



פסחים ע"ט

THIS WEEK HAS BEEN SPONSORED לזכות עבי הירש בן טייבעל
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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. In last week's (ע"ח) דף, we suggested, according to רב, that the author of our משנה is רבי נתן. On the top of this week's דף, the גמרא suggests an alternate possibility. Who is it?
2. According to רבי יהושע, is it permissible to do זריקת הדם for קרבנות other than פסח and קרבן פסח and קרבן פסח where only 1/2 כזית of meat and 1/2 כזית of חלב were not destroyed and did not become טמא?
3. What does the ברייתא mean when it says יזרוק לא יזרוק קיימת לא יזרוק? What does a קרבן have to do with זריקת הדם?
4. The פסוק says (ויקרא יז:ו) רבי יוחנן משום רבי ישמעאל, and others are inclined to say רבי יוחנן משום רבי יהושע בן חנניה, learn from the word חלב?

5. From the above פסוק in question 4, what does רבי יוחנן learn from the words ניהוח ריה?
6. Why did the פסוק (see question 4) need to write both חלב and ניהוח ריה?
7. When the majority of כלל ישראל are טמא and are thus able to sacrifice the פסח בטומאה, should the people who are טהור keep separate from the people who are טמא?
8. According to רב חסדא, if the knife used for shechting the פסח קרבן was טמא, should the person shechting the קרבן be טהור and why?
9. What is the הלכה if exactly 50% of the people were טמא and 50% were טהור according to:

A) רב

B) רב כהנא (1st version)

C) רב כהנא (2nd version)

10. The רישא of our משנה states, נטמא קהל או רובו ... יעשה בטומאה, **Why is this difficult according to רב and how would he be able to answer this difficulty?**

11. The סיפא of our משנה says, נטמא מיעוט הקהל טהורין עושין את הראשון וטמאין עושין את השני, **Why is this difficult according to רב כהנא and how would he be able to answer this difficulty (both versions)?**

12. Our גמרא quotes a ברייתא that seems to support רב's 1st version. הרי שהיו ישראל מחצה טהורין ומחצה טמאין עושין את הראשון וטמאין עושין את השני. How can רב and רב's 2nd version understand this ברייתא?
13. Our גמרא quotes a ברייתא that seems to support רב's 2nd version. הרי שהיו ישראל מחצה טהורין ומחצה טמאין עושין את הראשון וטמאין אינן עושין לא את הראשון ולא את השני.
- A) How can רב understand this ברייתא?
- B) How can רב's 1st version understand this ברייתא?
14. Our גמרא quotes a ברייתא that seems to support רב. היו ישראל מחצה טהורין ומחצה טמאין הללו עושין רב. לעצמן והללו עושין לעצמן. How can רב understand this ברייתא?