא עקירה then the פסח קרבן would still be considered a good פסח קרבן and therefore the person would not be חייב חטאת. Thus, the משנה must hold that עקירה בטעות הויא עקירה, which makes the קרבן חטאת, and therefore the person is חייב חטאת.

3. How does the גמרא reject this proof?

Answer: The משנה can be talking about a case where the person intentionally was עוקר the פסח קרבן and sacrificed it as a קרבן שלמים.

4. Why can't the second case of the משנה ... לשם פסח, be speaking about where the person was עוקר בדעת?

Answer: If the second case was speaking about where the person was עוקר בדעת, it would not make sense for רבי יהושע to distinguish between ראויין and אינו ראויין. Distinguishing between ראויין and אינו ראויין only makes sense when we are dealing with a mistake, where ראויין is an understandable mistake and אינו ראויין is a gross error.

5. Does רבי יהושע ever say that פטור (בשוגג) מצוה in a case where the person does not fulfill any מצוה?

Answer: No.

6. Does רבי אליעזר ever say that פטור (בשוגג) מצוה בדבר מצוה?

Answer: No.

7. According to רבי יהושע, if someone mistakenly sacrificed a personal קרבן on שבת, thinking it was a קרבן ציבור, in what case would he be חייב a חטאת and in what case would he be פטור?

Answer: If he first sacrificed his personal קרבן, while he still had the obligation to sacrifice the קרבן ציבור, he would be פטור from a חטאת. If he first sacrificed the קרבן ציבור and then sacrificed his personal קרבן he would be חייב.

8. Since רבי יהושע is of the opinion that פטור מצוה בדבר מצוה, why should he ever be מחייב a חטאת in the case of a mistaken קרבן ציבור?

Answer: Since it has a קצבה, a limited amount (as compared to קרבן פסח where thousands of קרבנות were being sacrificed), רבי יהושע only says פטור מצוה בדבר מצוה before the קרבן ציבור has been brought.

9. The משנה in שבת says אחד למולו בע"ש ואחד למול בשבת, ומל את של ע"ש רבי יהושע פוטר. Describe the case which the משנה is dealing with.

Answer: The משנה is dealing with a case where the Friday baby had his מילה before the שבת baby.

10. The רבי חייא מאבל ערב, א"ר מאיר ... לא נחלקו רבי אליעזר ורבי יהושע על שהיו לו שני ברייתא says ברייתא Describe the case which the רבי חייא is dealing with.

Answer: The ברייתא is dealing with a case where the שבת baby had his מילה in error on Friday. Since there was no baby scheduled to have his ברית on שבת, even רבי מאיר would agree that רבי יהושע would be מחייב a הטאת.

11. According to רבי מאיר, would a person be חייב a הטאת if he accidentally sacrificed an עגל של זבחי in place of a קרבן פסח and why?

Answer: He would not be חייב because he is טריד במצוה.

12. According to רבי מאיר, would a person be חייב a הטאת if he accidentally sacrificed an animal of חולין in place of a קרבן פסח and why?

Answer: He would not be חייב because חולין is easily mixed up with the קרבן פסח.

13. According to רבי מאיר, would a person be חייב a הטאת if he accidentally sacrificed an animal with מום in place of a קרבן פסח and why?

Answer: He would be חייב because a person is not טריד במצוה with an animal with a מום, nor is it easily mixed up with the קרבן פסח.

14. Fill in the following chart according to רבי יוחנן with חייב or פטור.

	נתחלף לו שפוד של נותר בשפוד של צלי	בעל אשתו גדה	בעל יבמתו גדה
According to the initial איכא דאמרי	חייב	חייב	פטור
According to the אית דאמרי	פטור	חייב	פטור