

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 _____

1. **The (פא:) says, משנה (פא:) נטמא שלם או רובו שורפין אתו לפני הבירה, What is the reason for this?**

Answer: Being **מטמא** the majority of the **קרבן פסח** is an indication of negligence. The **רבנן** made the person burn it publicly in order to embarrass the owner.

2. **Fill in the following chart according to גמרא's understanding of the רש"י. If even a minority of a person's פסח קרבן became unfit, can he burn it at the הבירה?**

| | רב זביד | רב פפא | רב חמא בר עוקבא |
|-------------------------|---------|--------|-----------------|
| אכסנאי שלא החזיק בדרך | Yes | No | Yes |
| אכסנאי שהחזיק בדרך | Yes | Yes | Yes |
| בעל הבית שלא החזיק בדרך | No | No | No |
| בעל הבית שהחזיק בדרך | No | No | No |

3. **באו לשרפו ... לפני הבירה ומעצי עמצן אין שומעין לו. Why don't we let him use his own wood?**

A) **According to רב יוסף**

Answer: In order not to embarrass someone who does not have wood.

B) **According to רבא**

Answer: In order not to raise suspicion when others see him bringing the remaining wood home.

4. **What difference is there between רב יוסף and רבא's reason (see previous question)?**

Answer: If they use wood that is not fit for burning on the **מערכה** e.g. **קני וחרייותא**, reeds and dried palm branches. According to **רב יוסף**, he would not be able to use it, but according to **רבא** he would be able to use it.

5. The תנא קמא of our משנה makes a distinction between a קרבן פסח that was taken out of ירושלים or became טמא, which may be burned immediately, as compared to a קרבן פסח whose owners became טמא or died, which needs עיבור צורתו before burning it. What fundamental difference is there between these two types of invalidations?

Answer: A קרבן פסח whose owners became טמא or died is not a פסול בגופו whereas a קרבן פסח that was taken out of ירושלים or became טמא is a פסול בגופו.

6. Our גמרא brings the פסוק (ויקרא י: יח): "הן לא הובא את דמה אל הקדש פנימה". What was משה asking אהרן when he said:

A) הן לא הובא את דמה אל הקדש

Answer: Did you bring the blood of the קרבן הטאת out of the היכל which would invalidate it?

B) פנימה

Answer: Did you bring the קרבן הטאת into the עזרה which would also invalidate it?

7. Why can't we learn the requirement to burning a קרבן פסח that was taken out of ירושלים from the פסוק (ויקרא י: יח): "הן לא הובא את דמה אל הקדש פנימה"?

Answer: That פסוק is referring to a קרבן הטאת which is קדשי קדשים. We would not be able to learn קרבן פסח which is קדשי קדשים from קדשי קדשים.

8. According to the conclusion of the גמרא, where do we learn the requirement of burning a disqualified קרבן פסח, e.g. it was taken out of ירושלים?

Answer: It is a הלכה למשה מסיני.

9. According to the conclusion of the גמרא, where do we learn the requirement of burning a disqualified קרבן פסח that is קדשי קדשים?

Answer: It is a הלכה למשה מסיני.

10. Fill in the following chart as to whether the following invalidations to a קרבן require עיבור צורתו.

| | תנא דבי רבה בר אבוה | רבי יוחנן בן ברוקה | משנה of our תנא קמא |
|------------------|---------------------|--------------------|---------------------|
| פסול בגופו | Yes | No | No |
| פסול שאינו בגופו | Yes | No | Yes |

11. Fill in the following chart as to whether the following invalidations to a קרבן require עיבור צורתו according to רב יוסף.

| | רבי יוחנן בן ברוקה | משנה of our תנא קמא |
|---------------------------|--------------------|---------------------|
| נטמא בעלים לפני זריקת הדם | No | Yes |
| נטמא בעלים אחרי זריקת הדם | Yes | Yes |

12. Fill in the following chart as to whether the following invalidations to a קרבן require עיבור צורתו according to רבי יוחנן.

| | רבי יוחנן בן ברוקה | משנה of our תנא קמא |
|---------------------------|--------------------|---------------------|
| נטמא בעלים לפני זריקת הדם | No | Yes |
| נטמא בעלים אחרי זריקת הדם | No | Yes |

13. According to רבי נחמיה, why did אהרן burn the קרבן חטאת of ראש חודש on the final day of erecting the משכן? Why did he not eat it?

Answer: אהרן was an אונן on that day because of the death of his two sons נדב and אביהוא. Although he had a dispensation to eat from the special קרבנות on that day, אהרן correctly assumed that the dispensation did not extend to the regular קרבנות including the קרבן חטאת of ראש חודש.