



## פסחים עג

**TO HAVE A SHARE IN THE WONDERFUL זכות OF HOURS OF תורה,  
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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](mailto:info@dafaweek.com) or download at [www.dafaweek.com/DafAWeekTests.php](http://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. Our משנה says that if a person shechts a פסח on שבת for people who cannot eat it, שלא לאוכליו, that he is חייב a חטאת. However if he shechts it for both people who can eat it and people who cannot eat it, לאוכליו ושלא לאוכליו, he is פטור. Aren't these laws obvious? Why did the משנה need to bring them?**
- 2. According to the opinion מקלקל בחבורה פטור, why is a person חייב if he shechts a פסח שלא קרבן פסח לאוכליו?**
- 3. According to רבי עקיבא, בדוקין שבעין, cataracts of the eye, considered a מום for**
  - A) a bird offering and if not what is the דין if it was brought up on the מזבח?**
  - B) an animal offering and if not what is the דין if it was brought up on the מזבח?**
- 4. According to the opinion מקלקל בחבורה פטור, why is a person חייב if he shechts a פסח קרבן פסח that was טריפה that is externally visible?**

4. According the opinion פטור בחבורה פטור, מקלקל בחבורה פטור, why is a person חייב if he shechts a קרבן חטאת בשבת, בחוץ, לעבודה זרה?
5. אמר רב הונא אמר רב אשם שניתק לרעיה ושחטו סתם כשר לעולה. Why is it only כשר if it was consigned to grazing, ניתק לרעיה?
6. The גמרא continues לא בעי עקירה קסבר לא בעי עקירה. What does the גמרא mean when it says לא בעי עקירה?
7. When is a קרבן burnt if it has a
- A) פסול בגופו, a disqualification in the animal itself?
- B) פסול פסח, e.g. the blood spill and was lost before זריקה or the owner of a קרבן פסח died after זריקה?
8. The ברייתא in reference to our משנה says that if someone shechts a קרבן פסח on a weekday, and later found out that the owners withdrew from it, it should be burnt immediately. How does the גמרא try and bring a proof from this ברייתא that re-designation of a קרבן, בעי עקירה?

9. What does the גמרא mean in reference to קרבנות when it says ונראה חוזר ונראה?

10. According to רב, why would the rule of ונדחה שוב אינו חוזר ונדחה not apply to a קרבן that designated before הצות and the owner died after הצות before it was shechted?

11. According to the conclusion of the גמרא, do we say בעי עקירה of בעי עקירה?

12. According to the conclusion of the גמרא who is the תנא of the ברייתא (quoted in question 8)?

13. What does the תנא of the ברייתא (quoted in question 8) hold regarding ...

A) Other קרבנות that were shechted ולשם פסח ולשם חטאת?

B) הטועה בדבר מצוה?