



פסחים צ'

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לזכות רפואה שלימה לאורי שרגא בן שרף בתוך שאר חולי ישראל

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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 _____

Times Reviewed the דף: _____

Please Circle One: Open גמרא / Closed גמרא

1. Our גמרא quotes a ברייתא that says, ואם ימעט הבית מהיות משה. החייהו משה מכדי אכילה, ולא מכדי מקח. רבי אומר אף מכדי מקח. Fill in the following chart as to what is permissible to purchase from the proceeds of selling portions of a פסח.

A) According to the first opinion that the גמרא brings from the מחלוקת between רבה and זירא

	עצים לצלייתו	מצה ומרור	חלוק וטלית
תנא קמא	מותר	אסור	אסור
רבי	מותר	מותר	אסור

B) According to the second opinion

	עצים לצלייתו	מצה ומרור	חלוק וטלית
תנא קמא	מותר	מותר	אסור
רבי	מותר	מותר	מותר

2. Which of the two opinions does רב אושעיא subscribe to?

Answer: The second

3. Our גמרא quotes a משנה that says, נתן לה מוקדשין באתננה, הרי אלו מותרין ... תלמוד לומר "לכל נדר". The משנה says that מוקדשין cannot become an אתנן זונה because of a פסוק. Why does the גמרא find this difficult?

Answer: The גמרא assumes that מוקדשין are ממון גבוה and דבר שאינו שלו. Therefore, even without a פסוק, the person would not have the rights to make the animal an אתנן זונה.

4. How does רב אושעיא resolve this problem (see previous question)?

Answer: רב אושעיא explains that the משנה of אתנן זונה is referring to a case where a person uses his portion of a קרבן פסח as payment to a זונה, and the author of the משנה is רבי. רב אושעיא understands רבי to mean that when a person is מקדש a קרבן פסח, he limits its קדושה and retains a certain amount of ownership. This amount of ownership would give the person the ability of creating an איסור of אתנן זונה were it not for the exclusion from the פסוק of לכל נדר.

5. Were רב אושעיא not to give his resolution ...

A) Why wouldn't אביי have given the same resolution on his own?

Answer: אביי would have understood that רבי only limited קדושה of money set aside for a קרבן פסח and not the קדושה of the קרבן פסח itself. Therefore, רבי would say that the קרבן is ממון גבוה and we would not need a פסוק to absolve it from becoming an אתנן זונה.

B) How would אביי have resolved the משנה?

Answer: אביי would have said that the משנה is talking about the use of any קדשי קלים as payment to a זונה and the author of the משנה is רבי יוסי הגלילי who says that קדשים קלים is ממון בעלים.

6. Our גמרא started out (at the end of last week's דף) with a difficulty in a ברייתא. The ברייתא said, קרבן פסח and the money are קודש, how can the money become חולין? Why can't the resolution of this difficulty be that the author of the ברייתא is רבי יוסי הגלילי who says the קדשים קלים is ממון בעלים?

Answer: Saying that the author of the ברייתא is רבי יוסי הגלילי would properly explain that part of the ברייתא, but the ברייתא mentions a second ruling that המוכר עולתו ושלמיו לא עשה ולא כלום. This ruling would not make sense according to רבי יוסי הגלילי for since רבי יוסי הגלילי says that קדשים קלים is ממון בעלים, the sale should be good.

7. What is the resolution, and who is the author of the ברייתא according to ...

A) רב אושעיא of חידוש, were it not for אביי?

Answer: The author of the ברייתא is רבי. Since רבי limited the קדושה of money set aside for a קרבן פסח, it can be used for חולין.

B) רב אושעיא?

Answer: רב אושעיא would also say that the ברייתא is according to רבי. He says that רבי limits the קדושה of the animal so, certainly, he limits the קדושה of the money.

8. Explain the process of how a טמא שרץ is מטהר himself?

Answer: The day he becomes טמא, he goes to the מקוה. At this point he is partially טהור, a טבול יום who is, among other things, still prohibited in eating תרומה. That evening he becomes completely טהור.

