



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 קרבן פסח if half the ציבור is טמא and half the טהור is ציבור?

Answer: The ת"ק – הללו עושין לעצמן והללו עושין לעצמן: The טהורים bring their קרבן פסח separately from the טמאים.

2. How does רבי אלעזר בן מתאי's opinion differ from the ת"ק?

Answer: The ת"ק says that if there is even one more טמא person than there are טהורים, then everyone brings the קרבן פסח together בטומאה. רבי אלעזר בן מתאי says that when there is only one טהור then they still bring their קרבן פסח separately. If there are at least two טמאים more than טהורים then they bring the קרבן פסח together בטומאה.

3. How does רבי שמעון extend the דין of טמאין ומחצה טהורין ומחצה טמאין רבי שמעון?

Answer: Even if one שבט is טמא, that שבט would bring the קרבן פסח בטומאה and the rest of שבטים would bring it קהל. He is of the opinion that a single שבט is considered a קהל.

4. What opinion does רבי יהודה have on the ברייתא and why?

Answer: רבי יהודה says that if one שבט is טמא then all of כלל ישראל brings the קרבן פסח together בטומאה. He agrees with רבי שמעון that a שבט is considered a קהל but he is also of the opinion that אין קרבן ציבור חלוק and therefore they all bring it together בטומאה.

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 לעצמן והללו עושין לעצמן; and b) אין קרבן אין ציבור חלוק?

Answer: We should מטמא one of the טהורין with טומאת שרץ which will make it that there are a majority of טמאין so that everyone will be able to bring it together בטומאה.

6. What would עולא suggest to this תנא (see previous question)?

Answer: Send one of the טהורין to a faraway place to create a majority of טמאין.

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 קרבן and why?

Answer: No, the only time we allow טמאי מתים to bring a פסח ראשון קרבן is when they are the majority.

B) Can anyone bring a פסח שני קרבן and why?

Answer: No, the only time a פסח שני קרבן is brought is when the ציבור brought a פסח ראשון קרבן.

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 קרבן and why?

Answer: No, the זבין combine with the טהורין leaving the טמאי מתים a minority and therefore unable to bring the פסח ראשון קרבן.

B) Can the טמאי מתים bring a פסח שני קרבן and why?

Answer: No, the זבין combine with the טמאי מתים making them the majority therefore unable to bring the פסח שני קרבן.

9. What is טומאת התהום?

Answer: טומאת התהום is a source of טומאה whose existence is unknown to anyone.

10. If a person became טמא from התהום and found out prior to shechting his קרבן פסח, is he allowed to bring a בטומאה קרבן פסח ראשון?

Answer: No. He should bring a קרבן פסח שני.

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 קרבן פסח שני?

Answer: Yes. He fulfilled his obligation, the מרצה is ציץ.

12. If a נזיר becomes טמא,

A) נזירות his סותר טומאת מת, is it?

Answer: Yes.

B) נזירות his סותר טומאת שרץ, is it?

Answer: No.

13. קרבן פסח of a עבודה כהן, who participated in the עבודה of a קרבן פסח or a נזיר was טמא טומאת התהום would the קרבן be accepted or not? רבא attempted to answer this question from a ברייתא that said, למת בלבד, 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 קרבן נזיר became טמא טומאת התהום?

Answer: Even a definite טומאת שרץ is not נזירות, it is therefore obvious that טומאת התהום of שרץ would not be סותר it.

B) Would it be possible to say that the case we are excluding is where the בעלים of a קרבן פסח became טמא טומאת התהום?

Answer: It would be possible to say that this is the case according to the opinion that says אין שוחטין וזורקין על טמאי שרץ. However, according to the opinion that says שוחטין וזורקין על טמאי שרץ, it would be impossible to say that this is the case. If by a definite טומאת שרץ we say that the קרבן is acceptable, surely it would be acceptable by 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?

Answer: The גמרא wants to have this ברייתא universally accepted. We demonstrated in part A of this question, the exclusion cannot be a case of the בעלים of a קרבן נזיר. We also demonstrated in part B that the exclusion cannot be universally accepted in the case of the בעלים of a קרבן פסח. Therefore, the exclusion must refer to טומאת התהום of the כהן. The ברייתא is saying that a קרבן is acceptable only by טומאת התהום of טומאת מת and not by טומאת שריץ. This would prove that קרבן offered by a כהן who was טמא טומאת התהום is valid.

14. What is the הלכה if a זב saw

A) one ראיה?

Answer: He is like a בעל קרי who can go and טובל immediately and becomes טהור that evening.

B) two ראיות within two consecutive days?

Answer: He must have 7 clean days (free of any additional emission). On the seventh day he may go and טובל. If he remains clean until the evening, he becomes טהור.

****Extra Credit C) three ראיות?**

Answer: He must follow the same procedure as הרואה שתי ראיות but will only become טהור after bringing a קרבן on the 8th day.

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

Answer: A זב who saw two ראיות counts seven clean days. He may go and טובל on the seventh day and, assuming that he has no emissions for the remainder of that day, becomes טהור from the time of his טבילה. If he does have an emission, his seven clean days are broken retroactively and he must start the count again. Our גמרא equates this to טומאת התהום because after the טבילה, there is no one in the world who knows if he will see a future emission causing him to remain טמא.

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 טומאת התהום is valid (see question 13)?

Answer: רבא's proof is based on the assumption that when the ברייתא said לא אמרו טומאת התהום, it came to exclude טומאת שריץ which he demonstrated had to be dealing with the טומאה of the כהן offering the קרבן. The גמרא refutes that assumption by saying it can be coming to exclude טומאת התהום of a זב, where we can say that we are dealing with the טומאה of the בעל which leaves us with no indication whether טומאת התהום applies to the כהן.