



## פסחים עה

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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

1. **Our משנה says:** "אמר רבי צדוק מעשה ברבן גמליאל שאמר לטבי עבדו, צא וצלה לנו את הפסח על האסכלא"  
**How does the גמרא understand that case?**

Answer: The משנה is missing words and should say **וצלה לנו את הפסח על האסכלא מנוקבת**, a perforated (metal) grill. רש"י explains that the spaces between the bars of the grill are large enough so that the **קרבן פסח** can be suspended between them without touching them.

2. **According to רבי יוחנן, is one allowed to roast the קרבן פסח in an oven that was heated with coals which were raked away prior to roasting?**

Answer: No.

3. **רבי אבהו says that bread baked in an oven that was heated with peels of ערלה, where the peels were raked away prior to baking, is permissible even according to the opinion that prohibits benefiting from the heat generated from burning ערלה. Why is this difficult according to רבי יוחנן? (see question #2)**

Answer: The reason רבי יוחנן does not allow roasting the **קרבן פסח** in an oven where the coals were removed is because the תורה says, "**צלי אש**" two times. One can infer that were it not to have written **צלי אש** twice, the heat generated from the coals would still be considered fire after the coals were removed. Since, by ערלה there is no such **לימוד**, the heat generated by ערלה should be forbidden even after the peels were raked away.

**4. What two answers does the גמרא give for רב אדא בר אהבה?**

Answer: 1) Once the תורה revealed to us, by קרבן פסח, that heat generated from coals is not considered fire after the coals are raked away, we can apply it to כל התורה כולה. 2) Regarding קרבן פסח, the תורה requires us to roast it with fire. The heat of an oven heated by coals is considered fire even after the coals have been removed; therefore the תורה had to write צלי אש twice to teach us that it is not allowed. Regarding ערלה, we are prohibited from benefitting from its peels. Once the peels are removed, it is not considered benefitting from them.

**5. Does רבי consider roasting the קרבן פסח over coals as if he roasted over fire?**

Answer: Yes.

**6. Does רבי consider a burn from coals as a burn from fire with regard to the הלכות of צרעת and from where does he derive this?**

Answer: Yes. The תורה states מכוה twice to include coals, רמץ (hot ashes), סיד רותח (boiling lime), גפסיס רותח (boiling gypsum), and המי האור (water heated by fire).

**7. What difficulty does רב אחדבוי בר אמי have with רבי's opinions mentioned above? (צרעת and קרבן פסח)**

Answer: רב אחדבוי בר אמי brings a ברייתא which says that coals are considered fire by צרעת because the תורה says מכוה twice. This implies that by קרבן פסח, which does not have a special לימוד, coals would not be considered fire.

**8. How does רב חסדא resolve רב אחדבוי's difficulty?**

Answer: רב חסדא says that the ברייתא needs the לימוד of מכוה for metal coals but wooden coals are considered fire without any special לימוד.

**9. How does רבינא resolve רב אחדבוי's difficulty?**

Answer: רבינא understands the ברייתא differently. He uses the לימוד of מכוה only for the later cases (hot ashes, etc.) and groups coals together with fire, not needing any special לימוד.

**10. How is the punishment of שריפה done, and from where do we learn it?**

Answer: שריפה is done by pouring melted lead down the person's throat. We learn it from a גזירה לוחשות שריפה שיהיה שריפה שריפה from the sons of אהרן who were burnt internally but their bodies remained intact.

**11. Why can't the punishment of שריפה be done with boiling water?**

Answer: רבי נחמן said that since the תורה says ואהבת לרעך כמוך, an easier death should be chosen. Boiling water would be slow and painful.

**12. The פסוק says (ויקרא טז:יב) "ולקח מלא המחטה גחלי אש מעל המזבח ... והביא מבית לפרכת" to teach us that the כהן must bring לוחשות, whispering (flickering) coals. What would one think if the תורה had only written גחלי or if the תורה had only written אש...**

**A. According to רב ששת?**

Answer: Were the תורה only to write גחלי one would think that the כהן could take either עוממות (smoldering) coals or לוחשות coals. Had the תורה only written אש one would think he could take fire without any coals.

**B. According to אב"י?**

Answer: If the תורה only said גחלי, one would have thought that the כהן must take עוממות ולא לוחשות. If the תורה only wrote אש one would think that he may take either שלהבת or לוחשות.

**C. According to [רבא] (רבה)?**

Answer: If the תורה only wrote גחלי, one would have thought that the כהן could take עוממות ולא לוחשות. If the תורה only wrote אש one would think that the כהן could take a half-burning piece of wood which would only become a coal by the time when he reaches the קדש קדשים.

**13. Why didn't רבא like אב"י's answer in Question 12b?**

Answer: רבא found it untenable that had the תורה written אש one would have thought that you could bring שלהבת in lieu of לוחשות. To create a שלהבת without coals, one would need to smear oil on a כלי. No one would dare bring such a fire even before a human king (because it causes excessive smoke) how much more so one would not bring it before מלך מלכי המלכים הקודש ברוך הוא.