



פסחים פי'

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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

The following questions are based on the ברייתא quoted by our גמרא which starts on the bottom of דף עט:

- 1. What is the ת"ק's position regarding bringing the פסח if half the ציבור is טמא and half the ציבור is טהור?**
- 2. How does רבי אלעזר בן מתאי's opinion differ from the ת"ק?**
- 3. How does רבי שמעון extend the דין of מחצה טהורין ומחצה טמאין?**
- 4. What opinion does רבי יהודה have on the ברייתא and why?**

5. What would רב suggest regarding פסח קרבן to a תנא who was of the opinion that a) if half the ציבור is טמא and half the ציבור is טהור we say להללו עושין לעצמן והללו עושין לעצמן; and b) אין קרבן אין ציבור חלוק?
6. What would עולא suggest to this תנא (see previous question)?
7. According to רב, if the ציבור consists of a majority of people who are זבין and a minority who are טמאי-מת (and no one who was טהור)
- A) Can anyone bring a פסח ראשון and why?
- B) Can anyone bring a פסח שני and why?
8. If the ציבור consists of a third of the people who are זבין, a third of people who are טהור, and a third who are טמאי מת
- A) Can the טמאי מתים bring a פסח ראשון and why?
- B) Can the טמאי מתים bring a פסח שני and why?
9. What is טומאת התהום?

10. If a person became טמא from התהום and found out prior to shechting his פסח קרבן, is he allowed to bring a פסח ראשון בטומאה?
11. If the person in the previous question only found out that he was טמא after bringing the קרבן, has he fulfilled his obligation or does he need to bring a פסח שני?
12. If a נזיר becomes טמא,
A) טומאת מת, is it סותר his נזירות?
B) טומאת שרץ, is it סותר his נזירות?
13. ארמי בר חמא asked, if it were discovered that a כהן, who participated in the עבודה of a פסח קרבן or a נזיר קרבן was טמא טומאת התהום would the קרבן be accepted or not? רבא attempted to answer this question from a ברייתא that said, לא אמרו טומאת התהום אלא למת בלבד. He suggested that when the ברייתא said, למת בלבד, it came to exclude טומאת שרץ. That is to say that טומאת התהום of a שרץ would invalidate the קרבן. According to this suggestion ...
A) Why is it impossible to say that the case we are excluding is where the בעלים of a נזיר קרבן became טמא טומאת התהום?
B) Would it be possible to say that the case we are excluding is where the בעלים of a פסח קרבן became טמא טומאת התהום?

C) How does רבא attempt to use this ברייתא to prove that the קרבן offered by a כהן who was טמא is valid?

14. What is the הלכה if a זב saw

A) one ראיה?

B) two ראיות within two consecutive days?

****Extra Credit C) three ראיות?**

15. How does our גמרא apply טומאת התהום by a זב?

16. How does our גמרא use טומאת התהום of זב to disprove רבא's proof from the ברייתא that the קרבן offered by a כהן who was טמא is valid (see question 13)?