9. Explain the process of how a זב who sees two ראיות within two days has to be מטהר himself?

Answer: He must count seven clean days. On the seventh day he goes to the מקוה. At this point he is partially טהור, a טבול יום who is, among other things, still prohibited in eating תרומה. That evening he becomes completely טהור.

10. Explain the process of how a זב who sees three ראיות within three days has to be מטהר himself?

Answer: He must count seven clean days. On the seventh day he goes to the מקוה. At this point he is partially טהור, a טבול יום who, among other things, is prohibited in eating קדשים. That evening he becomes a מחוסר כפרה, and is prohibited from eating קרבנות. On the eighth day he brings a pair of עופות which completes the process of becoming טהור.

11. Our גמרא says: אמר רבי יהודה אמר רב שוחטין וזורקין על טבול יום ומחוסר כפורים ואין שוחטין וזורקין על טמא שרץ.

A) Does טמא שרץ refer to before he went to the מקוה or even after he went to the מקוה?

Answer: Before he went to the מקוה. After he goes to the מקוה, he is a טבול יום.

B) The גמרא originally understood the reason why רב did not allow shechting (a קרבן פסח) for טמא שרץ was because we are afraid that the person would end up not going to the מקוה. Why did the גמרא reject that reason?

Answer: According to this understanding, רב would only prohibit shechting מזרבנן. However, רב in fact is of the opinion that the prohibition for shechting is מדאורייתא. We see this from the fact that רב suggested that the solution to the case where half the קהל is טמא and half is טהור is by being another person with a שרץ.

12. The גמרא tried to disprove רב from our משנה which says זב שראה שתי ראיות שוחטין עליו בשביעי. מאי לאו, דלא טביל, שמע מינה שוחטין וזורקין על טמא שרץ

A) How does רב refute this?

Answer: He disagrees with the גמרא's assumption and says that the משנה is referring to someone who has already gone to the מקוה.

B) How does רב attempt to turn this around and bring this as a proof?

Answer: רב reasoned that if it were talking about a case where the person had not already gone to the מקוה, then there would be no חידוש in the next case, שוחטין עליו בשמיני, ראה שלש ראיות, שוחטין עליו בשמיני. We know that it is permissible to שחט for someone who is completely טמא and still lacking an action (going to the מקוה). Why then is it also necessary to say that it is permitted to שחט for ראה שלש ראיות, who has already gone to the מקוה and has already delivered his birds to the כהנים and does not lack any action? Therefore, the משנה must be referring to a case where he didn't go to the מקוה.

C) How does the גמרא refute רב's proof?

Answer: Even if the משנה was talking about a case where the person had not already gone to the מקוה, there would still be a need to mention the case of שלש ראיות. If the משנה only mentioned that we שחט for זב שראה שתי ראיות on the seventh day even before he goes to the מקוה, I might have thought that the reason is because it is בידו to fix the situation. I would not know that we can שחט for a זב שראה שלש ראיות on the eighth day, for even though he has delivered his קינים to the כהן, it is not in his hands to ensure that the כהן will actually bring it. The משנה needs to tell us that we rely on דין בית דין של כהנים עומדין משם עד שיכלו מעות שבשופרות that חזקה רב שמעיה.

D) Without a proof either way, does everyone agree with רב that the case of our משנה which allows us to שחט for a זב שראה שתי ראיות on his seventh day is limited to only after he went to the מקוה?

Answer: No, עולא disagrees with רב and says אף שוחטין וזורקין על טמא שרץ. He would understand our משנה to allow shechting for the זב on his seventh day even before he went to the מקוה.

13. Can we שחט a קרבן פסח for a נדה whose seventh day comes out on ערב פסח? Explain why or why not.

Answer: No. Unlike most טומאות, who can go to the מקוה before nightfall, a נדה must wait until after nightfall before she may go to the מקוה. This would mean that she goes into the evening of the fifteenth unfit to eat the קרבן פסח. Therefore, we can only שחט for a נדה if her eighth day comes out ערב פסח.