



פסחים פט

THIS WEEK HAS BEEN SPONSORED

לזכות רפואה שלימה יוסף בן מרים ויואל בן אסתר בתוך שאר חולי ישראל
CALL (718) 376-9663 TODAY TO SPONSOR NEXT WEEK'S בחינה

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 _____

Last week's דף ended discussing a case where five people offer five separate פסח קרבני. The hides of these קרבנות got mixed up and it was discovered that one of these hides had a disqualifying מום. The גמרא said that all five קרבנות had to be burnt, and the owners do not have to bring a קרבן פסח שני. The גמרא then questioned how we can leave it where one person has not fulfilled his obligation of קרבן פסח to which the גמרא answered, משום דלא איפשר, we have no way of rectifying this problem. The next series of questions examine why there is no solution to this problem.

1. Why can't each of these people bring their own קרבן פסח שני?
2. Why can't they all bring one קרבן פסח שני together?
3. Why can't they each bring their own קרבן פסח with the stipulation that if my original קרבן פסח was the one which had the מום, this should be a קרבן פסח (שני); otherwise, it should be a קרבן פסח שלמים? (Please give two reasons)



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4. Why can't each person bring a קרבן together with a כהן who has already brought his own קרבן פסח and make the above mentioned stipulation?

5. Why can't each person bring a קרבן together with a כהן who has not already brought his own קרבן פסח and make the above mentioned stipulation?

6. Why can't each person join together with one כהן who has not already brought his own קרבן פסח? This way, the כהן can eat all five חזזה ושוק and will end up fulfilling his requirement of קרבן פסח with the owner whose original קרבן was פסול. The rest will end up being eaten as קרבן שלמים.

7. Why can't each person make the above stipulation with מותר פסח instead of a קרבן שלמים?

8. Why can't each person go out of his way and find מותר פסח with which he can make the above stipulation? (Please give three reasons)



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9. The משנה says האומר לבניו הריני שוחט את הפסח על מי שיעלה מכם ראשון לירושלים כיון שהכנים ...הראשון – Why isn't this a proof that we say יש ברירה?

10. Fill in the following chart:

	ת"ק	רבי שמעון
Latest time one can join a חבורה		
Latest time one can withdraw from a חבורה		

11. The גמרא asks, – if one of the members of the group takes a larger than average portion, can they tell him, “Take your (regular) portion and leave?” How does the גמרא try and answer this question from our משנה which saysהממנה עמו אחר בחלקו ורשאין בני חבורה ליתן לו את שלו?

12. How did the גמרא reject this proof?

13. According to the conclusion of the גמרא, can the group tell the person who eats the larger portion, טול חלקך וצא?

Times Reviewed the דף: _____

Please Circle One: Open גמרא / Closed גמרא