



## פסחים פג

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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](mailto:info@dafaweek.com) or download at [www.dafaweek.com/DafAWeekTests.php](http://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. In last week's (פב:) דף we interpreted the פסוק: "וכל חטאת אשר יובא מדמה אל אהל מועד לכפר לפנים and it invalidates the קרבן and its blood must be burnt. How does ר' יוסי הגלילי interpret this פסוק and what does he learn from the פסוק?"**

Answer: ר' יוסי הגלילי says that this פסוק is referring to a חטאת הפנימית whose blood was properly brought in the אהל מועד. This פסוק teaches us that when the meat of these קרבנות becomes פסול they are burnt inside ירושלים and if one eats it he is עובר לאו.

- 2. From where does ר' יוסי הגלילי learn that if the blood of a חטאת החיצונה is brought לפנים it becomes invalid?**

Answer: ר' יוסי הגלילי learns it from the פסוק where משה רבינו said to אהרן: הן לא הובא את דמה אל: אהרן, which implies that if it was brought outside its boundary or it was brought inside the אהל מועד, it would need to be burnt.

- 3. Explain what ר' מרי בר אבוה אמר רב יצחק meant when he said: עצמות קדשים ששימשו נותר מטמאין את הידים הואיל ונעשה בסיס לדבר האסור.**

Answer: Bones on their own are not edible and therefore do not become נותר. If the bones contain marrow which became נותר, since they contain the marrow, they, too, independently get a status of נותר even after the marrow is removed. נותר is מטמא one's hands מזרובנן.

4. **The גמרא brings support to רב מרי בר אבוה אמר רב יצחק. What assumption does our גמרא need to make regarding שבירת עצמות and with that how does it support רב מרי בר אבוה אמר רב יצחק?**

Answer: The גמרא assumes that the prohibition of breaking the bones of the קרבן פסח does not apply once the קרבן is invalid (e.g. becomes נותר), therefore were we to say that the bones do not get a status of נותר, the owner would be able to break the bones, remove and burn the marrow, and then discard the bones without burning them. Since our משנה says to burn the bones, it is a proof that the bones get an independent status of נותר.

5. **According to the conclusion of the גמרא, is our משנה a proof to רב מרי בר אבוה אמר רב יצחק and why?**

Answer: The גמרא concludes that we cannot prove רב מרי בר אבוה אמר רב יצחק from our משנה because it is possible to say that the prohibition of breaking the bones of a קרבן פסח continues even after the קרבן becomes invalid. You would therefore have to burn the bones in order to burn the marrow.

6. **How could we understand the next משנה that says (דף פד.) והשובר בטמא אינו סופג את הארבעים if we were to say that our משנה is of the opinion that the prohibition of breaking the bones of a קרבן פסח applies even after the קרבן becomes invalid?**

Answer: We can say that these משניות go according to רבי יעקב, who says that if the קרבן had a שעת הכושר and then became פסול, it is prohibited to break its bones. There is no such prohibition if it didn't have a שעת הכושר. In our משנה, which deals with נותר, the קרבן had a שעת הכושר and therefore the bones must be burnt. The next משנה, regarding the קרבן becoming טמא, can be dealing where the קרבן became טמא before זריקת הדם and therefore did not have a שעת הכושר.

7. **רב נחמן בר יצחק. How does רב נחמן בר יצחק explain this ברייתא in a way that does not contradict רב מרי בר אבוה אמר רב יצחק?**

Answer: We are dealing with a case where one found bones that were already broken and empty of marrow. Regarding other קרבנות which don't have a prohibition of breaking its bones, we can assume the owner broke the bones and ate the marrow before it became נותר and therefore the bones never became שימוש נותר. However, since קרבן פסח has a prohibition of breaking its bones we must assume that the bones were broken after it became נותר and therefore the bones became a שימוש נותר and must be burnt.

**8. How does רב זביד explain this ברייתא (see previous question)?**

Answer: We are dealing with a case where one found a pile of bones. He saw that some of the top bones have been emptied of their marrow. Regarding other קרבנות which don't have a prohibition of breaking its bones, we can assume that all the bones were broken and its marrow eaten before they would become נותר. Therefore there is no requirement to burn any of the bones. Regarding קרבן פסח we cannot make this assumption. Since it is prohibited to break its bones (both before and after it became נותר), we cannot assume from the fact that we saw some of the bones broken, that the rest are also broken. Therefore, some of the bones might contain נותר making the bones שימוש נותר. It should be noted, that unlike רב נחמן בר יצחק, who says that if you know the bones of the קרבן פסח are broken and emptied of their marrow, we must assume that they are a שימוש נותר, רב זביד says that since שימוש נותר is only prohibited מדרבנן and there is an equal possibility that the bones were broken before they could become נותר, we do not have to assume that those bones are a שימוש נותר.

**9. אמר רב יהודה אמר רב, כל הגידין בשר חוץ מגידי צואר. How does our משנה seem to contradict this?**

Answer: Our משנה says העצמות והגידים והנותר ישרפו בששה עשר. When the משנה says גידים it cannot be speaking about regular meat גידים because that is included when the משנה said נותר. Rather it must be the גידים of the צואר which, although edible, is hard and typically not eaten. Since our משנה says that it must be burnt after it becomes נותר, we see that it considers it בשר.

**10. How does רב חסדא defend רב יהודה אמר רב (see previous question)?**

Answer: רב חסדא says that when our משנה says גידים, it is referring to the גיד הנשה and our משנה goes according to רבי יהודה who says, regarding גיד הנשה, that אינו נוהג אלא באחת.

**11. Our גמרא quotes a ברייתא regarding גיד הנשה that says: רבי יהודה אומר אינו נוהג אלא באחת והדעת מכרעת של ימין מכרעת. What two ways are there to understand what is meant by מכרעת?**

Answer: 1) Although רבי יהודה was inclined to say that the prohibited גיד הנשה was the right one, he was not sure. 2) רבי יהודה definitely prohibited the right גיד הנשה

**12. How does רב אשי defend רב יהודה אמר רב?**

Answer: רב אשי says that when our משנה says גידים it is referring to the fat of the גיד הנשה, although מדאורייתא this fat is מותר, מותר ישראל קדושים הם, and are accustomed not to eat it. Since this fat is מותר from the Torah, once it becomes נותר it is required to be burnt.

**13. Our משנה says מצמות והגידים והנותר (יום טוב). Why don't we say are burnt on the 16<sup>th</sup> (after טוב). עשה דוחה לא תעשה, the burning of the נותר should push off the prohibition of טוב?**

**A. according to חזקיה?**

Answer: The פסוק says: (שמות יב:י) לא תותירו ממנו עד בקר והנותר ממנו עד בקר באש תשרפו. The repetition of the words עד בקר comes to teach us that the קרבן פסח is burnt on the second morning after יום טוב.

**B. according to אביי?**

Answer: The פסוק says: (במדבר כח:י) עולת שבת בשבתו (במדבר כח:י) which implies that a weekday sacrifice (like the קרבן פסח) cannot be burnt on שבת or יום טוב.

**C. according to רבא?**

Answer: The פסוק says: (שמות יב:טז) הוא לבדו יעשה לכם. The word לבדו comes to exclude things like מילה שלא בזמנו and burning disqualified קרבנות that don't have fixed times and therefore be pushed off to after שבת or יום טוב.

**D. according to רב אשי?**

Answer: יום טוב have both an עשה and a תעשה. An עשה does not push off an עשה ולא תעשה.

**Please Circle One: Open גמרא / Closed גמרא**