



פסחים צב

THIS WEEK HAS BEEN SPONSORED

לזכות רפואה שלימה לרבקה נחמה בת חנה אסתר בתוך שאר חולי ישראל
בחינה CALL (718) 376-9663 TODAY TO SPONSOR NEXT WEEK'S

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. According to the תנא of our משנה, if one of the קרובים is, that a person is חייב to be מתאבל for, passes away, is he an אונן דאורייתא, אונן דרבנן, or not an אונן at all

A) The day the person passes away That day

Answer: דאורייתא

B) The following night

Answer: דרבנן

2. According to the תנא of our משנה, is a person who is מתו על שומע או אמו or מלקט לו עצמות אביו או אמו considered an אונן דאורייתא, אונן דרבנן, or not an אונן at all

A) That day

Answer: דרבנן

B) The following night

Answer: not an אונן at all

3. Why were the רבנן more lenient with an אונן regarding פסח as compared to שאר קדשים?

Answer: Because קרבן פסח is a מצוה that has the punishment of כרת associated with it.

4. Why does our משנה say that המלקט לו עצמות קדשים that night? Does he not become טמא from touching the bones and require שלישי ושביעי?

Answer: The משנה is referring to a case where others were מלקט עצמות for him.

5. Why did בית הלל treat recent גרים like they were טמא טומאת מת and not allow them to bring a קרבן פסח until they wait seven days and do שלישי ושביעי before פסח?

Answer: The רבנן were worried that if a non-Jew came in contact with a מת before he is מתגייר on ערב פסח, the next year if he becomes טמא טומאת מת he would think that it would be enough to just be טובל. He would not realize that the reason טבילה was enough the first year is because as a non-Jew he did not become טמא טומאת מת.

6. Why didn't בית הלל treat recent גרים like זבים, requiring them to wait eight days before being able to bring a קרבן פסח?

Answer: A זב, on his eighth day, is required to bring a קרבן before he is permitted to eat קדשים. Since, in fact, the גר was not a זב, it would have been אסור for him to bring this קרבן and, therefore, the רבנן could not have him go through the normal purification procedure. Therefore they did not make the גזירה.

7. What case is רבא referring to by אמר רבא ערל הזאה ואיזמל העמידו דבריהן במקום כרת

A) ערל

Answer: The case of our משנה: ערב פסח: משנה.

B) הזאה

Answer: On שבת, there is an איסור דרבנן of doing הזאה. The רבנן did not allow someone who is טמא טומאת מת on a שבת ערב פסח to do הזאה despite the fact that this would make him unable to bring the קרבן פסח. Note: this is only true according to רבי עקיבא. רבי אליעזר permits it.

C) איזמל

Answer: Carrying a knife through וחצרות, קרפיות, גגות, (which are אסור דרבנן) to perform a ברית מילה.

8. **What case is referring to רבא continues:** כרת במקום כרת. **What case is referring to רבא by**

A) אונן

Answer: The case our **אונן טובל ואוכל את פסחו לערב: משנה**.

B) מצורע, **Explain.**

Answer: A **מצורע** whose eighth day comes out on **ערב פסח** and became a **בעל קרי**. To complete a **מצורע**'s purification, he has to enter **שער נקנור** in order to extend his hands and feet into the **עזרה**. A **בעל קרי** is forbidden, **מדרבנן**, until nightfall, to enter **הר הבית**. Since this would prevent him from bringing the **פסח**, the **רבנן** waived this prohibition.

C) בית פרס

Answer: A **בית הפרס** is a field with a grave that got plowed over. This field is considered **טמא** within 100 **אמות** of the grave. A person who walks through this field becomes **טמא**. The **רבנן** were lenient if someone needed to pass this field in order to bring a **פסח**. They allowed him to pass if he were to be **בודק** the field either by blowing the area in front of where he walks, or checking if the ground was trampled on.

9. **Does a person who is a רחוקה דרך fulfill his obligation if he brings a פסח?**

A) **According to רב נחמן**

Answer: Yes, although he is not required to, if he does **תבא עליו ברכה**.

B) **According to רב ששת**

Answer: No, the **תורה** was **מדתה** him from the **מצוה** of **פסח**.

10. **Our משנה says,** מי שהיה טמא או בדרך רחוקה ולא עשה את הראשון.

A) **What does רב נחמן learn from הראשון?**

Answer: If a **רחוקה דרך** did bring a **פסח**, he would fulfill his **מצוה** and not be required to bring a **פסח שני**.

B) **How does רב ששת understand הראשון?**

Answer: He understands **ראשון** as another case, a case of an **אונן** who became an **אונן** after **הצות** and did not bring a **פסח ראשון**.



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11. The משנה continues: שגג או נאנס ולא עשה את הראשון

A) How does רב נחמן understand ולא עשה את הראשון?

Answer: He understands ולא עשה את הראשון as another case, a case of a מזיד.

B) How does רב ששת understand ולא עשה את הראשון?

Answer: same as רב נחמן

12. What does רב אשי bring from our משנה to support רב ששת?

Answer: Our משנה says ואלו חייבין בהכרת. According to רב ששת's understanding of the משנה, the usage of the word חייבין, plural, makes sense because it refers to מזיד and אונן. However, according to רב נחמן, the only case in our משנה which is חייב כרת is מזיד. Therefore, the משנה should have said חייב, singular.

13. How does רב נחמן defend himself?

Answer: Technically, the משנה should have used the singular, חייב. However, since the רישא of the משנה says פטורין, the תנא chose to use the word חייבין in the סיפא.

Times Reviewed the דף: _____

Please Circle One: Open גמרא / Closed גמרא